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ENGLAND'S DEDICATION

To the Mother of God and the Prince of the Apostles.

The Ceremonies With Which the Country is to be Consecrated to Mary and Peter, as Ordained By the Sovereign Pontiff.

The letter of the Cardinal-Archbishop and Bishop of England announcing that the country is to be consecrated to the Mother of God and the Prince of the Apostles will be hailed by Catholics with deep satisfaction. The step is to be taken on the initiative of the Holy Father, and as the commission which his predecessor Gregory im-

posed to the Prince of the Apostles, a procession and Te Deum.

The acts of consecration will be repeated in all the cathedrals and churches of the various dioceses on the ensuing Sunday, the feast of the Visitation of the Blessed Virgin, and by all who shall take part in the devotions on either of the two days a plenary indulgence may be gained on the usual conditions. Measures will also be taken to perpetuate these solemn dedicatory ceremonies. The consecration to our Lady will be renewed every year on Rosary Sunday, and that to St. Peter on the Sunday within the octave of his principal feast.

Wordly-minded persons may ask: Why bring into such prominence devotions to which the Protestants of Eng-

lands and examines the facts stated with such remarkable succinctness and clearness in the letter of the Cardinal-Archbishops and Bishops can refuse to admit that prior to the reformation the people of this realm deemed union with Rome an absolutely essential feature of their Christianity. From the period when the Faith came to England from Rome until the reign of Henry VIII, they turned to the See of Peter as to a beacon light. Not only did our Primates receive the Pallium from the successors of the Prince of the Apostles, but the great ambition of all who could afford the time and expense was to make a pilgrimage to the Eternal City and obtain the blessing of the Supreme Pontiff on their labors. This desire was shared alike by kings, bishops,

and will become their patronage? If we revive within our hearts the firm faith and fervent charity of our forefathers, we may count most assuredly, as they did, upon a corresponding response from on high. There is a large number of Protestants whose knowledge of the history of their country is confined to the narratives written by bitter-anti-Catholic bigots, and we shall be surprised if one of the most striking results of the public acts of consecration which are about to take place be not the removal of many of the errors they have taught, and the opening of their minds to the fact that, in breaking off communion with the Holy See, England rejected a Christian principle which was considered vital by their forefathers.

The Holy Sacrifice.

Let us reanimate our Faith. Do we sufficiently reflect that it is at the sacrifice of Jesus Christ that we daily assist? Now it is no longer a Bloody Sacrifice, though nevertheless real and true, for Jesus by a refinement of love wished to spare us a too painful representation of His sufferings and death. And if His heart pushes generosity to such an excess, if He be so prodigal of miracles, that the Holy Mysteries may be every moment renewed, should we be cold and indifferent, and yield to tepidity, and by accustoming ourselves to His benefits, become insensible to them? As Moses on the Mountain, so do we too "make haste, and bow our heads to the earth, and worship," so we each in his own place, with his

DOMESTIC READING.

