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THE CATHOLIC RECORD

LEAGUE OF THE SACRED HEART

Devotion to the Blessed Virgin.

GENERAL INTENTION FOR MAY, 1898. Recommended to our Prayers by His

Holiness, Leo XIII.

American Messenger of the Sacred Heart. Devotion is not something to be de scribed adequately by words; it is essentially so active that deeds alone are its proper expression. Many deeds go by the name of devotion, which by no means deserve to be so-called, because they lack the pure and disinterested motive which characterizes all true devotion. Thus, people speak of devotion to duty, to a profession, to humanity or untry, when, in reality, their own selfish enjoyment or advancement is the true object of the activity and zeal which too often pass for real devotion.

It is the same with religious de votion. Many imagine that it consists entirely in phrases put together in the form of prayers, or in the indulgence of tender and pious sentiments. Some confound it with the religious emotions which frequently, but not necessarily, accompany it; and fancy that it requires no more than an observance of certain good practices, or the cultivation of certain external signs or postures that may manifest, but not constitute, de-votion. All these erroneous views stand in the way of true devotion, and it is very important that we should correct them, and pray for a proper knowledge of it, as a first step in acquiring it.

It is important to know, and for many souls this alone would be a welcome answer to their prayers, that all the things mentioned in the last para graph may have something to do with true religious devotion, but that it can exist without any of them. Vocal prayer may help and foster it ; strong or tender pious emotions may spring from it, or manifest its presence and intensity ; outward gestures and attitudes may so compose the body as to favor the devout recollection of the soul : but devotion is distinct from all these, something above them all and in many ways quite independent of them.

Devotion is a special act of the will by which we give ourselves over to God's service promptly, unreservedly, disinterestedly ; it withdraws us from all that is not God's, and makes us cling to Him, and to all that is His, in measure in which it belongs on approaches to Him; it makes our thoughts feed upon Him, our aspirations centre about Him, and our ac tions all a tribute of service to Him. Religion binds us to God; devotion makes us secure the bond by a ready and constant submission to His domin ion over us ; it aims at uniting us inseparably with Him, and the closer this union becomes, the more familiarly it makes us cultivate all that is near and dear to Him. Our Christian re-ligion makes the bond between God and man the bond of holy piety, be cause, through Christ, God has adopted us for His children, loving us with the pious affection of a Father, and inspir ing us by the gift of plety to cry to Him in that name Abba : Father. De votion is the fruit of this gift of plety. and it makes us cultivate, with all the fondness and eagerness of children. our filial relations with Him and the corresponding relations with all that belong to Him.

The Blessed Virgin Mary belongs to God, she is near and dear to Him in a singular way, and, therefore, it is proper that our devotion to Him should

praise falls short of her exceeding beauty, as expressed in the simple words of the *Hail Mary*. As we rehe strange, inert, occasional sentiment or experience that so many con-sider it. We need the mother of fair peat the Angelical Salutation, the image of the archangel standing in veneration before her justifies our most devout attitude, when in the love, of fear, of knowledge and of holy hope. The objects and the motives of de-

votion to the Blessed Virgin Mary are so numerous, and they are all so im-portant, that it must necessarily aspresence of the images which bring er to our minds. Every time we say the praver we grow in grace, and be sume many forms, and give rise to a come, therefore, more competent to appreciate her "fulness of grace," variety of practices that almost be wilder one who approaches the study her freedom and absolute immunity of it for the first time. Her mother from every actual sin, and by the hood, her sorrows, her childhood, her Immaculate Conception, her purity, privilege of her Immaculate Concep tion, from original sin also, and even her Assumption into heaven and he from all concupiscences that might Coronation, are only a few of the lead to sin. We learn to admire her many of her prerogatives that are possession of every grace and gift and singled out for our special devotion, as virtue, every supernatural and natural faculty enabling her to do in all things f, with our limited faculties, we should try to know at least one or other of al the will of God, who had destined her from eternity to the great dignity of excellent things in her life, with view to honoring it properly and de

