JUNE 4, 1921

and body. She prayed to be un known and her petition was granted. She lived for forty years in a community of French nuns, from whom by her ignorance of the language she was completely isolated. In 1146 her eyes, which had been closed for eleven years, were opened to see the blessed spirits who came to lead her to heaven as a reward for her devotion to the Sacred Heart.

Frequently examine thy heart,' said a great servant of God, contrast it with the heart of Jesus. It was this that made St. Lutgards change her life. The same practice would lead us to change our own.

The gift of healing had been bestowed upon St. Lutgarde. Her gift brought so many visitors to the convent that they interrupted her silence and observances. She then prayed for some less prominent gift, and received the power of under-standing the holy scriptures. To our Lord, who appeared to her, she said : "Not Thy word but Thy heart, O Lord, for me." From that time on the Sacred Heart of Jesus was present to the heart of the holy maiden. After that she lived entirely in the Lord and for Him.

The devotion to the Sacred Heart is not something recent or novel ; it garet Mary heard an interior voice is as old as the Church itself. The pronounce these words : "This is he lessed Virgin Mary certainly knew best how to love the Sacred Heart and comprehended its love and blessing better than all the angels and saints. St. John, resting on the bosom of our Lord, knew the sweetness of the Sacred Heart. So did St. Paul when he said that nothing should separate him from the love of Christ. Then we have the saints who showed great love for the Sacred Heart-St. Augustine, St. Bernard, St. Bonaventure, St. Clare, St. Gertrude, St. Catherine of Sienna and St. Thereea.

The first Friday after the octave of Corpus Christi is the feast of the Sacred Heart, and this entire month of June is devoted to the honor of the most adorable heart of our blessed Lord. The material object of this devotion is the real physical heart of Jesus, the incarnate word. The spiritual love of this devotion is the infinite love which our blessed Lord has for us. The symbol of this devotion is the natural sign, precisely the Sacred Heart itself.

The origin of the month of June as the month of the Sacred Heavy came to the mind of a child Angela She was educated in of St. Croix. the convent of Notre Dame in Paris. One day the mother superior said to My dear child, to gain your her : desires to reach perfection, have a special devotion to the Sacred practice of the Communion of Atone Heart." Full of this thought Angela one morning in May having received Holy Communion, in her thanksgiv. ing the thought came to her : "Why cannot there be a month dedicated to the Sacred Heart of Jesus as one dedicated to the Blessed Virgin She communicated this Mary ?" to her superior, who in turn idea made it known to the archbishop of approved of it. This occurred in 1888 and is the origin of future James II., a Catholic princess the month of June being selected as living in a Protestant court, and at a bestification we are asked to pray the month of the Sacred Heart.-- moment when religious persecution for during the month of June. Ever The Catholic Universe.

GENERAL INTENTION FOR JUNE

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

BEATIFICATION OF THE VENERABLE CLAUDE DE LA COLOMBIERE

compel himself by this act to even the smallest details of perfection, to the renunciation of every gratificahad received, was suborned to accuse him falsely of a conspiracy against the throne. The holy chaplain was seized and cast into prison; and tion of self, to add to the treasure which was laid up for him in heaven by each new action however small, would have died upon the scaffold, together with other martyr priests to atone for every past fault, and to make the best return to the goodness of God by an unreserved gift of him who were executed, had he not been self. He had put himself to the test, a subject of France. After three moreover, before making this vow of perfection, by exercising himself for weeks of captivity, he was, by order of Parliament, sent back to his own country. Father de la Colombiere arrived a long time in this high degree of correspondence to grace.

It was only after such preparation that the Providence of God sent forth in Paris in January, 1679, ill and worn out. His hears was broken as Father Claude de la Colombiere upon the sufferings of the Catholics in his work. He was named Superior London, and he earnestly besought of the residence of Paray-le Monial, where he arrived at the end of the for them the help of prayer. "Their sufferings are bitter," he said, " and most of them suffer with a courage and constancy that is admirable." year 1674. In that town there existed a small monastery of the Visitation in which lived a nun who bore the name of Margaret Mary He was only desirous to return to them, should God permit it : to go Alaccque. Our Lord Himself had heralded the arrival of His servant. back to "the land of the cross," as he called England. He had told the humble nun that soon he would send to her His faithful He received orders, however, to go to Lyons, but by slow stages, owing to the serious state of his health. At Dijon he beheld with immense servant, to whom He wished her to open all the treasures and secrets of

