

of all the elect of God, for, becoming the mother of Jesus Christ, she has become the mother of all the rest. Therefore is she the glory of the heavenly Jerusalem. Therefore did these angels, on the day of her assumption, joyfully come to heaven's gate, and fill the mid-air with the sound of their triumph, when heaven's queen, the mother of heaven's God, was raised into the place of her glory. "The morning stars praised the Lord together, and all the sons of God made a joyful melody." The glory of Jerusalem, the angel's glory, is concentrated in the glory of God. What ever gives glory to God glorifies them. Now in all the works of God He is most glorified in Mary, as we shall see; and therefore Mary is the glory of the heavenly Jerusalem and the delight of God's blessed spirits and angels in his everlasting kingdom. But she is more, she is the joy of Israel. What is this Israel? Jerusalem was the summit of Israel's triumphs. Israel had to fight for many a weary year before the foundations of the Holy City were laid. Israel, that in the Jewish people, passed through the desert, crossing the Red Sea, fighting with their enemies, there to wait for many a long and weary year, until the holy city of Jerusalem was raised up in all its beauty, and until the temple of God was founded there. And just as that city, Jerusalem, that Gem of God, represents the Church Triumphant, so by the name of Israel the inspired one meant the Church Militant, the Church in the desert of this earth, the Church passing through the Red Sea of the martyr's blood; the Church, crossing swords with every enemy of God and fighting and bearing the burden and the heat of the day. Of that Church Militant, of that Israel of God, Mary is the joy. Why? Dearly beloved, Christ our Lord founded His Church for one express purpose, and it was that where sin abounded sin might be destroyed and grace abound still more. "For this I am come," He says, "that where sin abounded grace might abound still more." Wherever, therefore, there is a victory over sin by divine grace there is the joy of the Church Militant, because there is her work accomplished. Wherever the sinner rises out of his sin and does penance and returns to God, there the Church triumphs, her mission is fulfilled, the purpose for which she was created is accomplished, and her joy is great in proportion. Now where has grace so triumphed over sin as in Mary? Sin abounded in this world; Christ came and shed His Blood that grace might take the place of sin, and superabound where sin had abounded before. Where has grace so triumphed over sin as in Mary? Great is the triumph of grace when it expels sin from the sinner's soul and makes that which was impure to be purified, and makes that which was unjust to be glorified by sanctity before God. Oh, still greater is the triumph when grace can so anticipate sin as never to allow sin to make its appearance. The most perfect triumph of grace is in the utter exclusion of sin. Therefore it is that Christ our Lord, in His sacred humanity, was grace itself personified in man, because in Him there was essential holiness and an utter impossibility of the approach of sin. If the joy of the Church then be in proportion to the triumph of grace over sin, surely she must be the joy of Israel and the first fruits of the Church, the only one that this mystical body of Christ can offer to God as perfectly acceptable, the only soul, the only creature that the Church can offer to God and say, "Lord, look down from heaven upon this child and daughter of mine; she is Thy beloved, in whom there is no spot nor stain." She is the joy of Israel. Oh, my dearly beloved, need I tell you, you who were born in the faith like myself, you who come from Catholic stock, from Catholic blood, you in whose veins, in whose Irish veins, hundreds of years of Catholic faith and Catholic sanctity are flowing, need I tell you of the woman whose name, preached by Patrick fourteen hundred years ago, has been from that hour to this Ireland's greatest consolation in the midst of her sorrows? Ireland's greatest consolation. In the loss of fortune, in the loss of property, in the loss of liberty, in the loss of national existence, every Irish Catholic has been consoled by the thought that the Mother of God loved him and that he had a claim upon Mary Mother. Well do I remember one whose expression embodied all of Irish faith and Irish love for Mary; an old woman whom I met, weeping over a grave, lying there with a broken heart, waiting only for the hand of death to put her into the dust where all she had loved had gone before her; forgotten by all, abandoned by all, the hand of misery and poverty upon her, and when I would console her and speak to her of heaven and of heaven's glory, when I endeavored to lighten the burden of her sorrow by consolation, she turned to me and said: "Oh, father, you need not speak to me. The cross may be heavy, but the Virgin Mary's cross was heavier than mine." She forgot her sorrows in her great love for Mary. Nay, that love, even in her sorrow, was a gleam of hope, one ray of joy let in upon the soul that otherwise might have despaired. And thus it is that Mary—the knowledge of her love for us, the knowledge of our claim upon her, the knowledge of the divine commission that her Son gave her upon the cross, to be the mother of all that were ever to love Him—is the one ray of joyful and divine consolation that Christ our Lord lets in upon

