

"Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

Dom.)

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The Catholic Record.

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A POLITICAL MOVEMENT.

Will our near-by non-Catholic contemporaries kindly inform their readers that, according to the Olta Glaube of Leipsig, the Los Von Rom movement is furtherance of any scheme for the good petering out. This information may of society and the Church. He recoghave a chastening [effect on their jubilanizes that, being but a private in the tion and induce their prophetic faculty army, his duty is to listen, and not to to become quiescent. In a series of comments, during the year past, we adverted to the fact that the agitation was more political than anything else. It is quite true that religion was pressed into its service, but only to conceal the sinister and treasonable designs of the projectors of the movement.

Since then we have learned that the preachers engaged in the work adopt Luther's tactics-that is, they preach one set of doctrines to the initiated, and another to the unwary and ignorant members of the household.

The Catholics, encouraged, however, by their spiritual chiefs, rely for de fence and protection more on prayerand the intercession of her who has destroyed all heresies in the whole world, than on controversy.

Many Catholics, it is true, have fallen by the wayside. But to exploit men and women who have been duped, or whose self interest has prompted them to barter the faith for worldly gain, as trophies of the Protestant propaganda, shows that some preachers learn nothing and forget nothing. With regard to such the words of Hallam still hold :

"The adherents of the Church of Rome have never failed to cast two re-proaches on those who left them—one that the reform was brought about by intemperate and calumnious abuse, by outrages of an excited populace or by the tyranny of princes; the other that, after stimulating the most ignorant to after stimulating the most ignorant to their independence are anong the most reject the authority of their Church, it slavish of ward heelers and political reject the authority of their Charch, it instantly withdrew this liberty of judg-ment . . . These reproaches, it may be a shame to us to own, can be uttered and cannot be refuted."

ished with allusions to the tariff, they Fraud, deception and soup kitchens, even when manipulated by adroit are afire with enthusiasm. An attendpoliticians, are not the weapons of ance by the way at some political meetantagonists who are sure of their posi- ings is enough to make one have doubts tion. A stab in the dark may put an as to the permanency of democratic opponent hors de combat, but it does institutions. For the auditors are for not redound to the credit of the the most part like a collection of mar- the dogma of the Immaculate Concepionettes pulled hither and thither by stabber.

VALOROUS CATHOLICS.

It is said that the Catholics of Hol-

things secondary to Him, and who main-

tain that attitude by keeping near to

Him in His Sacrament and in the per-

son of our spiritual rulers. This is a

lesson we should lay to heart. Wordly

Catholics-that is, men and women who

are guided by the standards of the

world-have been, and are, the greatest

enemies to the faith. It would not be

difficult to point out how they have

been sowers of heresy. It is hard

enough to make a stand against an open

enemy, but the difficulty increases ten-

fold when we have to cope with the

Catholic who is indifferent to his true

interests, and, because of his bad

example, is a barrier to our progress.

The first to criticize an episcopal pro-

nouncement, he is a source of danger

to the young and the weak-

minded. He, as others, who are

animated by the spirit of the

New York Freeman's Journal. JUBILEE OF THE IMMACULATE demning or minimizing it. Not so, however, with the sensible Catholic. CONCEPTION. To him the voice of authority is the voice of God. He hears it with docil- Encyclical Letter of the Holy Father. TO THE PATRIARCES, PRIMATES, ARCHity and treasures its mandates. He

BISHOPS, BISHOPS AND OTHER ORDIN-ARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE. yields it loyally and unswervingly the obedience of heart and brain, and is always where he should be-at the side of his chief to aid him in the



talk. In a word, to obey the commands

of the God-ordained captain. We ad-

vert to this because our observation

leads us to believe that around about

us are some Catholics who are inclined

to be censorious and critical respect-

ing Church administration. If they

Venerable Brothers : Health and the turies.

A postolic Blessing. would only pause to think how ill qual-An interval of a few months will again ified they are to play the part of ined they are to play the part of critic! Can they presume that their judgment on questions affecting the in-terests of the Church is superior to that of the man who is ever intent on the business of the Lord, and who is the business of the Lord, and who is equipped, by education and by grace to bring it to a successful issue? The trouble is they do not think, "and their speech spreadeth like a cancer, and they have subverted the faith of some." Instead of the language of some." Instead of the language of proclamation and the manifestations of public satisfaction and joy which greeted the world will be sent—but He will be sayings which pass as proof of manliness and independence. But Catholics who remember that Christ is ever present with His Bishops; that hear-