Mother of His Divine Son Incarnate. The angel of the Lord called Mary riving our own spiritual advantage by a devout study of it. Catholi "Blessed," and, when saluted as blessed for the first time by her cousin ety has multiplied her titles, and her Litanies, approved by the Church, bid us salute her with a long list of names, Elizabeth, she prophesied that all gen-erations "shall called me blessed." each of which suggests a sufficient mo We call blessed those whom we admire tive for our devotion to her. A love for the Blessed Virgin Mary for extraordinary spiritual powers and virtues, those who are chosen for exand a filial confidence in her interces alted sacred dignities, and who fulfil sion, enters naturally into the Catho

lic's heart. It is part of his faith, and, their trust with heroic sanctity, and like the Church, he is ready to suffer those who put us under obligations of gratitude and love. Was ever title and if need be, die for devotion to the more generously acknowledged than this one of Mary? Was ever prophecy mother of Christ. He pities the nom inal Christian and the sectarian of more completely fulfilled ? For it wa whatever profession, who affects to love prophecy, and Mary foresaw the true the Son while setting aside the Mother believers in her Son, straining their eyes in fondness, towards her, and behe shudders at sight of the phari saical scandal taken at his simpl speaking blessings upon her, the Vir-gin Mother of their Redeemer. Now worship of the Mother of God he fears no extravagance in honor she hears and receives our actual beneing or invoking her; he respects, dictions, and she continues to bestow even when he cannot imitate, the var her own upon us who bless her, and iety of ways in which his brethren o every nation vie with one another in Before the angel appeared unto praising her; he is glad that thos

Mary, she was truly devoted to God, who deemed her worship an idolatry a few decades ago, now begin to vener and to her neighbor. From the time of his message, her devotion to Him, ate and love her ; he glories that al and to all mankind, assumed the that is noblest in ouman life, music special and extraordinary character poetry, painting, sculpture, contrihat entitles her in turn to a devotion butes to her homage; he longs to s her acknowledged as Queen of earth on our part, altogether surpassing any we can bear toward every other crea as she is of heaven, and he gladly consecrates himself to her service in ture. When by her humble, "Behold the handmaid of the Lord," Mary the holv fellowship of her confraternit es, enlisting, as the knights of old for became Mother of God, her maidenly levotion to the Redeemer hoped for the favor of an earthly mistress, with al

the chivalry of a fellow soldier of Chris for the favor of His mother. Devotion is essentially active and practical. During this month of May. every member of the Apostleship prayer must practice devotion to the Blessed Virgin, and do something to

make others practice it. The secon degree is entirely in honor of Mary and that is why it is called the Offering to Our Lady ; the Church approves o special public devotions during this Our Lady's month, and we should b foremost in attending them. It is a time to enter, or, if already members, to renew ourselves as such, in her sodalities and other confraternities and make known the benefits of this membership to others. Her shrines should be adorned, and her festivals

ommemorated with more than usual splendor this month. Her intercession should be invoked, her merits praised, and her exalted station and glorious privileges should be studied in prayer, and even in our casual and familian reflections. She is our mother, and she must become part of our lives. The child perpetuates the life of the mother. and we, by our devotion to her, must keep and cultivate the life of Mary,

was devoted to her, and we His brethren, and her chil His brethren, and her chil-dren, the offspring of her sorrows and of His blood, should be, like which we have as her children. through Christ, her Son and our Him, devoted to her, not by prayers Brother.

with counterfeit notes; there are gen-uine ones. St. Paul recognized this fact in his dealings with a medium at Philippi. St. Luke, in his Acts of the Apostles, tells of it in this wise : "It came to pass as we went to prayer, a certain girl, having a pythonical spirit, met us, who brought to her nasters much gain by divining. But Paul, being grieved, turned and said to the spirit : I command you, in the name of Jesus Christ, to go out of her. And he went out the same hour. (Acts 16 :16