consolation that the devotion to the Sacred Heart, which he had been His Sacred Heart which He confided to her. The first time that the propagating in England, was already Father visited the community, Marwell known and loved in that city. He presently reached Paray, and found, with a lively sense of gratiwhom I send to thee." tude, that everything had made pro-On June 16, 1675, our Blessed Saviour first asked from that humble gress since his departure. There he saw and gave fresh courage to Margaret Mary. The brief term of but powerless nun the establishment of the feast of the Sacred Heart. 'Give me-only give me-the means his stay at Paray bacame a veritable of doing what Thou commandest, mission. A true lover of the Sacred was the simple answer of Saint Heart, he loved all that the Sacred Heart loves : the poor, the aban-doned, the miserable ; and, support-Margaret Mary; and Our Lord replied : "Speak to My servant. Tell him from Me to do all in his power ed in his project by the light his holy penitent received, he proposed to establish this devotion and to give consolation to My Heart. Let him to the authorities of the town the foundation of a great hospital for not be discouraged by obstacles, which will not be wanting ; for he the poor and the helpless, which was ought to know that he is all-powerful commenced under the influence of

who trusts not in himself in order to bis inspiration. place an entire confidence in Ms. On reaching Lyons he was appointed spiritual guide of the young After having, with all the prudence religious who were teaching in the which became so momentous a mission, assured himself that the

college, and with signal fruit in revelation confided to the humble spired them all with devotion to the religious was indeed from the voice of the Divine Saviour Himself, Sacred Heart. Several of these be-came afterwards widely known. One Father de la Colombiere, on the Friday following the octave of Corpus was Father Croiset, who wrote the first work on the subject ; another, Christi, kept privately and with great devotion the feast of the Sacred Father de Gallifet, who, in later years, translated into Latin the life Heart, and from that day onward it writings of Saint Margaret and became the supreme object of his Mary. He was even able to place life to establish the homage of conthese works under the eyes of the secration and of stonement which Holy Father himself, and obtained Our Lord was asking for. the erection of the first Confratern. Like Saint Margaret Mary berself, he was ity of the Sacred Heart.

Father de la Colombiere was des indefatigable, both in conferences and letters, in promoting the holy tined to return once more to Paray le-Monial. He thought it was but to establishment of the feast itself. prophatic word which Saint Mar. Father de la Colombiers had been garet Mary had written to him long

only two years at Paray is Monial, before : "It is here that God desired when he received the order to go to you should offer Him the sacrifice of England. The office confided to him your life." He died on February 15 was an honorable one, no doubt, but 1682, at the age of forty-one. difficult and dangerous. It was that hours after his death Saint Margaret of chaplain to Mary of Modena, Mary taw him in the enjoyment of Duchess of York, and wife of the the glory of the saints Such was the saintly man whose

was on the point of breaking out since the canonization of Margaret anew, with more blind fury and Mary, the desire has been expressed rancor than in the days of Elizabeth throughout the Catholic world that every portion of the earth today, as been expressed it. Liberty of con-science for others was unknown to herself. But the Apostfe of the her spiritual director should share the Prophet Malachias predicted : Sacred Heart was ready for all that with her the honors of the altar. perlloue mission he sought and found been under discussion. All who his strength in his dearly loved practise devotion to the Sacred oblation (Malach i: 11.")

rules, which were observed by him as exactly in St. James' Palace as within great deal to him, and should show

CONSCIENCE

A few

THE CATHOLIC RECORD

servant of God. An apostate, whose for ascribing them to the testimony "There can be absolutely no question abjuration states de la Colombiere of car witnesses (Grisar I, ch. xii, p. of liberty of conscience or freedom of 890.)

The scene at Worms differed in no small degree from that previously to Luther, in his "Reformation und enacted before Cajetan at Augeburg. But while Luther may have appre-But while Luther may have appre-hended danger, attendance at the Green: "He hated the very thought Diet did not call for heroic courage on his part. Besides the safe con duct given him by the Emperor, Luther was sure of the powerful and

unfailing support of Frederick of Saxony, while hundreds of armed Nation when he says: "Luther was knights had pledged themselves to detend his person at Worms. Ralig. lon had small place in their counsels treatment of enemies, and towards the end of his life he almost com-Their aim was political; and so it has been suggested that Luther was pletaty lost control of himself." (May 1, 1913) What a complexue of perhaps more safe on this occasion than the Emperor himself. But the courage of the Reformer in conscience !

of interest to us only in so far as it is assumed to have been displayed in defense of "liberty of conscience." That was the main theme of the second quadricentenary celebration. Perhaps it is best expressed in Luther's own words :

"Unless I am overcome by proofs from Scripture or clear reason I am bound by the Scripture texts which I and could readily add many more. The contradiction they present to have cited, and my conscience is captive to the Word of God. I neither can nor will retract any. the statements of compstent historiane is merely apparent, although thing, since it is neither safe nor they may readily mislead the uncriti right to act against conscience. God cal help me. Amen.

