DECEMBER 6. 1918 of all the elect of God, for, becoming every wounded spirit and 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. Whatever 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 king-dom. 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 foundaof the Holy City were laid. Israel, that is to say, 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 blood; the Church crossing swords with every enemy of God and fighting and bearing the burden and the heat of the 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 riumphed 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 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. fore 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 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 b 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 consola tion. 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 in the midst of his privation, 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 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 grace of her Immaculate Conception were ever to love Him—is the one ray of joyful and divine consolation that Christ our Lord lets in upon that christ our lord that she christ our lord. Therefore do we honor her; my dearly beloved; that she christ our lord. Therefore do we honor her; my dearly beloved; that she christ our lord. Therefore do we honor her; my dearly beloved; the christ our lord. Therefore do we honor her; my dearly beloved; the christ our lord. Therefore do we honor her; my dearly beloved; the christ our lord. Therefore do we honor her; my dearly beloved; the christ our lord. Therefore do we honor her; my dearly beloved; the christ our lord. Therefore do we honor her; my dearly beloved; the christ our lord. 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Therefore do we honor her; my dearly beloved; the christ our lord. Therefore do we honor her; my dearly beloved; the christ our lord. Therefore do we have the christ our lord. Therefore her lord. Therefore h

Finally, she is the honor of our

the Son of God, every child of Adam people. Dear friends, the Almighty God, when He created us, invested Dear friends, the Almighty that was saved, was saved through the anticipated merits of the blood His own divine honor in man. He that was shed upon Calvary. Adam gave to man a mighty intelligence, a himself was saved, Moses was saved, high and pure love, and a freedom of will asserting the dominion of the Abraham, Isaac, and Jacob, Danielall the prophets, all the saints, were all the prophets, all the saints, were saved by their faith in the Son of God, and by the prevision of His merits before His Eternal Father. The merits of the Son of God not yet 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 incarnate, yet foreseen and applied thousands of years before their time to earth to pay homage to the unfallen man. The lion and the tiger at the sound of his voice, came forth to the souls of the patriarchs and the prophets, the self same merits from their lairs to lick the feet of were applied to the soul of Mary in the eternal design of God, in her their imperial master, the unfallen As everything without him Immaculate Conception. He is as much her Saviour as He is ours, only was obedient to him, so everything within him was obedient to the dic-He saved her in a way quite different tates of his clear reason and to the from that in which we are saved. empire of his glorious will. In this You may save a man, for instance was the honor of God reflected as it by keeping him from going into the was invested in man. God gave him intelligence; God is wisdom; His way of danger; you may save a child by taking it out of the street when wisdom was invested in man. God gave him love. God is love, and the some dangerous procession is pass ing, or when some railway engine purity of that love was reflected in the affections of unfallen man; is passing—something that may danger its life; or you may save the same child when in immediate dan-God is power, empire and freedom, and the empire of God and the free ger, by the touch of your powerful dom of God were reflected in the and saving hand, and restore it to free will of man, in the imperial life. So the Almighty God saved Mary by preventing the evil, just creatures. Thus was the honor of He saves us by cleansing from the evil which has and destroyed all this. The serpent already fallen on us. Hence it is that she, more than any of us, came hissing his triumph in the ears of a vain and foolish woman, who, unmindful of all that she had, risked had reason to call Christ-her Sonher Lord and her Saviour. "My soul doth magnify the Lord," she all and lost all for the gratification of her appetite and her womanly cur said, "and my spirit hath rejoiced iosity. The serpent came and told Eve to rebel against God. Eve re-The serpent came and told in God my Saviour." Truly He was her Saviour. Truly He shows His belled; she induced Adam to rebel power in the manner in which He saved her. He did not permit her to and in this twofold rebellion man lost all that God had given him of grace and of supernatural goodness, be immersed in the ocean of sin; He did not take her, as something filthy All of divine honor that Almighty and defiled, and wash her soul in the God reflected in man, all of divine laver of baptism, but he applied the glory that He had participated to man, all was lost; the intelligence graces of baptism to her conception, so that she came into this world all was darkened; the affections were pure, all holy, all immaculate, just depraved; the freedom of the soul as the Christian child comes forth was enslaved, and man was no from the baptismal fount. Behold longer the high, and pure, and perthen, how she is the glory of the fect image of his Creator. Now, as heavenly Jerusalem, the joy of the earthly church of Israel, and the we have seen, in that sin of Adam, not only was that man himself de-stroyed and corrupted, but the whole honor of our people; seeing that if Mary were not as she is in heaven, race of mankind was corrupted in immaculate and unstained, that him. How is Mary the honor of our heaven would be, after all, only a people? She is the honor of our congregation of the penitent. Every people in this, that where all was ther soul that enters heaven enters ruined, she alone was preserved; that but for her and her Immaculate heaven as a Magdalen—at least as a Magdalen