ment shown toward the august Mother
ing them he hears Him; that Bishops
must teach and exhort and rebuke with all authority, will always abide by
their decisions. Manliness is based
on reason, and not on ignorance and
pride.
INDEPENDENCE AND SLAVERY
Tt is strange, too, that some of these
individuals who preen themselves on
their independence are among the most
slavish of ward heelers and politicat
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the gentleman who happens to have the floor. They laugh at the moss covuntil now these hopes have been un-fulfilled and are wont to repeat the words of Jeremias: "We looked for ered jokes; swallow with becoming land are second to none in their efforts to promote the extension of God's Kingdom on earth. They are generous in their support of Catholic periodicals, solicitous of their educational interests and unswerving in fidelity to the Church. Hostility has but put them on their guard. With the progress of dignity and awe sapient criticisms of German Catholies our readers are per-chance more familiar. Their organiza-tions, covering every phase of social active the performance of the provide the performance of the provide the performance of t tions, covering every phase of social stituents." But are they not nobodies? [sto be said of the variation of Papal infalthe errors that were about to arise ? or finally of that new and unprecedented fervor with which the faithful of all classes and of every nation have long been flocking to venerate in person the Vicar of Christ? Surely the Providence Vicar of Christ? Surely the Providence of God has shown itself admirable in Our two predecessors, Pius and Leo, who ruled the Church in most turbulent times with such great holiness through a length of Pontificate conceded to no other before them? Then again, no sooner had Pius IX, proclaimed as a dogma of Catholic faith the exemption of Mary from the original Stain, than of Mary from the original stain, than the Virgin herself began in Lourdes those wonderful manifestations, fol-lowed by vast and magnificent move ments which have produced those two temples dedicated to the Immaculate Mother, where the prodigies which still continue to take place through her intercession furnish splendid arguments against the incredulity of our days.

fulfilled the things that have been said to thee by the Lord." (Luke i., 45) that she would conceive and bring forth the Son of God; and if she did receive in her breast Him Who is by nature Truth itself in order that "He gener-Truth itself in order that "He gener-ated in a new order and with a new nativity, though invisible in Himself, might become visible on our flesh." (St. Leo the Great ser. 2, De nativ. The Son of God made man being the "author and consummator of our faith," it surely follows that His Mother most holy should be recognized as participating in the divine mysteries and as being in a manner the guardian of them, and that upon her as upon a foundation, the noblest after Christ rises the edifice of the faith of all cen-turies. spectacle, but rejoicing that "her Only-Begotten was offered for the salva Only-Begotten was offered for the salva-tion of the human race," and also so participating in His passion that had it been possible, "she would much more willingly have suffered all the torments which Her Son suffered." (St. Bonav. Sent, d. 48, ad Litt. dub. 4) And by this communion of pain and of will be-tween Christ and Mary "she merited to become most worthily the restorer of the lost world" (Eadmeri Men. de excellentia Virginis Mariae, ch. 9) and How think otherwise ? Could not God have given us in another way than through the Virgin the Redeemer of the human race and the Founder of the Faith 2. But since Divine Drevidence Faith ? But since Divine Providence has been pleased that we should have the Man-God through Mary, who con-ceived Him by the Holy Ghost and excellentia Virginis Mariae, ch. 9) and hence too, the Dispenser of all the gifts which Jesus won for us by His

variably presented to us as united with His Mother. The Lamb that is to rule death and His blood. We do not deny that the distribution of these gifts belongs by strict and pecu-liar right to Christ, since they are the fruit of His death, and He is of Himself the Medictor hotcore. the Mediator between God and man. Yet by that participation we have des-cribed of pain and sorrow of the Mother and her Son, it was granted to the august Virgin "to be with her Only-Begotten Son, the most potent mediatrix and conciliatrix in all the earth." (Pius IX. Bull Ineffabilis). Christ is therefore the fount "and of His fulness we have all received" (John 1, 16); " from whom the whole (John 1, 16); "from whom the whole body being compactly and fitly joined together, by what every joint suppli-eth, according to the operation in the measure of every part, maketh in-crease of the body unto the edifying of itself in charity "(Eph. iv., 16); Mary are to multiply their testimonies of love and reverence for the great Mother of God. But We must not cmit to say that this desire of Ours is especially stimulated by a species of secret in-stinct which leads Us to believe that not far distant is the fulfilment of that this desire of Ours is especially stimulated by a species of secret in-stinct which leads Us to believe that not far distant is the fulfillment of those great hopes to which, certailly not rashly, the solemn promulgation of the dogma of the Immaculate Concep-tion opened the minds of Pius IX., Our predecessor, and of all the Bishops of the universe. Many, it is true, lament the fact that suff now these hopes have been un-that due to the total damage and meditated on the could have better than dis Mother a could have better than dis Mother a could have better than dis Mother a could have better than deniable more open knowledge of the admirable more open knowledge of the admirable of Christ, and above all of the mystery of the Incarnation, which is the beginning the Incarnation, which is the beginning the Incarnation, which is the beginning only preserved and meditated on the only preserved and meditated on the could have been un-tore of Bethlehem and the facts which events of Bethlehem in the Temple events of Bethlehem and the facts which took place in Jerusalem in the Temple of the Lord, but sharing as she did the thoughts and the secret wishes of Christ, she may be said to have lived the very life of her Son. Hence nobody ever knew Christ so profoundly as she did, and nobody can ever be more compet-ent as a guide and teacher of the knowl. and in union with Christ, and as suc was chosen by Christ to be His compan-ion in the work of human salvation, she has merited for us "de congruo," what Christ has merited for us, "de con-Christ has merited for us, "de con-digno," and she is the first of Ministers in the distribution of grace. Christ