every wounded spirit and every broken heart. Finally, she is the honor of our people. Dear friends, the Almighty God, when He created us, invested His own divine honor in man. He gave to man a mighty intelligence, a high and pure love, and a freedom of will asserting the dominion of the soul over the body, and through that body the dominion of man over all creatures. Everything on this earth obeyed him. The eagle flying in the upper air closed his wings and came to earth to pay homage to the fallen man. The lion and the tiger at the sound of his voice, came forth from their lairs to lick the feet of their imperial master, the unfallen man. As everything without him was obedient to him, so everything within him was obedient to the dictates of his clear reason and to the empire of his glorious will. In this was the honor of God reflected as it was invested in man. God gave him intelligence; God is wisdom; His wisdom was invested in man. God gave him love. God is love, and the purity of that love was reflected in the affections of unfallen man; God is power, empire and freedom, and the empire of God and the freedom of man were reflected in the free will of man, in the imperial sway in which he commanded all creatures. Thus was the honor of God invested in us. Now sin came and destroyed all this. The serpent came hissing his triumph in the ears of a vain and foolish woman, who, un mindful of all that she had, risked all and lost all for the gratification of her appetite and her womanly curiosity. The serpent came and told Eve to rebel against God. Eve rebelled; she induced Adam to rebel, and in this twofold rebellion man lost all that God had given him of grace and of supernatural goodness. All of divine honor that Almighty God reflected in man, all of divine glory that He had participated to man, all was lost; the intelligence was darkened; the affections were depraved; the freedom of the soul was enslaved, and man was no longer the high, and pure, and perfect image of his Creator. Now, as we have seen, in that sin of Adam, not only was that man himself destroyed and corrupted, but the whole race of mankind was corrupted in him. How is Mary the honor of our people? She is the honor of our people in this, that where all was ruined, she alone was preserved; that but for her and her Immaculate Conception, neither God in heaven, nor saint, nor angel in heaven, nor man upon the earth would ever again look upon the face of unfallen man. The work of God would have been completely destroyed; not a vestige would remain of what man was as he came from the Creator's hand, but that the Almighty our race to show to angels and His saints in heaven, and to show all men upon the earth what a glorious humanity was the untainted nature which God had invested in man. She is the solitary boast of our fallen nature. Take Mary away; deprive her of the grace of an Immaculate Conception, let the slightest taint of sin come in, she is spoiled like the rest of us, and the Almighty God has not retained in the destruction of our race one single specimen of unfallen nature. But not so, for God in all his works may allow His enemies to prevail against Him. He may allow the spirit of evil to come in and spoil and taint and destroy His works, but He never allows His work to be destroyed utterly—never. When mankind fell from God and from grace, so that the image of God and the spirit of God disappeared from amongst them, the Almighty found it necessary to destroy the whole race of man in the deluge. He preserved Noah and his sons and his daughters; eight souls were preserved whilst hundreds of millions were destroyed; but God in these eight souls preserved the race, and did not allow the spirit of evil to utterly destroy His work. When God drew back again the bolts of heaven, and allowed the living fire of His wrath to fall upon Sodom and Gomorrah, and destroyed the whole nation, yet even then He saved Lot and his family, and a few were saved where the rest were lost. When the Almighty God resolved to destroy for impurity the whole race of Benjamin, yet he preserved a few, lest the whole tribe might be utterly destroyed. And thus it is that we find the Almighty God always preserving one or two or three specimens of His work, lest the devil might glory overmuch, and riot in his joy for having utterly destroyed the work of God. Our nature was destroyed in Eve. One fair specimen of all that could be in us, of all that was in Adam before his sin, of all that God intended man to be, one fair specimen of all this was preserved in Mary, who, in her Immaculate Conception, preserved in the infinite holiness of God, was preserved untainted and unfallen, as if Adam had never sinned. It may be asked if, then, this woman was without sin, if she was conceived without sin, how is it that she calls Christ her Saviour, saying: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Oh, my friends, need I tell you that Christ our Lord is as much the Saviour of Mary as He is your Saviour or mine? Need I tell you but that for His incarnation, but for His suffering and passion and death, Mary could not have received the grace of the Immaculate Conception—no more than you or I could have received the grace of our baptism? Baptism has done for us, as far as regards the removal of original sin, all