But how distinguish a fraudulent from a real, superhuman manifesta-tion? In every investigation the phenomena must be assumed to be the result of human or other natural force until it becomes evident that they can not be accounted for in that way must assume the ordinary until the extraordinary clearly manifests itself by unmistakable evidence. There are everal rules given in the rituals to enable the exorcist to determine in particular cases whether the manife ations are the result of demoniacal in tervention. For instance, if a me dium, or one supposed to be possessed. obeys a command given by the will and not expressed by any words or ex-ternal signs; or, if the command or

question is given in a language un known to the medium or possessed per son, and the answer given in that un known language, or if the answer given is evidently unknown to the medium in his or her natural state. A priest, now dead, told us of th following case : Kate Fox, one of the original Fox sisters, of Rochester knocking fame, who married Dr. Kane, the explorer, became a Catholic. She was required to discontinue her spiritist seances and performances. She complied with this requirement for a time. But, becoming poor and being offered liberal pay for her mere presence at the seances, she consulted the priest to know if she could not accept the offer as a means of support, promising to take no part further than being present. During the conversa ion that followed the priest heard sharp, clear and distinct raps, now on the table in the centre of the parlor now on the door, and again on the floor.

"What or who is that ?" he asked. "It is the person or being that fol-lows me," said Mrs Kane. "I cannot deny its existence, and I was not re quired to when I became a Catholic But its presence is not by my procure mert. It goes and comes as it wills and makes it presence known as you hear.

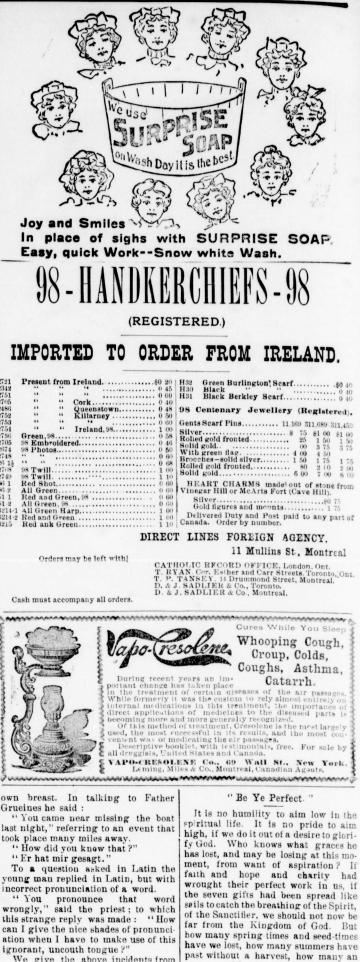
"Do you know who it is?" "I do not. It gives different names and I have frequently caught it lving

" Is it intelligent, and does it know things? 'It is intelligent and has told me many things that I know to be true and it has told many things that I

know to be false. The priest determined to make test. He was from Ireland and his grandmother's first name was an old and unusual one, and he said, he believed there was not in America, a mar, woman or child, save himself who knew it as the name of his grandmother. He asked :

"Does that thing or whatever it is know the name of my grandmother? The reply was three strong, clear raps on the table. "It says it does," said Mrs. Kane.

"Bat does it ?" "That I do not know. It says it does, but I have frequently caught it lying. Let it tell and you will know if it tells



ignorant, uncouth tongue ?" We give the above incidents from memory, not having Father Grueiner's standing at the toot of the mod

APRIL 30, 1998.

APRIL 90. 1898 FIVE. MINUTE'S SERMON.

Third Sunday after Easter.

TH

PLEASURE IN SERVING GOD.

"Rejoice in the Lord always; again I say, joice." (Phil. iv. 4.) It has often been noticed, my dear brethren, and we every day come across examples of it, that when things tha and are going well men think very little about God and about the practice of their religious duties. We may almost say that, as things are at present, most men will not perform their duty to God unless they are driven to do so by something unpleasant and hard to It is when a man is taken ill bear. that he sends for a priest and makes his confession and receives the Sacra-

ments. As soon, however, as he gets well it is only too probable that he will return to his old ways. Now, this shows that the service of

God is felt by a great many to be a heavy burden and yoke. And I am sorry to say that this feeling is not confined to those whose passions and low propensities are so strong as to hold them down for a great part of their lives in slavery and subjection to sin and vice. Many even of those who freed themselves for the most have part from this degrading bondage seen far from the possession of that spirit of holy joy with which every one trying to serve God should be filled. Many even of these seem to find the yoke of the Lord a heavy one : and if they do not cast it off, it is chiefly because they are afraid to do so.