in the distribution of grace. Christ "sitteth on the right hand of the Majesty on high" (Heb. i., 3); and Mary stands at His right hand as Queen, "the surest refuge and most faithful helper of all in peril, so that ent as a guide and teacher of the knowl-edge of Christ. Hence it follows, as We have already Hence it follows, as We have already pointed out, that the Virgin is more powerful than all others as a means for uniting maikind with Christ. Hence, too, since according to Christ Himself: "Now this is eternal life: That they "Now this is eternal life: That they "Now this mark the only true God, and" Qaeen, "the surest refuge and most there is no place for fear or despair, where she is the guide and protector and intercessor and defender." (Pins "Now this is eternal life: That they the form the protector the protec

members and above all the gift of know- shall say to you." (John ii., 5.) And may be holy and immaculate in the sight of God? For if to Mary it was truly said: "Blessed art thou who hast believed because in thee shall be the ducate in the shall be ing Him and of "Hving of the second state of t fount of truth in the same way that the Scriptures are, how comes it that the persuasion of the Immacnlate Conception of Mary has at all times appeared so thoroughly in accord with the Christian sense as to seem grafted and innate in the soul of every membe of the faithful. "We shrink in horror," mber thus does Denis, the Carthusian, admirably explain the matter, "from the thought that the woman who was to crush the head of the serpent should ever have been crushed by him, and that the Mother of the Lord was the child of the demon." (3 Sent. d, 3, q. I.) The Christian people never could bring themselves to admit that the holy, undefiled and in-nocent flesh of Christ could have been in the bosom of the Virgin, taken from a flesh which had ever for a single moment been stained. And why this, but that God and sin are divided from each other by an infinite chasm. This is without doubt the reason why Christendom has everywhere held that the Son of God, "before He washed us from our sins in His blood," by the assumption of human nature, must by a singu lar grace and privilege; have preserved free from all original sin, from the first instant of her conception, her in whose breast He was to be made man. God. then, so thoroughly detesting sin that He willed the future Mother of His Son to be free not only from all voluntary stain, but also by a gift most singular bestowed through the future merits of Christ, from that stain which all of us, children of Adam, bring with us a fatal legacy-who can deny that the first duty of a of all who earnestly desire to win favor from the Virgin by their devotion, must be that of amending our vicious and cor-rupt habits and of subduing the pas-

