MAY 5, 1906.

GENERAL INTENTION FOR MAY.

DEVOTION TO THE BLESSED VIRGIN. The world outside of the Catholic church does not look on Mary as it once did. Formerly it accused Catholics of showing her too much honor, and it endeavored to restore the balance by coming to the very verge of dishonor. To day there are fewer ac-cusations against us and more respect for her. The causes of this charge are not far to seek. The echoes of the great religious wars of the sixteenth great religious wars of the facterin century are grahually ceasing. Excited and inflamed passions are growing cool. It is only the veterans of many battles, to whom fighting has become a habit and weapons almost as become a nabit and weapons almost as necessary as wearing apparel, that still cherish the keen feelings which have lost their edge in newer recruits. A Protestant and a Catholic may now A Protestant and a Catholic may now meet and talk as friends, may discuss religious topics as friends and fluish the discussion without conviction perhaps, yet without conflict; they are still iriends. We believe we Catholics have friends. We believe we Catholies have profited most by this improved con-dition of affairs. The truth has fewer obstacles in its way to its only destina-tion, the human mind. With prejudice therefore, and excited passions re-moved from its path, the truth about Mary and what Catholics believe about her and their practice in regard to be here group steadily into Proher, has been going steadily into Protestant minds.

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Art has shown itself the ally of Art has shown itself the ally of truth, and has helped to win a greater respect for Mary. Thanks to the painters of Italy and their imitators, the Madonna has been a favorite sub-ject for brush and canvas. Thanks to the photographons, engagers, and ject for brush and canvas. Thatks to the photographors, engravers, and printers, the country has been filled with copies of the great Madonaa. Mary has come into many a home and graced many a wall that without the pelp of art would not have known and and the product of the prosent filled is a second to be provided by the provided by help of art would not have known or felt her presence. The respect that has come in this way to our mother is has come in this way to our mother is not indeed remarkable as yet for its extent or its fervor. It is respect for motherhood, not yet respect for divine motherhood; it is respect for the Mother of Christ, not yet for the Mother of God. It is something, how ever, and it is the promise of some thing better. The minds of all are opened to Mary. If art has ushered her in, it is for us by prayer and ex-planation and increased devotion to see to it that religion keeps her in the to it that religion keeps her in the place she has gained. The title Mother of Grace is no

dcubt startling and perhaps sound strange to sone Catholic ears. How early it appeared in the church cannot be stated exactly, but it was the natural expression of the earliest description of Mary's place in the plan of God. Nothing is more common among the Notifing is note council than the con-trast drawn between Mary and Eve. St. Paul had opposed Christ and Adam in striking terms. "It by one man's offence death reigned through one; offence death reigned through one; much more they who receive abundance of grace and of the gift and ci justice, shall reign in life through one Jesus Christ. Therefore as by the offence of one unto all men to condemnation: so also by the justice of one, unto all men to justification of life. For as the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just'' (Rom, V. 17.21.) The second century saw St. Iraenus contrasting Mary and saw St. Iraenus contrasting Mary and Eve. What was more natural than to say that as Eve was the mother of sin, Mary was the Mother of grace. In his contrast, it is true, St Irer enus does not use this term, but he uses words

afterwards quoted by St. Augustine, which are its equivalent. "As the race of man was bound in the chains of