Now, I am not going to say a word against the service of God which springs from "the fear of the Lord, which is the beginning of wisdom. The fear of God is not merely good-i is necessary for salvation. But it is only the beginning, not the perfection Moreover, it should not be of wisdom. the habitual dominant and constant motive of our religious life : it should serve as a motive to fall back upon when higher motives are not felt. As St. Ignatius says: We should ask of God the grace to fear Him, so that if and when through our faults, we grow forgetful of God's love, the fear of pun ishment may hold us back from offend ing Him. In other words, we ought, rule, to be serving God from love and holy joy rather than from fear and dread.

This is the teaching of the Holy Scripture, and especially of the great Apostle St. Paul. The text is but a sample of similar injunc-tion which might be found in every one of his Epistles-" Rejoice in the Lord always : again I say, rejoice. Do not be always looking upon the service of God as a heavy burden and yoke to which you must be driven as a fear of punishment, but let that service fill your souls at all times with delight and satisfaction. That is what Paul enjoins. Why is it not so with us? Why should it be so?

Well, there are ten thousand reasons why the service of God should be delightful and satisfactory ; but I can refer to one only this morning-one, however, of which I think that we can all feel the force. As a rule, the man who is carrying on a profitable and successful business is, so long as every thing goes well, tolerably happy. You don't see him going about with a long face, and although he may grumble a little, as most men do, you can see that he does not mean it. Now, if this is the case in the midst of the uncertainties which are insepar able from all human transactions. what ought to be the satisfaction and contentment of a man who has seriously taken in hand the one necessary business? For how does the case stand with such a man? The man who has seriously taken in hand the business of saving his own soul must succeed-for him there is no such thing as failure. So long as he is willing he must be prosperous. And why? Because he has Almighty God as a partner. And God is ready to give him what I hope it is not irreverent to call unlimited credit. In this life he pours into his soul His heavenly grace, and this grace gives to all his actions a value which gives him a right to an eternal recompense No action from morning tonight, from week's end to week's end, but may be made profitable and fruitful, if done with a right intention, and, of course If there is nothing sinful in it. Thi is the position in which any and ever man may be placed and may remain i he so wills, and of the sense and judg ment of a man who is not satisfied by such terms I have but a poor opinion

extend to her in a special way. Al-though we may not offer her the homage of adoration which is due to Al mighty God, or to His Divine Son, who is God Man, still we may and should worship her in a manner fitting her extraordinary prerogatives, and exercise our devotion to her by all the ele ments of true religious devotion, by admiration for her privileges, her dignity and her sanctity, by love for her goodness, gratitude for her affection, confidence in her power, dependence on her patronage, and a constant invocation for the favor of her interces sion with Almighty God.

True devotion can always be unerringly distinguished by its simplicity This is why Catholic piety asks no questions about the scriptural grounds for devotion to Our Lady. At the sight of an archangel greeting the humbl virgin of Nazareth, as described in the

ospel of St. Luke, every true believer in God's revealed word instinctively venerates her, and repeats devoutly "Hail Mary, full of grace, the Lord i with thee, blessed art thou among women." Since no merely human mind save Mary's can fathom the full meaning of these simple words, Catho lic piety is content to repeat them over and over again, accepting them with the same simple faith that led Mary herself to prophesy, " Behold, all gen-erations shall call me blessed ;" realizing their significance more and more with each repetition, and learning from them the secret of Mary's high place in the work of redemption and of her honorable place in Catholic wor ship.

The prayer, composed from the mesthe Holy One that was born of her, and sage which the archangel addressed to on Whose account she was made so the Virgin Mary, has all that need be holy, is truly God, and a Man in all said to account for our devotion to her. things, except sin, like unto us, be Glorious things are said of her both in | cause He deigned to take our flesh and the Old and New Testament; praise blood from one of our race. Finally, we need Mary's unselfish devotion to without measure is lavished upon her Church : pious writers, sacred orators and apologists, historians, poets, is a sculptors vie with one another in striving to express the fairest creation of God's hand; and, while many of them speak as if inspired, they gladly confess that their by the Fathers and Doctors of the Christ to be the model and the source

nly, nor by pious professions, but by SPIRITISM-ADD OTHER THINGS our worship, by an honor like unto that which He paid her, and which Has the Church investigated 1. God commands for mothers, and by the

who hope to do so for all eternity.

became the mother's devotion to the

Redeemer already come, and her devo-

tion to her first born among many

brethren, she extended to us also whom

Mary was full of grace, immaculate

in her conception, most holy in her life,

a virgin most chaste, because she was

Mother of God that He might, through

her, assume our nature, and redeem it

from its ruin and corruption, she be

came also the mother of all who, by

nature and grace, share in Hissonship.