ions which urge us to evil ? If, too, we wish, as all of us should wish, that our devotion to Mary be full and in all ways perfect, we must go further and study by all means to imi-tate the example she has given us. It is a rule established by God that all who earnestly desire to attain eternal happiness must reproduce in them-selves, by imitation, the form for the patience of the sanctity of Christ. "For whom He foreknew, He also made conformable to the image of His Son that He might be the first-born among many brethren." (Rom. viii., 29.) But since our weakness is such that we are prone to be dazed by the greatness of the Exemplar, Divine Providence has proposed for us another exemplar who, being the nearest possible to Christ that human nature is capable of, answers still better to our littleness. And this second exemplar is no other than the Virgin. "Such was Mary, says St. Ambrose on this subject, "that her life alone is a lesson subject, "that her life alone is a lesson for all." And from this he justly con-cludes: "Let there be delineated Now this is eternal life: That they IX., Bull Ineffabilis.) in w know Thee the only true God, and nay know Thee the only true God, and laying down these principles, who can laying down these principles, who can But albeit it is fitting that her sons ch. 3.) should not omit to imitate any of the excellences of their most holy Mother, We desire the faithful to be particular ly earnest in copying these vir which are the chief of all and, se virtues. were, the nerves and strength of Christian wisdom, by which We mean faith, hope and charity toward God and man. The life of the Virgin in all its parts was ever resplendent with the brilliancy of these virtues, but that same splendor was most strikingly manifested when she was standing dying Son. Jesus is crucified, and He is rebuked in blasphemy "for having made Himself the Son of God." (John XIX., 7.) Yet she, with unshaken constancy, recognizes and adores His divinity. She sepulchre, yet She lays Him dead in the doubts not that He will rise again. The love for God which consumes her makes of her a sharer and a companion in the passion of Christ; and together with Him, as if forgetful of her own sorrow, she asks pardon for the slayers, though they cry out in their obstinacy: "His blood be upon their obstinacy: "His blood be upon us and upon our children." (Matthew xxvii., 25.) But lest it be thought that We have lost sight of Our subject, which is Immaculate Conception, what great and effectual succor will be found in it for the preservation and right development of those same virtues. What truly the point of departure of the enem What truly is of religion for the sowing of the great and serious errors by which the faith of so many is shaken ? They begin by denying that man has fallen by sin and been cast down from his former position. Hence they regard as mere fables original sin and the evils that were its consequence, namely, the corruption of the very origin of the human race, and the consequent ruin of all human off-spring and the evils introduced among mortals and the necessity of a Restorer. Once all this is admitted, it is clear that there is no longer place for Jesus Christ or for the Church or for grace or for an order that transcends nature-in short, the whole edifice of faith is up-rooted from its foundations. But, on CONTINUED ON FIFTH PAGE.

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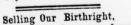
A man who has any knowledge of his and religious activity, and captained rights and duties as a person will be by the earnest and scholarly, challenge always able to have opinions of his own admiration. They have had prejudice on current issues. He, however, who and antagonism to beset them, but all has a maw capacious enough for any this has but served to keep their campaign yarn is one of a crowd. He weapons bright and ready, and is somewhat like Polonius in that colpreserved them from the spathy and childishness that cries "all's well " loquy with Hamlet:

Ham. Do you see that cloud that's when the enemy is at the gate. We Imost a shape like a camel. Pol. By the mass, and 'vis like : remember reading a speech of the great Windthorst. His opening words were :

amel indeed. Ham. Methinks, it is like a weasel. Pol. It is backed like a weasel. Ham. Or like a whale. Pol. Very like a whale. " Praised be Jesus Christ ;" and from the thousands before him came the answer : " For ever and ever." That

Polonius has many descendants. And

was the motive of his address. It shot through his arguments like a band of some of these independent voters who flame and showed his hearers how worship little tin gods grow indignant beautiful and far-reaching in its influwhen a spiritual possessor outlines a ence for good is a rightly ordered life. policy or invites them to co-operate And the Lord can be praised only by with him for the attainment of some the humble of heart, who place all worthy object.



For what trifles have you forsaken God? Perhaps in order that you might God? Perhaps in order that you might please His creatures, indulge some short-lived pleasure, gratify some pro pensity, gain some vain object of ambi-tion, or the like. If Esau did a foolish act by selling his birthright for a meal of food, so did Judas do a worse one by collice bis Lord for thirty pieces of selling his Lord for thirty pieces of setting his Lord for threy pieces of silver, and so did the Jews do the worst action of all by preferring the miscreant and murderer Barabbas to the innocent Jesus. These you imitate when you prefer some base passion, transient glorification, or some transfert giorincation, or some evil action, to God and to your birth-right-heaven. How you ought to grieve for your past sins, and redouble your caution for the future! "In pro-portion to end the "to be the future of the future of the second seco portion to our sins," says St. Cyprian, "ought to be our grief, for we have a good Lord, and according to His greatness as also is His mercy with Him."-Father Baxter, S. J.

world, wax querulous at any exereise of authority, and, because of ignorance which is born of pride and preself-indulgence quite near at hand ! sumption, is insistent on either con-