This may sound fair to Protestant readers, but it must be remembered that argument, whether from Scripture or reason, was lost upon Luther, since for him his own interpretation of the Bible was final. Whatever in the Sacred Scriptures could not be interpreted by him in his own sense he declared void of the Holy Ghost and so much "dross and straw," (Erlangen Ed. LXIII.. p. 115; Weimar Ed. VI, p. 568; Walch XIV, p. 105.) Popes and Councils, he held, were not to be trusted, since they had often erred and contradicted them. celves, a more accortion that need tot delay us hero.

But what of the liberty of conscience in question ? It signified, in brief, that the Church's authorita tive interpretation of the Scriptures, though accepted through all the preceding conturies of Christianity, was not of the slightest consequence when opposed to Luther's private impressions. "Would you alone be (June 9.) wise ?" he asked himself in hours of terrified misgiving. "Are the count-less others mistaken ? Were so many memorated in the second quadricen tenary celebration, we find him nturies mistaken ?" (Weimar Ed. demanding of the Elector of Saxony VIII, p. 141.) The thought might well give him pause. But there was a farther question he apparently did preached by him he calls upon the ment on the First Friday of the pass through on his way further, but not ask himself : "Was Christ also month, and in working towards the it was to die there, according to a. mistaken and Luther right?" Christ nobility to persecute the Jaws unless they will accept his gospel : "If they refuse to be converted," he declares, mistaken and Luther right ?" Christ had promised His Church freedom from error to the end of time : 'Behold I am with you all days, even that we should not suffer or endure to the consummation of the world." them." (Matt. xxviii : 20.) Luther, in prac-tice, denied the fuldiment of this banishment on this occasion. punishment grievous e lough in those Divine promise by accusing the days, he had often before breathed destruction and death against those Church not merely of error but of universal idolatry throughout the who differed from him, whether Protestant or Catholic. From first ages. To cite, but one instance, he held as anathema the offering of the to last, he remained terribly consist-ent in his "mania for persecution," Divine Sacrifice everywhere ob-served in the preceding ages of 0f 88 Christendom, and still observed in rightly described it. Liberty of con-

"For from the sising of the sun expedien This legitimate desire has found an even to the going down, my name is Should any hesitation be felt re-On October 13, 1676, he embarked coho in Rome, where the cause of great among the Gentiles, and in garding the complete and final rejec-at Calais, and in his delicate and the great servant of God has long every place there is sacrifice, and tion of the absurd myth of Luther's there is offered to my name a clean liberty of conscience, recall once more that supreme

The Church against which the declaration of intolerance drawn up gates of hell should never prevail, as by Melanchthon, in which the death His lambs and His sheep, into whose Christ." To this Luther set his hands He had entrusted the keys of signature with the formula: "It His Kingdom, all permanent fane. pleases me." ("Corpus Reforma-tions to continue to the end of time, torum," IV, pp. 737-740.) Can we be had become for Luther "the paga davil at Rome," "the wolf of Chris-tendom." Christ, indeed had not tendom." Christ, indeed had not have compared Luther a attitude promised personal cancity to the successors of St. Peter, but he had promised perpetual freedom from error to the Church committed to them. To deny the fuldiment of that promise was the sum of the liberty of conscience which Luther mainfeduad dens to be the same character a total of approval to Melanchthon's document : "It pleases me." Nero or Diocletian mainfeduad dens to be the same character a total of approval to the set his seal of approval to Melanchthon's document : "It pleases me." Nero or Diocletian

It adds that the beginning of 1921 hows great progress as compared religion," as the German Protestant historian Kohler avowed in reference with last year.

CARDINAL AND RABBI MEET

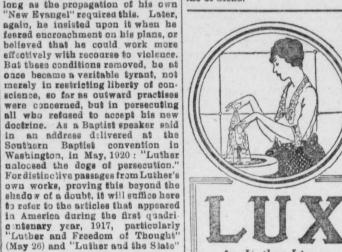
Philadelphia, April 27.-Cardinal of toleration." (XI, p. 122.) No one critically familiar with the historic Daugherty was the guest of honor at a dinner in the Bellevue Stratford Luther will, therefore, fail to recog-nize the accuracy of the portrait Monday night when nearly a thou-sand men of various ranks of life given of him by a writer in the and religious beliefs commingled. The dinner was given by the fourthnarrow, intolerant, hot-tempered, unfair and foul mouthed in his degree Knights of Columbus.