rising from original sin. Mary alone entered heaven as Eve Conception, neither God in heaven, nor saint, nor angel in heaven, nor would have entered if she had reman upon the earth would sisted the evil and conquered the again look upon the face of unfallen man. The work of God would have behold, dearly beloved, the mother of been completely destroyed; not a God as she shines forth before us in vestige would remain of what man the prophecy of Scripture—an honor and a triumph and a symbol of God's was as he came from the Creator's hand, but that the Almighty precomplete victory. The victory that God gains over sin is not complete served one unfallen specimen of our race to show His angels and His saints in heaven, and to show all when He has to come to remedy that evil after it has fallen upon the soul. men upon the earth what a glorious The complete triumph of God is when He is able to preserve the soul humanity was the untainted nature which God had invested in man. from any approach of that evil, and She is the solitary boast of our fallen to keep it in all its original purity nature. Take Mary away; deprive and immaculateness and innocence her of the grace of an Immaculate Such was the woman whom the prophet beheld: "And a great sign Conception, let the slightest taint of sin come in, she is spoiled like the appeared in heaven—a woman clothed with the sun, and the moon rest of us, and the Almighty God has not retained in the destruction of under her feet, and on her head our race one single specimen of uncrown of twelve stars." Of what fallen nature. But not so, for God was this woman a sign? She was in all his works may allew His the sign of the victory of God, for He adds: "And I saw enemy to prevail against Him. He may allow the spirit of evil to come another sign in heaven—a great dragin and spoil and taint and destroy on stood before the woman who was His works, but He never allows His works to be destroyed utterly— ready to be delivered; but he was never. When mankind fell from found any more in heaven." And image of God and the spirit of God disappeared from amongst them, the Almighty found it necessary to destroy the role. stroy the whole race of man in the e whole race of man in the
He preserved Noah and his
God is, and the completeness of that deluge. sons and his daughters; eight souls victory was embodied in the Immacu-late Conception of Mary. What wonder, then, dearly beloved, that were preserved whilst hundreds of millions were destroyed; but God in these eight souls preserved the race, we should honor one whom God has so loved to honor. What wonder and did not allow the spirit of evil to utterly destroy His work. When that we should hail her as all pure God drew back again the bolts of heaven, and allowed the living fire hail her from earth, whom God hailed from heaven, saying: "Thou of His wrath to fall upon Sodom and Gomorrah, and destroyed the whole art all fair, My beloved, and there is no stain in thee." What wonder no stain in thee." nation, yet even then He saved Lot that we should rejoice in her who is and his family, and a few were the joy and the glory of the heavenly saved where the rest were lost. When the Almighty God resolved to Jerusalem. What wonder that we should sing praises to her forever. destroy for impurity the whole race as the very type of purity, innocence, and virtue, whom the Almighty God of Benjamin, yet he preserved a few, lest the whole tribe might be utterly so filled up with all his highest gifts destroyed. And thus it is that we that heaven and earth never beheld find the Almighty God always presuch a creature as Mary; that the serving one or two or three specivery angel coming down from before mens of His work, lest the devil the throne of God was astonished might glory overmuch, and riot in his joy for having utterly destroyed when he beheld her greatness; and, bending in his human form before her, said: "All hail to thee, oh the work of God. Our nature was destroyed in Eve. One fair speci-men of all that could be in us, of all Mary, for thou art full of grace;" and when she trembled at His words he that was in Adam before his sin, of all assured her, saying: "Fear not, oh, Mary, for thou hast found grace bethat God intended man to be, one fair specimen of all this was prefore the Lord." Oh, how grand was her finding! Grace was lost by the served in Mary, who, in her Immaculate Conception, censhrined in the in first woman, Eve, and the daughters finite holiness of God, was preserved of earth sought it for four thousand untainted and unfallen, as if Adam years and found it not. How could had never sinned. It may be asked they find it? They came into this if, then, this woman was without world without it. How could they sin, if she was conceived without sin, find that grace which Eve had lost? They came tainted by Eve's sin upon how is it that she calls Christ her Saviour, saying: "My soul doth magnify the Lord, and my spirit this earth. Mary alone found it-the grace of immaculate creation, hath rejoiced in God my Saviour." Oh, my friends, need I tell you that the grace of primeval purity. There-fore the angel said to her: "Fear Christ our Lord is as much the not. I tell thee that thou shalt be Saviour of Mary as He is your Saviour or mine? Need I tell you but the mother of God, and that He that is to be born of thee is to be called the Son of the Most High. that for His incarnation, but for His suffering and passion and death, Mary could not have received the Yet, oh, woman, fear not, for I say to thee that thou hast found grace be-

the Immaculate Conception has for mother and regards us with a how deserving the poor may be. Mary. For the four thousand years mother's love, and we can look up to True charity consists in meeting at fiding 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 that went before the incarnation of her with the unsuspecting and conoh, 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 the only true and lasting relief heaven to night, clothed with the sun of divine justice, with the sun of moon reflecting all earthly virtues beneath thy feet, upon thy head a crown of twelve stars, God's bright. est gift, I hail thee, oh mother! And in the dame of the Catholic Church. taken into account before arriving and in the name of my Catholic at a final solution. If scientific phil people, and in the name of the faroff 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!

