NINETEENTH SUNDAY AFTER PENTECOST

FEAST OF THE MATERNITY OF THE BLESSED VIRGIN

To-day, my dear brethren, the Church celebrates the feast of the Maternity of the Most Blessed Virgin Mary. This maternity or motherhood, is usually taken in one of two senses; first with regard to the glorious privilege by which she was selected to be the Mother of Him Who was and is God of God, Light of Light, true God of true God, born of the Father before all ages; secondly, as referring to that gift of her made to us by her divine Son on the cross, by which she became our Mother, and watches over and defends us with more than a mother's love.

But there is another sense still in

But there is another sense still in But there is another sense still in which her maternity, or motherhood, may be taken. And this seems to be especially conveyed in the lesson read at Mass for this feast, the words of which are applied to the Biessed Virgin by the Church. "I am the mother," we read in this lesson, "of fair love, and of fear, and of knowledge, and of holy hope," By which it would seem, evidently, we are to understand that it is she who brings forth in our hearts those virtues of the love and fear of God, of hope in Him, and of the knowledge of His will. And if we read still further, we shall find even more.

"I me," the lesson continues, "is all grace of the way and of the truth; in me is all hope of life and of virtue."

Now, our Lord expressly tells us that He Himstein was a support of the way and the truth; in the content of the conten

In me," the lesson continues, "is all grace of the way and of the truth; in me is all hope of life and of virtue." Now, our Lord expressly tells us that He Himself is the Way, the Truth, and the Life; if then, indeed, it is true that in our Blessed Lady is all grace of the way and of the truth, and all hope of life, it would seem the same thing to say what some of the saints have said of her, that all the graces of our Lord, Who is the Way, the Truth, and the Life, are distributed to us through His Blessed Mother, who thus becomes really the mother of grace in us; and that not only the virtues named, but also all others, come to us by her intercession. But however this may be, it is very certain that the Church does wish us to understand, at this feast and at all times, that devotion to the Blessed Virgin is not merely an ornament to the Christian religion, but that it enters into its very substance. We should not have had our Lord Himself, except by means of His Blessed Mother. As her co-operation in the work of our redemption was absolutely indispensable, so we may safely say that her co-operation is practically indispensable in the application of the fruits of that redemption to our souls. Practically, we should not have had our Lord Himself, except by means of Which we are saved, did she not by her loving intercession obtain them for us. No doubt we should have enough in any case by which to be saved if our will was good enough to make use of them. God loves us, and wills to save us; but the fact is that, though His goodness and love for us is unbounded, He has chosen to put a great deal of the richness of His treasures in the hands of His and our Mother, that the may find.

others.

It is, indeed, true that our Blessed Mother will pray for us and try to bring us to her Son, even if we do not ask her, and that we receive many graces unawares for which we have her to thank; but it is equally true that we shall re-ceive many more if we make ourselves her loving and devoted children; nay, even so many more that our salvation will be practically secure.

DAILY COMMUNION

We feel the necessity of recalling to we reet the necessity of recalling to the minds of our readers from time to time the Holy Father's urgent desire that we should receive Holy Commun-ion frequently; yes daily if we can. He wants us to remember that we go to Holy Communion not as a reward be-cause we are on the way to high per-Holy Communion not as a reward be-oause we are on the way to high per-fection, but because He desires to have us come to Him as to the most loving Friend; to come with our weak, im-perfect, troubled, tempted hearts, and receive from Him comfort and grace and strength. Sometimes, perhaps, the effort to go every day to Mass and to receive Holy Communion seems beyond our power; and then we must know that Our Divine Lord does not ask us to attempt impossibilities in this regard. that Our Divine Lord does not ask us to attempt impossibilities in this regard, or to go beyond our real strength, or to neglect our daily duties. But sometimes there may be a little sloth or a lack of seal mingled with our supposed excuses. Let us ask for an increasing love for Jesus; for a participation in His marvelous spirit of self sacrifice. Father Walter Dwight, S. J., says the following helpful and beautiful words on this subject:

"H wever vivid our recollection of "In wever vivid our recollection of Christ's Passion, however striking the force of His example is in itself, unless our hearts in some way are rendered strong and responsive scant progress will be made in gaining this spirit of self-senting.

self sacrifice.
"This need of ours Jesus knows so "This need of ours Jesus knows so well that He has left us, in the Holy Eucharist, the best possible heart-food there is. "Communion, Communion, every morning," He seems to say, "will fully supply you with the spiritual energy you need to make joyfully whatever *acrifices I require of you each day. From long ago till now Communion has been the source of sil the hero ism My martures and confessors have displayed in the hour of trial; and today, too, My nuns and priests and mis-

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them. God loves us, and wills to save us; but the fact is that, though His goodness and love for us is unbounded, He has chosen to put a great deal of the richness of His treasures in the hands of His and our Mother, that she may give of them liberally to those that ask.

How foolish, then, should we be if we should put aside devotion to the Blessed Mother of God as something for which we have no special attraction: which is, no doubt, profitable to others, but without which we can get along very well. "No man," says our Lord, "cometh to the Father but by Me;" and though we cannot say with truth that no man cometh to our Lord except by His Holy Mother, since He is, no doubt, always ready to receive all that seek Hin in any way, still there can be little question that the way He prefers we should come to Him is in her company, and that those who seek Him in this way get nearer to Him than any others.