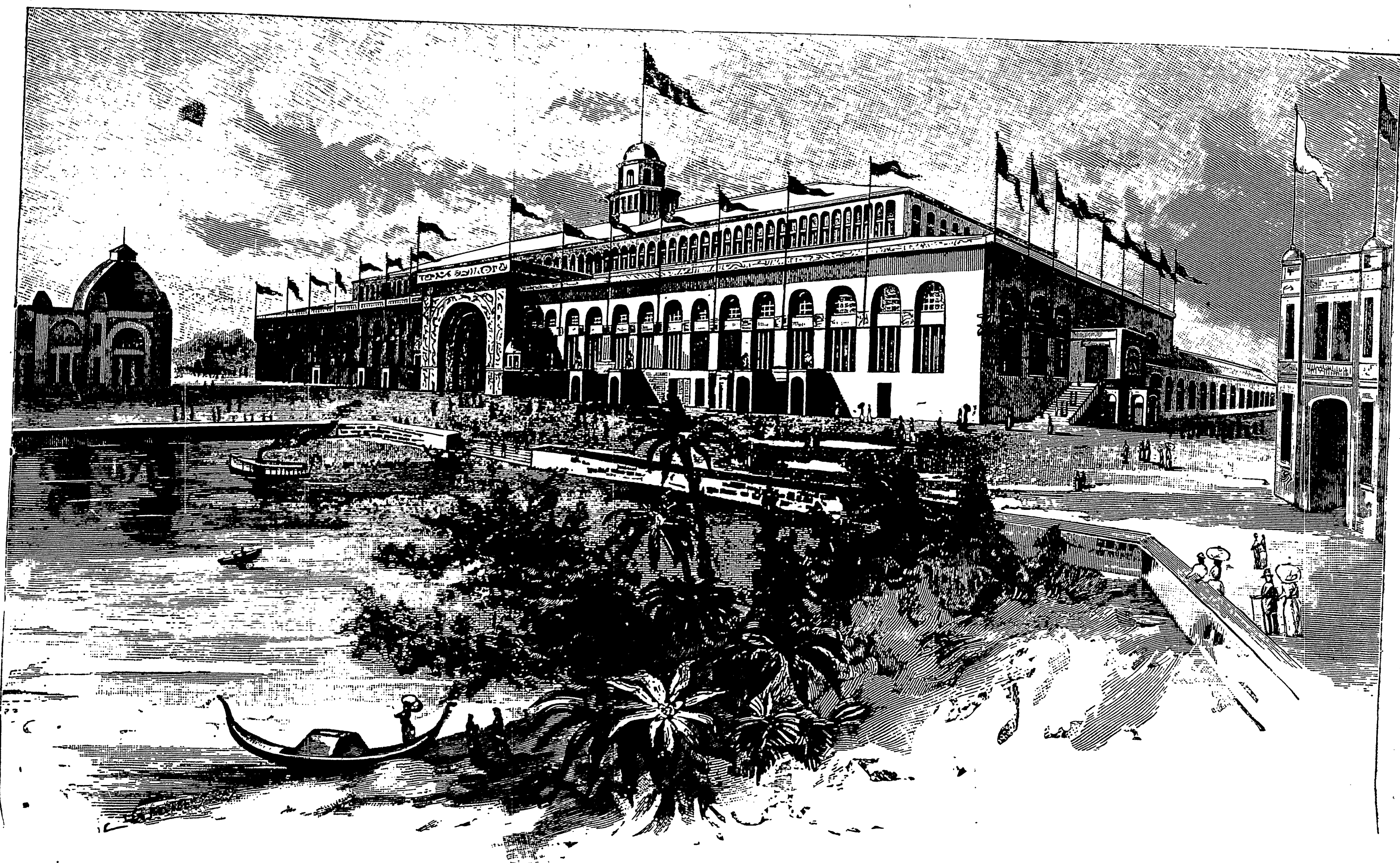
When a strong brain is weighed with a true heart, it seems to me like balancing a bubble against a wedge of pure gold.

Were we to recognize how important and how necessary to us is charity towards our neighbor, we should devote ourselves to nothing else.

Tell me your associates and I will tell you what you are; tell me what you busy yourself about and I will tell you what may be expected of you.

God metes out the recompense according to the fervor applied, the difficulty overcome, the weariness endured the small satisfaction.