which are its equivalent. "As the race of man was bound in the chains of death by a woman, by a woman it was loosed from them" Eve was the en-indeed by her own strength, but by the strength of God, for it is the power of that it expresses is old and well estat the words "Mother of Christ," come those others, "Mother of Christ," come those eshe is the Mother of Christ. The Divine Maternity is the source of all Mary's grandeur; it is the foundation of all her titles. Christ alone saved us; He alone menited by His death all the grace that has ever come from the "Mary, Mother of Graze, at whose re quest Christ performed His first miracle and brought faith to His followers, bring to all men the grace of faith !" "There stood by the cross of Jesus, Mary, His Mother." While her Son was working out our redemption by His fortitude, she with a like fortitude was standing on the side of Christ against the forces of sorrow and suffer-ing and persecution. The world has grown weak. It shrinks from the cross. It is sensual. Mary Mother of Grace, who gave us the example of fortitude in standing by the cross, bring us the grace of fortitude and bravery. After Jesus ascended to heaven, the the grace that has ever come from the hands of God. "For there is one God, hands of God. "For there is one God, and one mediator of God and men, the man Christ Jesus" (Trim. II. 5.) How then can Mary be called the Mother of Grace? Has she any part in the Incarnation? We know she has. Christ might have grace of forfitude and pravery. After Jesus ascended to heaven, the apostles and disciples "went into an upper room, where all were persever-ing in prayer with the women and Mary, the mother of Jesus." Thus We know she has. Christ might have come to earth directly. He chose to come through a creature! He wished to have a Mother. Mary's share con-sisted in preparing herself under God's Mary, the mother of Jesus." Thus early in the history of the church Mary is singled out for especial mention. She was prominent in that holy gather ing where the followers of Christ awaited the coming of the power of the Holy Ghost. "They were all together in one place, and there appeared to them parted tongues, as it were, of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost." It was not the first time that the power of the Holy Ghost had descended upon Mary, and, speaking in our human way, we may hands for that high honor. She made herself fittest among women for that dignity, and even merited in the wider sense of the word, to be the Mother of sense of the word, to be the Mother of Christ. Morestill. It was God's will to make the Incarnation depend on her free consent. She deliberately and freely accepted the will of God. Fur-ther, she was joined with Jesus in His life of suffering. The sword was to pierce her breast, She was to stand by the cross of her Son and unite with Him as for as she could, in the great speaking in our human way, we may believe that the Spirit of love either hastened His coming or at least came by the cross of her son and the with Him, as far as she could, in the great offering she was making there. Such was Mary's share in the fact and the accomplishment of our redemp-tion. She has her share in the applica hastened His coming or at least came with greater joy where His holy spouse abode. The world needs another and immediate Pentecost; it needs the spirit of love. There never was more talk than now about the brotherhood of man. Selfshness it is that inspires tion of its fruits. As Christ redeemed her with her help, so it is His good pleasure to sanctify us through her help. ner with her help, so it is his good pleasure to sanctify us through her help. God grants His grace, directly, it is true, but also through the intercessin of His saints, and most of all through Mary. She is our mother because Christ made her such from the cross. Therefore she loves us with the depth and earnestness of a mother's love. Mary is holy, the toliest of God's crea-tures, full of grace, most pleasing in His sight, His first earthly home au on worthy of Him. If Mary loves us, she will pray for us. If she pra's for us, God will hear her for ber holiness. God will hear her for ber holiness. God will hear her for ber holiness. How and hear she, the grace will fall like

the dew upon our souls. Mary is the Mother of Grace because she brings us grace. Christ, then, emits the light ; Mary transmits it. He is the source and tountain head of grace; she is the channel. He is the Master! she, the instrument. He is the Lord; she is His almoner. He is the King by right of conquest; she is the Queen Mother who conquese; she is the Queen Mother who gave Him birth and stands by His throne. Christ is God, and Mary is His mother. Against the background of creatures Mary is resplendent with beauty; in the presence of her Son and her God she is a star lost in the day-light.