#### THE SCIENCE OF CHARITY

We hear much in our day of scien tific philanthropy. It has become a branch of university instruction. is taught in theoretical and practical courses. It is frankly acknowledged to be a modern profession offering attractive salaries to students desir ing to make of it their life work. The loss of Christian charity conse quent upon the suppression of Catholic activities and the confiscation of chantries and monasteries, more than any other reason, has made necessary this new method of relief, as it has created the new pauperism. Aside from the public administra-tion of State 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 re membered at all, it is only "a statis-tical Christ," and not the Jesus Christ of the Gospel. We have no fault to find with scientific philanthrophy in itself, for it is the best the world has to offer, and we welcome whatever lifts, however lightly, 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 who would devote themselves to it as a profession, provided they supernaturalize their motives. But they must be careful to learn likewise, from far higher sources than 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 rational istic 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 fruitful exercise the grace 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, sqq.)
There is question here of more than the mere practice of charity. There is question of an ordination, charity itself is the duty of every Christian. Charity is the preme test to be applied at the day of judgment, according to Our Lord. By it the elect are to be distinguished from the lost. But the charity of which Christ speaks is that by which the giver devotes himself, as well as his gifts, to the needy and afflicted, the charity inspired by the Holy Ghost and directed by His wisdom. This is the scientific charity of the Catholic Church, under which pauperism was unknown in the ages of faith, and every human suffering was made the object of organized relief, when men were found willing to sell into slavery their own bodies for the love of Christ, that they might save both the bodies and souls of their fellow-men. This was scientific charity of which the world knows little to-day. To renew the pristine splendor of this virtue Ozanam founded his first conference of Saint Vincent de Paul.

The Science of Charity may be studied in each of its two distinct aspects, the one temporal, the other spiritual. Both are combined into a single exercise of Christian virtue by the true Catholic charity worker. Whether enlisted in the organized army, or serving privately, every Catholic is called to be an adept in this supreme science of Christian

Considered from its natural point of view, the Science of Charity, like that of philanthropy, consists mainly in tracing poverty to its causes and seeking to remedy them. Mere temporary relief, as the Catholic charity

fore the Lord." Therefore do we

-no more than you or I could have

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 do mestic relations, and others of a similar nature, will anthropy has worthy and feasible suggestions we do not hesitate accept them; but what we shall stand most in need of is the one con dition demanded by the apostles, the grace and wisdom of the Holy Ghost.

To give wisely l'aumône de la dir

ection, the alms of good advice and

moral assistance, was the first lesson

Ozanam learned from M. Bailly, who presided over the first meetings of the young men whom Ozanam had brought together in answer to the taunt of the St. Simonians, "Show us your works!" The first case dealt with by him, to use a technical ex-pression, is too well known to be circumstantially repeated here. No past master of scientific philanthrophy could have "handled" it more perfectly. Ozanam did not merely still the hunger of the poor starved woman with her five children, but investigated "the case" until he was able to free her from the brutal drunken master whose marriage with her. Ozanam found to her surprise, had never been legally contracted. She was freed from his pursuit and revenge by a police order, which forced him to remain in Paris, while Ozanam begged the means that enabled her to return to her mother in Brittany. He likewise found employment and protection for her two eldest boys. It was a clean and perfect solution, a masterpiece of scientific charity, although only the work of a beginner. Yet all this might likewise have been accomplished on its purely material side by scientific philanthropy, though not with the same grace and sweet-ness. Of the sublime moral effects produced by Ozanam there could, however, not have been the slightest

The Science of Charity is merely material. It is above all a spiritual science, and so differs from mere philanthropy, as much as grace from nature, as heaven from earth. If the purely material be found with those of our number | side of charity is thought to call for teaching and training to make it truly effective, and raise it above a mere giving of alms, the spiritual science of relieving poverty requires even far greater care and study. It can be learned only by the humbl of heart. And it is for this reason that Ozanam always insisted so much upon humility and retirement. This characteristic it was which at once caught the attention of Leon Prevost, who thus noted his impres sion of the first conference of Ozanam:

"There is here at this time," he wrote in a letter, " a splendid move ment of charity and faith; but it is all hidden away in its obscurity, and so escapes the notice of the indifferent world. Out of these new cata combs, if I am not mistaken, a light will go for the world." (Vie de M. Le Prevost, p. 35.)

There is something mysterious sacramental, aboutpoverty which only the eyes of faith can perceive. "Blessed is the man," says the Psalmist, "that understandeth conist. cerning the needy and the poor." The poor are for us the representatives of Christ. He in a manner identical Himselt 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 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 sonal perfection is sought. It is by prayer and frequent Communion that his disciples are to prepare them-selves for their visits to the homes of the needy and afflicted. In the same manner it is the soul, rather 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 worker well knows, is insufficient.
It is at times even harmful when given without discretion, no matter

Ghost and Wisdom." Such is the

science of charity which can be learned only in the school of Christ.

was not to help the poor This was only a means. 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, fashioning after the model of the Divine Master count less self-sacrificing souls, devoted like Him, to the cause of humanity.

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Registration of resident students September 8, Classes open at 9.30 a.m. Septem