mother and regards us with a mother's love, and we can look up to her with the unsuspecting and confiding love of a child. Oh, mother mine—oh, Mother of the Church of God—oh, mother of all the nations—oh, mother that kept the faith in Ireland, that through temptation and suffering never lost her love for thee—I hail thee! As thou art in heaven to night, clothed with the sun of divine justice, with the moon reflecting all earthly virtues beneath thy feet, upon thy head a crown of twelve stars, God's brightest gift, I hail thee, oh mother! And in the name of the Catholic Church, and in the name of my Catholic people, and in the name of the far-off and loved land that ever loved thee, I proclaim that thou art the glory of Jerusalem, thou art the joy of Israel, and thou art the honor of our people!

how deserving the poor may be. True charity consists in meeting at once the urgent necessities of the poor, and above all making it possible for them finally to help themselves. By tracing every form of misery to its source we shall come upon evils of many kinds. The removal of them will not merely afford the only true and lasting relief to those in distress, but will be likewise a real service to society at large. Questions of character, environment, social and domestic relations, and others of a similar nature, will be seriously taken into account before arriving at a final solution. If scientific philanthropy has worthy and feasible suggestions we do not hesitate to accept them; but what we shall stand most in need of is the one condition demanded by the apostles, the grace and wisdom of the Holy Ghost.

**THE SCIENCE OF CHARITY**

We hear much in our day of scientific philanthropy. It has become a branch of university instruction. It is taught in theoretical and practical courses. It is frankly acknowledged to be a modern profession offering attractive salaries to students desiring to make of it their life work. The loss of Christian charity consequent upon the suppression of Catholic activities and the confiscation of churches and monasteries, more than any other reason, has made necessary this new method of relief, the science of the public administrator. Aside from charity, the dole of the rich, who frequently give not of themselves but only of their wealth, is thus generously divided between an army of high salaried officials and a multitude of classified poor. Too often, if the name of Christ is remembered at all, it is only "a statistical Christ," and not the Jesus Christ of the Gospel. We have no fault to find with scientific philanthropy in itself, for it is the best the world has to offer, and we welcome whatever lifts, however slight, the heavy burden of the poor. But there is a danger lest Catholics may come in time to confound it with what it is not—the charity of Christ as taught in the Gospel.

It is well that we should learn whatever valuable lessons scientific philanthropy may have to teach us. We may even, for special reasons, employ its trained and salaried services. Still less is there fault to be found with those of our number who would devote themselves to it as a profession, provided they supernaturalize their motives. But they must be careful to learn like wise, from faithful exercise the economic authorities, the true Catholic Science of Christian Charity, as distinct from mere scientific philanthropy. Neither must we fail to point out the dangers of attendance at the materialistic schools of philanthropy, with their evolutionary or rationalistic theories.

That charity is a science is no modern discovery. In the first pages of the history of the Acts of the Apostles by Saint Luke, we read of it as a special vocation demanding for its proper and wisdom of the Holy Ghost. "The Twelve, calling together the multitude of the disciples, said: 'It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business. . . . And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip and Prochorus, and Nicanor and Timon, and Parmenas, and Nicholas, a proselyte of Antioch. These they set before the apostles; and they praying, imposed hands upon them.'" (The Acts, vi, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000)

science of charity which can be learned only in the school of Christ. "Our main purpose," said Ozanam in brief, "was not to help the poor. This was only a means. Our object was by the practice of charity to strengthen ourselves in the Faith, and to win others for it. For this reason he avoided the publicity of modern philanthropy. The grass ever remains small and lowly, though it covers the entire earth, and so he wished the society, of which he considered himself only a promoter, to remain established in humility, no matter how largely in might gain in membership. To-day it has spread everywhere, flourishing after the model of the Divine Master, count- less self-sacrificing souls, devoted like Him, to the cause of humanity.

Such is the splendid answer Ozanam has given to the taunt of the Saint Simonians, the Fourierists and rationalists, on the University of Paris: "What are you doing, you who boast of your Catholicity. Where are your works that prove your faith, that can make us respect and accept it?" — Joseph Husslein, S. J., in America.