light. Catholics do not think less of Christ Catholics do not think less of Christ because they honor Mary. They think more of Him precisely because they think more of her. Consider the won ders of one beam of the sun. In it are light and heat and energy ; in it are healing powers and the force by which photographs are taken ; in it are all the tints of the rainbow, all the variety and beauty of coloring that enrich the whole world. Do I detract from the glory of the sun because I find so much wealth in one beam? Rather, do I not enhance that glory the more I discover enhance that giory the more longeover to admire and praise in so small a traction of its magnificent splendor? If Mary is the brightest beam that flashed from the Orient on high, her parity, her lustre, her wealth of beauty lead us and our admiration back to the path along which they came to their

golden source, the infinite beauty and goodness of God. 1 and 1 Devotion to Mary, Mother of Grace, will mean the practical recognition of Mary's place in the plans of God. The power of intercession equals the power of love and holiness in the intercessor. It is love that produces the prayer; this glorious title will cause us to have recourse to her, to recognize her power and to invoke her assistance. In what particular way we of to day are to in voke her, for what special graces we are to ask her intercession, we can best understand by some of the scenes of her life. As the Mother of Grace there is no favor in her Son's keeping that she may not obtain for us, but that she may not obtain for us, but her life will suggest a few graces that will meet the needs of our time.

An angel visited Nazareth, announc-ing the Incarnation. There Mary brought to earth the greatest grace she brought to earth the greatest grace sub-could bring to us, Christ Himself. Our day has need of the same grace. The Pope has asked the world to renew all things in Christ, and as a prepara-tion for that we must renew ourselves in Christ. "Mother of Grace, whose word brought Christ to earth, bring

in Christ. "Mother of Grace, whose word brought Christ to earth, bring Him into our souls, bring Him to the souls of men !" Mary, in the joy of the Incarnation, with the song of her thanksgiving tak ing words in her heart, visited her cousin, Elizabett. The sound of her voice had brought God from heaven; the sound of her voice came to the care the sound of her voice came to the ears of John the Baptist, as yet unborn, sanctifying him and consecrating him, we may say, to the life work to which God had assigned him, obtaining for him the grace of faithfulness to duty. The world of to day is unfaithful. "Mary, Mother of Grace, who brought to John the grace of sanctification and fidelity to duty, bring us the same grace i' Jesus at Bethlehem was born of Mary, ficoding the world with the good tid

ings of great joy that was to be to all the people, filling the hearts of men The with the sweet blessing of peace. with the sweet blessing of peace. The wild, disturbing spirit of unrest and discontent is abroad and everywhere. "Mary, Mother of Grace, who brought us the Prince of Peace, bring us the grace of contented hearts !"

"There was a marriage in Cana of Galilee, and the mother of Jesus was there. And Jesus was also invited."

it, bring that Spirit of love into this selfah world and flood it with the light and charity of God !' -- Messenger of Guarantee the Sacred Heart.

CHRISTIAN UNITY

ALL SIGNS POINT TO GREATER AMITY

ALL SIGNS FOINT TO GREATER AMITY AMONG CHRISTIAN BODIES. The Rev. Morgan M. Sheedy of Altoona, Pa, is one of the scholarly men of the church whose words on any subject are always worthy of attention and consideration. In the course of a recent sermon in St. John's church, Altoona, of which he is pastor, he took for his theme the timely one of "Chris-tian Urity." The text was: "One Lord, one faith, one baptism, one God, and Father of all." (St. Paul, Eph., iv: 5)

began by telling a conversation He he had a little over two years ago with one of the most scholarly and earnest of American ecclesizatics on board an Atlantic liner on this subject. He was a man who had evicently thought long and deeply on religious matters. He seemed thoroughly to understand preseat conditions and tendencies in the religious world. In the course of the conversation be said very impressively: "This twentieth century will see what you and I hope for, and what every sincere believer prays for-Christian unity; it will come and will be one of the greatest triumphs of the century."