If you wish to see the person that you love really joyful, do all in you



THE WORLD'S FAIR COLUMBIAN EXPOSITION, TRANSPORTATION BUILDING

parted to St. Augustine led to the nation's conversion, the instruction given by Leo may have an important bearing on the future religious life of the people. His Holiness, who is a keen student of history, has noted that two of England's most prominent characteristics in former times were devotion to the Blessed Virgin and confidence in the patronage of St. Peter. He perceived how powerfully they contributed to the country's spiritual progress and thus was inspired the idea of their revival. "It is our most earnest desire," said he, addressing the English pilgrims, on the occasion of his Episcopal Jubilee, "that faithful England should once more, with the greatest fervor revive her devotion to these two patrons of the faith, to these two powerful guardians of all virtue, and, God prompting us, we most earnestly exhort the faithful of England to follow the example of their forefathers, and by a solemn religious rite to dedicate, and consecrate the whole country to the most Holy Mother of God and to the blessed Prince of the Apostles. Let this expression of our ardent desire, fraught with much advantage to yourselves, beloved children, be the chief and pleasing return we make to you for the good wishes which you have brought to us."

The Holy Father's intention will be carried out with befitting solemnity. On the 29th of this month, the Feast of SS. Peter and Paul, the Cardinal and Bishops will be present at the Oratory Church, at a Pontifical High Mass, at which there will be a sermon on "Our Lady's Dowry" and an act of consecration to the Blessed Virgin. In the afternoon a sermon on St. Peter will be preached in the same church after Pontifical Vespers, and will be followed by an act of consecration to

land are, as a whole, so averse? The question is answered without difficulty, says the Liverpool Times. The object is to secure fresh graces for the country and deepen religious life, and to familiarize Catholics and non-Catholics with the practices of their ancestors. Anyone who considers for a moment the prevailing indifference must recognize the necessity of bringing back the ancient liveliness of faith. We hear much nowadays of religious superstitions. Undoubtedly the mass of men cultivate a superstition, but it is the reverse of religious; it is the worship of wealth. In the struggle for prosperity and riches, God is forgotten. Amidst the growth of opulence, refined taste and erudition, how many are living practically pagan lives, and so preparing the way for the failure of our civilization. Such a tendency must be counteracted by the heaven of religion, and what better method of introducing this than by restoring the Catholic customs of early England for the daily lives of the old English Catholics were almost a continual act of worship.

The consecration of England to the Blessed Virgin and St. Peter will, it may be safely predicted, induce many Protestants to investigate more closely the evidences of England's past connection with Rome. We have in recent years seen the Ritualistic leaders setting up the absurd and preposterous theory that the Church of England is the same now as it was in the pre-Reformation days. It is our duty to enlighten the minds of those whom they misguide or are likely to mislead, and we know no better means of exposing the fallacy than to impress upon the public the closeness of the ties by which this country was for centuries united to the Holy See. We venture to assert that no honest Protestant who

knights and burghers. Before the Norman conquest, four kings resigned their high positions and went to the Holy City to breathe their last within its sacred precinct. Rulers of strong character, such as Alfred and Canute, sought advice and direction from the Pope, and pious monarchs such as the Confessor raised noble monuments to their devotion to St. Peter and his successors. The number of English churches dedicated to the saint attest the earnestness with which his intercession and protection were sought. Canterbury, London, Exeter, Bath, Worcester, Colchester, Cambridge, Petersburgh, Ely, Nottingham, Lincoln, York, and many other centres of religious life raised up churches under his patronage. The spontaneous zeal displayed in the contributions to St. Peter's Pence, is, too, a manifest proof of the recognition of the claims of the successors of the Prince of the Apostles to the spiritual allegiance of the English people. In a word, the marks of devotion to the Roman See are deeply stamped on every page of English history. Subtle conspirators against truth may endeavor to obliterate them, but their efforts can only bring contempt upon themselves.

In accordance with the wish of the Holy Father and Bishops, the Catholics of England will join with enthusiasm in the solemn services which will be held on the Feast of the Visitation of the Blessed Virgin. As they glory in the inheritance of the ancient faith, they will feel a legitimate pride in helping to bring back the religious practices and fervor of past days. "May we not" say the Bishops, "cherish a well-founded hope that as Mary and Peter were the beloved patrons of England for a thousand years, they will never forget us, but that the more fervently we invoke them, the more powerful

Handsome Is Who Handsome Does.