Rabbi Joseph Krauskonf said he was inclined to offer "a prayer of thanksgiving that I have lived to see the day when a Cardinal and a Rabbi can meet and greet as friends." The time was not always so, he qualities for a defender of liberty of

said, and he told a story of how a woman trembled and was almost But are not all these statements and thousands of similar import, that thrown into spasms some years ago when she was unexpectedly introcould be gathered here, more than amply refuted by the familiar quotaduced to a young priest in St. Louis, tions from Luther's own words clearly demanding the fullest liberty who later bacame Archbishop Ryan. Father Ryan, observing her frem bling, took off his cap and, bowing low, said: "Madam, you observe of conscience, and denouncing all violence whether in promoting or hampering the preaching of the Word of God ? These texts we accept that I have no horns."

"Yes, yes," she stammered in ply. "Yes, yes, I see ; but you are reply. young yet."

Words often deceive, but deeds reader. Luther undoubtadly show the reality of love .- St. Catherdefended freedom of conscience as ine of Siena.



As early as the year 1521, com-

then, as blasphemers, they deserve

Though merely urging

Protestants themselves have

EDIFYING PIETY IN FRENCH

COLLEGES

we need bu

for Voiles, Linens,

Batistes, Cottons

LUX as a cleanser for

only georgettes,

chiffons, tricolettes,

crepe-de-chines. The

bubbly LUX lather

means double life to

anything you can wash

-anything that pure

water will not harm.

Chiffon or linen, it's

all the same - use

12 20 8 25 30

LUX.

LUX free booklet, "The Care of Dainty

Clothes" sent

on request.

Brothers

Limited,

Toronto

DON'T CUT OUT

A Shoe Boil, Capped

209

Lever

Do not think of

arts of the world ; over 1000 in one year. Write t once to TRENCH'S REMEDIES LIMITER 2407 St. James' Chambers, 79 Adelaide St. E.

Irish Orators and Oratory Edited by Alfred Percival Graves, M. A. William Magennis, M. A.

Douglas Hyde, LL.D. With an Introduction by Professor T. M. Kettle

SPEECHES BY

Edmund Burke (1780,1797) Henry Flood (1782-1791) Walter Hussey Burgh (1742-1788) Henry Grattan (1746-1820) John Philpot Curran (1750-1817) Richard Brinsley Sheridan (1751 - 1816)Peter Burrowes, K.C. (1758-1841)

John Sheares (1756-1798) Theobald Wolfe Tone (1763-1798) William Conyngham Plunket (1764-1854) Thomas Goold (1766-1848)

Daniel O'Connell (1775-1847) Robert Emmet (1778-1803 Richard Lalor Sheil (1791-1851) Isaac Butt (1812-1879) Thomas Francis Meagher

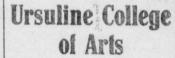
(1823 - 1867)The Rev. Mr. Cahill The Manchester Martyrs A. M. Sullivan (1830-1884)

Lord Russell of Killowen (1832-1900) Charles Stewart Parnell (1846-1891)

Michael Davitt (1846-1906) John E. Redmond (1851)

> Price \$1.50 Postage 10c. Extra

The Catholic Record LONDON, CANADA



The Ladies' College and **Residence of the Western** University, London, Ontario

Under the patronage of His Lordship The Right Rev. M. F. Fallon, D.D. Bishop of London.

All Courses Leading to Degrees in Arts

London, Ont.

THREE

him, not only because he was chosen by our Lord Himself to cooperate with Saint Margaret Mary in making known the devotion to the Sacred Heart, but also because the process of his Beatification is now going on in Rome, and those who desire the glory of the Sacred Heart will pray that his cancity may soon be officially proclaimed by the voice of the

Claude de la Columbiere was born on February 2, 1641, at Saint-Sym-phorien, in the Province of Dauphiné in France. At an early age, he felt the desire to enter a religious Order, but he had to encounter many difficulties before he could overcome the resistance which his father's affection raised to his vocation. At the age of eighteen, however, he was parmittad to enter the Jesuit novitiate at Avignon. Having made his vows he was sent to complete his studies, and then, for a short time, versation, and the modesty and became Queen of England, she was sweetness of his manner soon gained the first of the sovereigns of Europe all hearts.

His fruitful ministry was interrupted in order that he might prepare for his final vows by a year of seclusion. It was during that year, in a retreat of thirty six days, that he wrote the well known Memorial, so highly prized by souls desirous of perfection, in which he pictured,

Even amongst lovers of the Sacred Heart there are many who know but little of its great servant and pro-little of its great servant and pro-colombiare. Yet all the members of interested in LUTHER'S LIBERTY OF galvation of souls.