**CHARACTER OF THE PRIESTHOOD**

THE TESTIMONY OF A NON-CATHOLIC  
"Catholicism has certainly a much stronger hold over the human mind than Protestantism," says Samuel Laing in "Notes of a Traveller." "The fact is visible and undeniable, and perhaps not unaccountable." And one reason, he tells us, is because "in the Catholic Church the clergyman is more of a sacred character than it is possible to invest him with in our Protestant Church, and more cut off from all worldly affairs. The clergyman is entirely separated from individual interests, or worldly objects of ordinary life, by his celibacy. This separates him from all other men. Be their knowledge, their education, their piety, what it will, they belong to the rest of mankind in feelings, in interests, and motives of action—he, to a peculiar class. The Catholics, who receive the elements as transubstantiated by the consecration, require very naturally and properly that the priest should be of a sanctified class, removed from human impurity, contamination, or sensual lust as well as from all worldly affairs, as far as human nature can be. . . . Our clergy, especially in Scotland, have a very erroneous impression of the state of the Catholic clergy. The education of the regular clergy of the Catholic Church is, perhaps, positively higher than the education of the Scotch clergy."

There is something mysterious, sacramental, about poverty which only the eyes of faith can perceive. "Blessed is the man," says the Psalmist, "that understandeth concerning the needy and the poor." The poor are for us the representatives of Christ. He in a manner identical Himself with them, so that the good we do to them is done to Him. The negligence and indifference we show towards them He considers as affecting Himself: "Amen, I say to you, as long as you did it not to one of these least, neither did you do it to Me." Such is the final word of everlasting judgment. God will eternally ignore those who ignore Him in the poor.

We readily, therefore, understand the reverence and humility with which Ozanam appeared in the presence of that mystery of poverty, of God in His poor. So far from looking upon the poor as indebted to him, he most sincerely considered himself highly indebted to them. He rightly understood, and ever insisted upon this fact, that the gratitude of the giver must by a divine logic far exceed the gratitude of him who receives. This is the fundamental principle of the science of charity. The poor can never accept as much as they give. No man is a true Vincentian who has not thoroughly grasped this truth, that humility and gratitude must be on the side of the donor.

Hence, likewise we can perceive why personal perfection and not the relief of poverty is the first object of the Society founded by Ozanam. It is through charity that personal perfection is sought. It is by prayer and frequent Communion that his disciples are to prepare themselves for their visits to the homes of the needy and afflicted. In the same manner it is the soul, rather than the body of the poor, which they seek to cure and to enrich. Temporal assistance, consolation and advice are an opening and preparation for spiritual instruction and counsel. Properly, therefore, to fulfil their sublime function they must daily seek to conform more perfectly to that ideal pointed out to them by the apostles, that they may be "men of good reputation, full of the Holy Ghost and Wisdom." Such is the