But, bless us, things may be lovable that are not altogether handsome, I hope. I am not at all sure that the majority of the human race have not been ugly, and even among those "lords of their kind"—the British—squat figures, ill-shapen nostrils, and dingy complexions are not startling exceptions. Yet there is a great deal of family love amongst us. I have a friend or two, whose class of features is such that the Apollo curl on the summit of their brows would be decidedly trying; yet too my certain knowledge, tender hearts have beaten for them, and their miniatures—flattering, but still not lovely—are kissed in secret by motherly lips. I have seen many an excellent matron who could never in her best days have been handsome, and yet she had a packet of yellow love letters in a private drawer, and sweet children showered kisses on her fallow cheeks; and I believe there have been plenty of young heroes, of middle stature, and feeble beards, who have felt quite sure they never could love anything more insignificant than a Diana, and yet have found themselves in middle life happily settled with a wife who waddles. Yes, thank God, human feeling is like the mighty rivers that bless the earth, it does not wait for beauty, it flows with resistless force and brings beauty with it.

Pride dries the tears of anger and vexation; humility, those of grief. The one is indignant that we should suffer, the other calms us by the reminder that we deserve nothing else.

To spend each day trying to make another happy—oh! what a noble work. It is to approach God in a most intimate manner, for is it not the constant occupation of this good Master?

own heart, with his own wants, his own thoughts, with his own intention, with his own prayers, separate, yet concordant, watching what is going on, watching its progress, uniting in its consummation. But out of these many minds rises one Eucharistic hymn.—Cardinal Newman.

Time.

The years pass away; the months are reduced to weeks and the weeks to days, the days to hours and the hours to moments, which are all we possess. This life being full of miseries, we should have no greater consolation than to know that it rapidly vanishes to give place to a holy eternity, which is prepared for us in the abundance of the mercy of God, and to which our soul incessantly aspires by continual thoughts arising from its own nature. A great soul sends all its best thoughts and affections forward to the infinity of eternity, and being immortal, it esteems too short all that which is not eternal, too small all that which is not infinite, and rising above the delights of this life, it keeps its eye steadily fixed on the immensity of eternal goods and the vastness of eternal years.

Death.

Death has nothing to surprise you; meet it like an old friend. Have you not for a long time been dying a little every day? You are an exile, it comes to lead you back to your country; you are a martyr, it comes to bring you the palm of victory.

Noah's Ark was a type of Mary, for as by its means men were preserved from the deluge, so are we all saved by Mary from the shipwreck of sin—with the difference that few were saved in the Ark, but by Mary the whole human race was rescued from death.

power to persuade her that you are happy and that you owe your happiness to her.

Idle is our labor, worthless our toll, ashes is our fruit, corruption is our reward, unless we begin our undertakings in faith and prayer, and sanctify them by purity of life.

Of what are you thinking? a friend inquired of a savant who, on his death-bed, had become reconciled to God. He replied: "I am thinking that hell is full of talent and heaven of virtue."

It is true that the Christian should keep his body pure by fervent prayers, frequent fasts and mortifications; but he must also watch carefully over his thoughts, so that the abode he is preparing in his heart for the Supreme King may contain nothing hideous or disorderly.

Every man that deserves to be called Christian acknowledges the duty of self-denial. You have the opportunity in your daily life of denying your own will—denying yourself for the sake of others; giving up your will to theirs; giving them the first place; exacting nothing for what costs you most; doing it in silence and never speaking of what you have done.

Forgive us our trespasses, as we forgive them that trespass against us: It is not sufficient to banish hatred from our hearts, we must also efface every painful recollection. O my God! What happiness is it if Thou wilt forgive me as I forgive. I have been offended by words; I forget. By actions; I forget it. By omissions; I forget it. By unkind thoughts; I forget. I also have offended Thee in all these ways. O my God and Thou hast forgiven and forgotten all—help me also to forgive and forget.