His words made a profound impres-

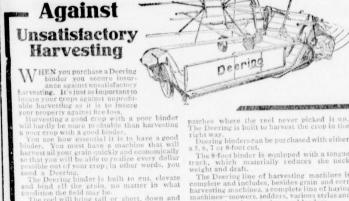
His words made a profound impres-sion upon me, for they echoed my own thoughts and desires, as, indeed, they do those of all earnest Christians. What were the grounds upon which this good man based his hopes and fore east? Is the religious trend of our times in the direction of Christian unity? It is quite evident that pro-found changes are taking place in the religious world around us. Outside the and Chi ban religious world around us. Outside the Catholic church there is to day a re casting of the old lines, creeds are num and being revised and restated, what is harsh in them is being pruned down or cast aside : there is a broader and tian more tolerant spirit among professing Christians: a spirit of brotherhood and charity unknown even a generation ago, now exists; men no longer " are hat ing one another for the love of God;" the Pope is nowhere to day looked upon as " the man of sin;" it is found that Catholics and non Catholics can do business together, be good neigh-bors, even the best of friends, while

bors, even the best of friends, while they differ on matters of religious be lief. These are signs that point in the right direction. They indicate that the drift is toward a clearer under-standing of what our Christianity really means. With this fuller understand-ing will come an urgent demand for Christian unity. Sincere Christians Christian unity. Sincere Christians will not much longer endure to see the mystical Body of Christ hacked and

mystical Body of Christ hacked and torn asunder by conflicting sects. Christians orerywhere are growing tired of dissensions. They want peace. In the assemblies of the different de-nominations held during the last few years the subject of re union has been warmly discussed. Kindred religious bodies have made overtures to re unite. These are healthy signs of that better understanding of what religion means and plainly indicate the drift toward that unity of faith for which the dying that unity of faith for which the dying that unity of rath for which the dying Saviour prayed. May we not hope that our twentieth century will witness the reunion of Christendom? It is a con-summation devoutly to be wished. Besides the scandal of a divided

Christianity it is now generally recog-nized that the existence of so many religious bodies is a shameful waste of money and effort. The children of this world are wiser than the children of light. To day we have great business combinations, because it is found that immense gains, better results, larger dividends on the investments are thus obtained.

rogues have never been handcalled; they escape the court and deem this success, so why should infidelity con-sider any law further than its penal consequences? Unless the great law One thing is quite certain: proofs abound that we have entered upon an era of a better feeling and a more toler of God is in the hearts of men, no law will reach there. If it be, no other era of a better feeling and a more toler ant and Christian spirit among Chris-tians. Everywhere it is recognized that the chief obstacle to the progress of the Gospel and the conversion of the of the Gcspel and the conversion of the Christians.



ll or short, down and de without fail; the ele-whether it be light or attachment will throw Call on the Deering agent and let him ex-plain to you why a Deering machine harvests in the right way. These local agents are found everywhere, and will be pleased to give in-formation and a catalog concerning the Deerven butted bundles. t field of grain is harvested with a you won't find crow's feed scattered ; you won't find the grain lying in treal Toronto, Ottawa, Regina, St. John

w of death !

LAW.

conscience is the light of every path

and purpose, public and private; and if there be not conscience, all the acts

of parliament in the world will not make the world better. Statutes of the

make the work better. Statutes of truly state and nation are really and truly observed only by conscientious men, for statutes have a force simply because

statutes have a force simply because they are a sequence of the great law of God. Moral laws are observed because of Religion, for Religion is the parent, not the child, of morality. Unless a man believes in God, he does not really believe in himself or in his cap-bility to be good. Unless a man been

ability to be good. Unless a man keep God's law, he will not keep any law cal-

Gon's law, ne will not keep any law cal-culated for the betterment of himself or society. He may, from policy, or from fear, not break the law; but this is not true observance. The biggest rogues have never been handculfed; there exerce the court and deem this

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lics, whether hereditary or convert, is A NEGRO METHODIST BISHOP TO ARCHBISHOP IRELAND.

not criticism, offensive patronage, in sistent argument, but charity, zeal, sympathy, and above all prayer. If we have any care for the bonor of God and In Archbishop Ireland's recent speech in Kansas City, to an audience of ten thousand, His sirace made an elequent hineing of our fellow men surely nothing is so well worth working for olea for justice to the Negro, contend ing that the solution of the Negro problem lies along the lines of charity praying for as Christian unity. Think how quickly the whole world would be won for Christ if the five hun and patience both on the part of the and fifty million who profess the stian name were facing under one white man and on the part of the black man. er the conquest of those still more rous millions who, to our sorrow hame, are still in darkness and the