God might ask of him.

He spent himself unsparingly in the vast field of apostolic labor open to him : all money sent to him by Joseph Husslein, S. J., in America The fourth Luther centenary has been celebrated twice. The first commemoration fell within the period of the World War. It was his family and whatever he received from the Duchess of York he gave to the poor and to other good works. He also made an entire donation of meant to recall the day when, in 1517, the young Augustinian friar nailed to the more of the Wittenberg church his first theses of a new docall his merits and works of satisfac-tion, to be applied according to the good pleasure of the adorable Heart of our Dord.

His labors were not slow in bear. ing fruit. Numerous conversions had greatly lost their interest in drues. Donatus, Palagues and scores had greatly lost their interest in forest in the state of the days when Luther and his creed. "Religious John, the last of the Apostles, still means also to send missionaries to Manchester Guardian at the time, On Luther's assumption, Christianing fruit. Numerous conversions means also to send missionaries to foreign parts. Saint Margares Mary, "bsthink themselves wather of the primary truths which make up the Christ, as an objective institution of Christ, had ceased to ba. Christ's in private prayers which she addressed to him on the enniversary Catholic Faith than the points on which they may differ from Rome,

The young duchess was so inspired with this devotion that, when she became Queen of England, she was the first of the sovereignes of Europe who solicited from the Hely See the establishment of the feast of the Sacred Heart. "England," said Cardinal Wiseman, in his pastoral on this feast in 1864, "claims by right a place of honor in the history of this davotion, for our island was chosen by a merciful Providence to be the scene of its first enunciation, and the first welcome accorded to it by the faithful was here in London perfaction, in which he pictured, with such candor and simplicity as only God's grace can give, the para virtue of his soul. During that time he made a vow which to others High content in the second discovered that this he made a vow which to others and since content in the second discovered that this give importance to the speech. A. Heresy soon discovered that this give importance to the speech. A.

virtue of his soul. During that time itself. I

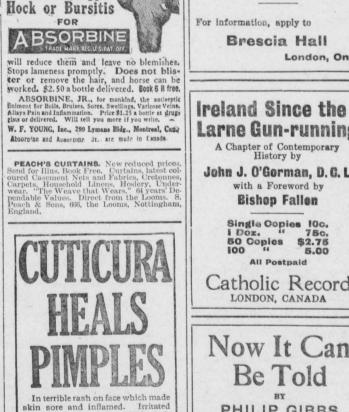
maintained. It was the same claim could have done no worse. trine that was to challenge the Faith that had been made before him by of the Christian centuries. Buy men Arlue, Donatus, Pelagius and scores

On Luther's assumption, Christian-

(By N. C. W. C. News Service) Paris, April 28.-The Bulletin of Church ; the firm and visible city set the Social Union of Catholic Enginof his death, calls him " the apostle which they may differ from Rome, who has reconciled sincers to God; the rampart of the faith; the scourge of heretics; the saint, whose words and holy life have led sculs along the next of the faith that in the rampart of the faith; the scourge of heretics; the saint, whose words and holy life have led sculs along the next of the faith that in the rampart of the faith; the scourge of heretics; the saint, whose words and holy life have led sculs along the next of the faith; the scourge the next of the faith; the scourge the next of the saint, whose words and holy life have led sculs along the next of the faith; the scourge the next of the scule along the ne

1666 until 1670 he studied theology in Paris and was raised to the prise. hood, after which he returned to the city of London the worship motion to the Caramana and evotion to the Sacred Heart in their energies upon its preaching. The charm made in his ordinary conversation, and the modesty and sweetness of his manner soon gained the first of the soveraigne of England, she was the date set for this second quadricent in the arts.

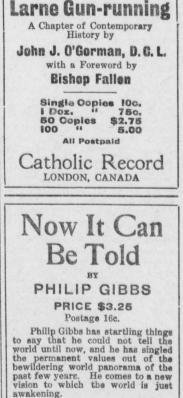
The Bulletin reports similar mani festations on the part of the students



skin sore and inflamed. face by scratching and was disfigured Could not sleep well and made feel unpleasant. Trouble lasted 3 months before used Cuticura and after using

2 cakes of Soap and 1 box of Oint-ment was completely healed. From signed statement of Miss Gladys Neabel, R.R.3, Brussels,Ont. Cuticura Soap, Ointment and Tal-cum promote and maintain skin purity, skin comfort and skin health ften when all else fails.

Soap 25c, Ointment 25 and 50c. Sold htroughout the Dominion. Canadian Depot Lymans, Limited, St. Paul St., Montreal.



Catholic Record LONDON, CANADA