It is, indeed, true that our Blessed

If You Have Rheumatism



THE SIGNIFICANCE OF THE

When I recall my first impression of the Mass—if in my bawiiderment I can be said to have received any impressions whatever—I assure myself that the majority of Protestants and unbelievers, who look coldly or curiously upon the altar, are as little mindful of the sacred significance and as unworthy as I was. Oh, the loss of these! Do we not see in the gravity of the celethe sacred significance and as unworthy as I was. Oh, the loss of these! Do we inot see in the gravity of the celebrant as he bears the chalice to the altar. Our Lord entering the garden of Gethsemane? It is the first scene in the mystical drama and every breath is hushed. The Divine One is burdened with a foreknowledge of His doom. He kneels in the garden; we kneel with Him, and are to follow Him, step by step to the end. At the Confiteor He has fallen upon His face, bathed in the sweat of His blood. He is betrayed with a kiss, led away captive, grieviously smitten and denied. The celebrant turns to us at the Dominus Vobiscum, and in his glance we see the conversion of Peter. Our Lord is led before Pontius Pilate. He is spoiled of His garments—at the unveiling of the chalice—scourged and crowned with thoros. Pilate washes His hands of the crime, and at the moment the celebrant moistens His fingers. "Behold the man!" crics Pilate; and the voice from the altar pleads, "Orates fratres." At the Preface we hear the warning bell. The awful progress of the tragedy is watched in breathless silence; only from the organ loft comes the wail of the singers. The bell rings; He is condemned to death and made to bear the organ loft comes the wail of the singers. The bell rings; He is condemned to death and made to bear the cross while His brow is wiped off with the handkerchief of Veronica, and the efligy of the sorrowful face is retained forever. He is nailed to the cross, and at the elevation of the Host, while the chiming bells mark every posture of the celebrant at the altar: while the torch-bearers gather about, the smokning censors are swung aloft, the flowers scattered upon the air, and, if it be a

the torch-bearers gather about, the smoking censors are swung aloft, the flowers
scattered upon the air, and, if it be a
military Mass, the whole body silently
present arms while the devout kneelers
bow their heads and beat their breasts
in contrition, lo! the cry is raised on
high. A moment later the elevated
chalice seems to catch the water
and the blood that seem to gush
from the riven heart of Him Who died
for us. In momento, which follows. He and the blood that seem to gush from the riven heart of Him Who died for us. In momento, which follows, He is praying for the world; He is merciful to the penitent thief. He thirsts and He utters the seven words upon the cross. (Here the Pater Noster is loudly chanted.) He dies. He descends into hell; and at the Agous Dei, while the bells chime again, there is the conversion of many at the cross. In Communion we commemorate His burial. His resurrection follows, and He appears to His disciples at the "Dominus Vobiscum." The last collect is a memory of His forty days with the disciples; the last "Dominus Vobiscum" of His glorious Ascension; and with the benedictiou descends the Holy Ghost. Omarvelous Sacrament! mysterious majestical! O never-failing source of joy! What a privation is theirs, who having once known Thee, are parted fom Thee. How do they survive who trust not in Thee, and who seek Thee and know Thee not?—Charles Warren Stoddard.

DEFENDER OF THE FAITH"

For Catholics the most curious and interesting title of English loyalty is that of "Defender of the Faith." The title was conferred by one Pope and confirmed by another as a reward for Henry VIII.'s defense of the seven sacraments against the attacks of the reformer Luther, who was then in the forefront of the great religious revolution of the sixteenth century. * * *When Henry VIII. cut himself off from the centre of Catholic life and unity the centre of Catholic life and unity the Pope deprived him of the title conferred Pope deprived him of the title conferred upon him by his predecessors. But Henry was not disposed to lose a scrap of the title attached to the crown. He therefore procured the passing of "An act for the ratification of the King's Majesty's style," which insisted upon his being described both in Latin and in the vulgar tongue as "Defender of the Faith." During the brief restoration of Catholic worship in England this Act Catholic worship in England this Act Henry VIII, was "repeated, made frus trate, void and of no effect" by 1 and 2

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strangely enough, the title was, none the less, retained by Philip and Mary It was formally restored by an Act passed in the first year of the reign of Queen Elizabeth, which revived the "rights jurisdictions and pre eminence appertaining to the imperial crown."

| Each complaint drags us down a degree in our upward course. If you would discern in whom God's spirit

This relic of "Popery" (Fidel Defensor—Defender of the Faith) appears in the abbreviated forms "F. D." or "Fid. Def.," to this day on every coin of the realm. So treasured is it too, that the two-shilling piece of 1849 had to be recalled, melted down and recoined simply because the letters "F. D." were omitted. The coin is rare and highly valued among the collectors, and is known among them as the "godless florin." And to this bour, from the bronze farthing to the \$5 gold piece, every minted coin that circulates among us recalls the days when the English people were joined in faith with the centre of Catholic unity; and presents the curious spectacle of the retention of a title which was granted for the defense of doctrines which from

Each complaint drags us down a degree in our upward course. If you would discern in whom God's spirit dwells, watch that person and notice whether you ever hear him murmur.—Gold Dust.

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