of all the elect of God, for, becoming the mother of Jesus Christ, she has become the mother of all the rest. Therefore is she the glory of the heavenly Jerusalem. Therefore did these angels, on the day of her assumption, joyfully come to heaven's gate, and fill the mid-air with the sound of their triumph, when heaven's queen, the mother of heaven's God, was raised into the place of her glory. "The morning stars praised the Lord together, and all the sons of God made a joyful melody." The glory of Jerusalem, the angel's glory, is concentrated in the glory of God. What ever gives glory to God glorifies them. Now in all the works of God He is most glorified in Mary, as we shall see; and therefore Mary is the glory of the heavenly Jerusalem and the delight of God's blessed spirits and angels in his everlasting kingdom. But she is more, she is the joy of Israel. What is this Israel? Jerusalem was the summit of Israel's triumphs. Israel had to fight for many a weary year before the foundations of the Holy City were laid. Israel, that in the Jewish people, passed through the desert, crossing the Red Sea, fighting with their enemies, there to wait for many a long and weary year, until the holy city of Jerusalem was raised up in all its beauty, and until the temple of God was founded there. And just as that city, Jerusalem, that Gem of God, represents the Church Triumphant, so by the name of Israel the inspired one meant the Church Militant, the Church in the desert of this earth, the Church passing through the Red Sea of the martyr's blood; the Church, crossing swords with every enemy of God and fighting and bearing the burden and the heat of the day. Of that Church Militant, of that Israel of God, Mary is the joy. Why? Dearly beloved, Christ our Lord founded His Church for one express purpose, and it was that where sin abounded sin might be destroyed and grace abound still more. "For this I am come," He says, "that where sin abounded grace might abound still more." Wherever, therefore, there is a victory over sin by divine grace there is the joy of the Church Militant, because there is her work accomplished. Wherever the sinner rises out of his sin and does penance and returns to God, there the Church triumphs, her mission is fulfilled, the purpose for which she was created is accomplished, and her joy is great in proportion. Now where has grace so triumphed over sin as in Mary? Sin abounded in this world; Christ came and shed His Blood that grace might take the place of sin, and superabound where sin had abounded before. Where has grace so triumphed over sin as in Mary? Great is the triumph of grace when it expels sin from the sinner's soul and makes that which was impure to be purified, and makes that which was unjust to be glorified by sanctity before God. Oh, still greater is the triumph when grace can so anticipate sin as never to allow sin to make its appearance. The most perfect triumph of grace is in the utter exclusion of sin. Therefore it is that Christ our Lord, in His sacred humanity, was grace itself personified in man, because in Him there was essential holiness and an utter impossibility of the approach of sin. If the joy of the Church then be in proportion to the triumph of grace over sin, surely she must be the joy of Israel and the first fruits of the Church, the only one that this mystical body of Christ can offer to God as perfectly acceptable, the only soul, the only creature that the Church can offer to God and say, "Lord, look down from heaven upon this child and daughter of mine; she is Thy beloved, in whom there is no spot nor stain." She is the joy of Israel. Oh, my dearly beloved, need I tell you, you who were born in the faith like myself, you who come from Catholic stock, from Catholic blood, you in whose veins, in whose Irish veins, hundreds of years of Catholic faith and Catholic sanctity are flowing, need I tell you of the woman whose name, preached by Patrick fourteen hundred years ago, has been from that hour to this Ireland's greatest consolation in the midst of her sorrows? Ireland's greatest consolation. In the loss of fortune, in the loss of property, in the loss of liberty, in the loss of national existence, every Irish Catholic has been consoled by the thought that the Mother of God loved him and that he had a claim upon Mary Mother. 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And thus it is that Mary—the knowledge of her love for us, the knowledge of our claim upon her, the knowledge of the divine commission that her Son gave her upon the cross, to be the mother of all that were ever to love Him—is the one ray of joyful and divine consolation that Christ our Lord lets in upon

**THE SCIENCE OF CHARITY**

We hear much in our day of scientific philanthropy. It has become a branch of university instruction. It is taught in theoretical and practical courses. It is frankly acknowledged to be a modern profession offering attractive salaries to students desiring to make of it their life work. The loss of Christian charity consequent upon the suppression of Catholic activities and the confiscation of churches and monasteries, more than any other reason, has made necessary this new method of relief, the science of the public administrator. Aside from charity, the dole of the rich, who frequently give not of themselves but only of their wealth, is thus generously divided between an army of high salaried officials and a multitude of classified poor. Too often, if the name of Christ is remembered at all, it is only "a statistical Christ," and not the Jesus Christ of the Gospel. We have no fault to find with scientific philanthropy in itself, for it is the best the world has to offer, and we welcome whatever lifts, however slight, the heavy burden of the poor. But there is a danger lest Catholics may come in time to confound it with what it is not—the charity of Christ as taught in the Gospel.

It is well that we should learn whatever valuable lessons scientific philanthropy may have to teach us. We may even, for special reasons, employ its trained and salaried services. Still less is there fault to be found with those of our number who would devote themselves to it as a profession, provided they supernaturalize their motives. But they must be careful to learn like wise, from faithful exercise the economic authorities, the true Catholic Science of Christian Charity, as distinct from mere scientific philanthropy. Neither must we fail to point out the dangers of attendance at the materialistic schools of philanthropy, with their evolutionary or rationalistic theories.

That charity is a science is no modern discovery. In the first pages of the history of the Acts of the Apostles by Saint Luke, we read of it as a special vocation demanding for its proper and wisdom of the Holy Ghost. "The Twelve, calling together the multitude of the disciples, said: 'It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business. . . . And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip and Prochorus, and Nicanor and Timon, and Parmenas, and Nicholas, a proselyte of Antioch. These they set before the apostles; and they praying, imposed hands upon them.'" (The Acts, vi, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 1