Among the Archbishop's hearers was Bishop Abraham Grant, of the Methodist body, who has written to His Grace to express his gratitude for the sentius then work and pray for Chris ments he expressed.

unity through undiminished faith. "when," writes the N gro Bishop, "such men as Rev. Thomas Dixon, Governor Vardaman of Mississippi; Governor Davis, of Arkansas, and Senator Tillman, of South Carolina, are making strenuous efforts to convince the meril of the unworthiness of the through whole hearted obedience, through entire submission to the voice of the great Shepherd of souls Who said: "They shall bear My voice; and there shall be one fold and one Shepherd." the world of the unworthiness of the Negro and his inability to accept and appreciate a higher civilization, your plea to an audience of ten thousand for justice and fair treatment to him came A GOOD CONSCIENCE THE BEST In these days of qu bbling and legal technicalities, we hear much about laws not covering this or that form of their and hence there is a clamor for more legislation. We have a law-the seve th commandment, "Thou shalt not stel!"-which needs no supple-ment, as it forbids every species of dis-honesty. It is not the framing of new to my ear as a cooling spring to a thirsty soul. We have been waiting patiently for some time for one of the patiently for some time for one of the great men of our country, with national influence, to rise in the majesty of his manbood in the defense of a helpless people and simply state the facts with reference to this contingent of Ameri cans, give counsel and advice and throw a new lastre upon the star of home held out hy President Roneyvalt. honesty. It is not the framing of new laws, but the observance of old ones in throw a new lustre upon the star of hope held out by President Roosevelt. a conscientious manner, that is the necessity of the hour. Christian con science is the great requirement, as "Eternity alone will make known the good you are doing along the lines above indicated, and on behalf of a grateful people I thank you."

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Accordingly from many quarters to-day are heard sweet sounds set to music of heaven, that tell of this universal desire for unity and peace. That desire finds expression in the tone of the denominational press and pulpit; in the action of various church bodies looking to Christian union ; in the earnest discussions of the subject carried on in conference and synods; in the co-opera-tion of Catholics and non-Catholics in temperance, sound politics and charit-able and civic work; in the cordial in-vitation extended from time to time by the heads of various Protestant educathe heads of various Protestant educa-tional institutions to representative Catholic clergymen to explain some points of Catholic doctrine; in the suc-cess of missions to non Catholics.

cess of missions to non Catholics. Those are plain signs that religious strife and discussions are rapidly pass-ing away and that we are nearing Christian unity. The God of the Chris-tian is a God of peace, and not disten-sion. And the churches of our day are coming to see the pressing need of the reusion of Christendom and are praying that they may be one as Christ and that 'they may be one as Christ and the Father are one."

The thing that must be reckoned with by Catholics, if we are to justify our appeal to non-Catholics is, a public spirit that is apt to test the profession of a religious conscience, and to brand as sentimental cant or make believe whatever assume; the air of morality or whatever assumes the air of moranty of religion without having either the qual-ity or influence of true virtue, whether it be natural or supernatural. Good example, first of all, therefore; methods that fit the time; less boasting

for it.

at he command of fostering honesty in at he command of tokething and the command of tokething and the control of the solution of the specific purposes .- Catholic Union and Times.

you know what you want; the

man knows you ought to have

As our Lord instituted the sacramen s for the sanctification of our souls, are not they grossly ungrateful who do not avail themselves of these channels of great graces ?

As our Lord instituted the savia- men s for the sanctification of our souls, are not they gressly ungrateful who do not avail themselves of these channels of great graces?	securities in which its funds are invested. THE MUTUAL LIFE OF	Those of CAN	
Get	are all gilt-edged, as may be seen from the following list :		PERCENTAGE.
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