Witnesses then as we are of all those great benefits which God has granted through the benign influence of the Virgin in those fifty years now about to be completed, why should we not beour salvation is nearer than we thought-all the more since we know from experience that in the dispensation of Divine Providence when evils reach their limit deliverance is not far "Her time is near at hand and days shall not be prolonged. the Lord will have mercy on Jacob and choose one out of Israel." (Isaias xiv., 1.) Wherefore the hope we cherish is

not a vain one that we, too, may before ong repeat: "The Lord hath broken long repeat: "The Lord hath broken the staff of the wicked, the rod of the The whole earth is quiet and rulers. The whole earth is quiet and still, it is glad and hath rejoiced. (Ibid. 5 and 7.) But the first and chief reason, Venerable Brothers, why the fiftieth anni-versary of the proclamation of the dogma of the Immaculate Conception

should excite a singular fervor in the souls of Christians lies for us in that restoration of all things in Christ which

laying down these principles, who can fail to see that We had reason to affirm through Mary the knowledge of Christ, through Mary the knowledge of Christ, through Mary the knowledge of Christ, through Mary also we gain more easily that life of which Christ is the fount and principle. And if we consider how many and how potent are the causes which render this most Holy Mother all encrupes to be how mon us these all eagerness to bestow upon us these precious gifts, oh! how our hope will nerease.

For is not Mary the Mother of hrist? Wherefore is she our Mother iso. We are all bound to believe that Dhrist ? sus the Word made Flesh, is also the Saviour of the human race. Now, as the Man-God He had a physical body like every other man ; and as Saviour of the human family He had a spiritual d mystical body, that is, the society Mother. of those who believed in Christ. are many in one body in Christ." (Rom. xii., 5.) But the Virgin coneived the Eternal Son not only that ceived the Eternal Son not only that He might be made man, taking His human nature from her; but also that by means of the nature assumed from her He might be the Redeemer of mankind. Hence the angel's words to bankind. Hence the angels words to the shepherds: "To-day is born to you a Saviour, Who is Christ the Lord." Luke ii., 11.) In the bosom, then, of His most chaste Mother, Christ took to Him-elf human flesh and united to Himself self human flesh and united to Himself the spiritual body formed of those "who were to believe in Him." So that Mary bearing in her breast the Saviour, may be said to have borne also all those whose life was contained in the life of the Saviour. Hence, all of us who are united in Obsideed are as the Apostle

nie Saviour. Hence, all of is who are nited in Christand are, as the Apostie says, "members of His body and His flesh and His bones" (Eph. v. 30) have come forth from the bosom of Mary, as the body united to its head. It follows that spiritually and mystic-ally we are called children of Mary, and that she is the Mother of us all. "The Mother, spiritually but truly, of the members of Christ which we are." (St. Aug. L. de St. Virginitate, ch. 6.) Since the Blessed Virgin is the Mother at once of God and of men, Father Baxter, S. J. It is so easy to meditate on a far-off heroism, so difficult to cut off a little self-indulgence quite near at hand! we have already proposed in Our nrst encyclical letter. For can any one fail to see that there is no surer or more direct road than Mary for uniting all in Christ and obtaining through Him Mother at once of God and or men, while and Mary's will must be one—that who can doubt that she uses all means to obtain from Christ, "the head of the body of the Church" (Coloss. i., 18), that He transfuse His gifts through His

vary was the inseparable companion of Jesus, who knew better than all others the secrets of His Heart, and who by right of motherhood administers the treasures of His merits, is the chief and loss efficacious assistance to us for arriving at the knowledge and love of Christ ? Only too strongly is this confirmed by the deplorable condition of those who, either through diabolical de-ceit or through prejudice, think that they can do without the help of the Virgin. Hapless are they who neglect Mary under pretext of the honor to be paid to Jesus Christ! As if the Child could be found elsewhere than with the All this being so, Venerable Brothers,

We will that in this sense above all, be directed those celebrations which are directed those celebrations which are now everywhere being prepared in honor of the Immaculate Virgin. For no homage is more acceptable or more pleasing to Mary than that we should rightly know and love Jesus. Let the faithful, then, flock in throngs to the temples, let there be splendid solemnities and public joy in the cities-for all this is of no small aid in the fostering of devotion. But unless all this be accompanied by the assent of the will, we shall have merely external ceremony which gives only the semblance of relig which gives only the semblance of relig-ious feeling. And the Virgin on be-holding it will have reason to rebuke us in the words of Christ: "This people honor me with their lips, but

their heart is far from me." (Matthew xv., 8.) True devotion to the Virgin is only that which springs from the soul, and the external acts of the body are of absolutely no avail when they are divided from acts of the soul. Now it is necessary that the action of the soul should aim solely in making us obedi-ent in all things to Mary's Divine Son. ent in all things to Mary's Divine son. For the only true love is that which possesses efficacy for uniting wills; our will and Mary's will must be one—that of serving the Lord Christ. Hence the