Her motherhood, therefore, is the cause

of all her singular excellence ; it is

also the ground and the measure of all

our devotion to her. No true son fails

to discover the merits of a mother, not

does any one blame him if he magnifies

why, or how much he should devote

himself to her ; he does not stop to de

fine devotion, nor does he need that

time and rule be given him with which

to study the motives of his devotion.

It is enough to know a mother, and

devotion necessarily springs from the

knowledge. Jesus, the Son of Mary,

them.

He never thinks of asking

the Mother of God, and, becoming

He has adopted as His brethren.

piritualism to the extent of being service of obedience such as He gave able to decide whether the manifesta her at Nazareth for thirty years. tions, rappings, etc., giving at seances

Singular Vessel of Devotion, is one of this cult, are produced through the of the Litany's titles for Mary, because she was devoted to Almighty God and agency of the spirits, good or evil, or merely by the art of conjurers? to her Divine Son, in a measure that If the soul of man is directly and 2. we can never estimate. In like measimmediately created by God Himself, ure she was and is still devoted to us. how does the teaching in regard to inand ready to advance our highest inherited original sin apply to it? terests, with all the affection of a mother. The title means not only that How is God justified in creating a soul whose environments preclude she is a model, but a source also of dethe possibility of its ever waking to votion, as if she was so remarkable for moral consciousness? And how is He merciful if He, even after a life of the exercise of this most perfect act of religion, that God has chosen her to be crime, condemns such a soul? the chief means of begetting, in our A correspondent sends the above

souls, the spirit of devotion to Himself questions and we answer as follows and to all that is His, chiefly to Mary 1. The Church has thoroughly inherself, the favorite creation of Hi vestigated spiritualism, for under the hands name of demoniacal possession and ob-

session and necromancy she has had to Devotion to the Blessed Virgin Mary is much needed in our day. We need to lift our hearts out of the despair that deal with it from the beginning ; ever since her Founder, our divine Lord, grows upon us, at the sight of the in expelled demons in proof of His misiquity that abounds everywhere, and 'Then was offered to him one sion. fix a hopeful gaze on the image of one so fair, that the very thought of her possessed with a devil, blind and dumb, and he healed him, so that he spoke and saw." (Matthew 12:22) brings blessings with it ; we need to conceive a disgust for worldliness and It is sometimes difficult to dis pride, by the sight of the simple and tinguish manifestations produced by humble handmaid of the Lord dwelling trickery and fraud from those proin lowly estate at Nazareth ; we need duced by the demons. But there are the purifying gaze from her virginal tests by which the distinction is made eyes to make us loathe the lust of a reasonably sure. For instance, if a sensual age, and to keep our eyes averted from the obscenity that conturning table, untouched by any one and visibly disconnected from all stage fronts us on all sides ; we need to conmachinery, spells out words and sentences by means of raps, one may rm our faith by a study of her perfections, since they help us to realize that

reasonably conclude that it is the result of superhuman agency; and in the case of the table and of so-called mediums, one may conclude that the agent or agents at work are evil spirits, who falsely pretend to be the souls of the As to mediums and their trance performances, there is room for much

ruth. "Very well let it go on."

in full.

Mrs. Kane began to call out the lphabet. Let us suppose the name to e Bridget, as we have forgotten it. Shebegan: "A, B"-Rap, rap, rsp.

She began again and when she came down to R. Rap, rap, rap, again ; and thus it

went on till the name was spelled out

"Is that the right name?" asked the medium.

"It is," said the priest. "And my advice to you is to have nothing more to do with that being. It knows more than you do; you admit it lies, and you have no way of knowing when it speaks the truth in those matters of which you are ignorant. It is bad the dead.

company, and you should have no compact of any kind with it; you must not attend the seances-as a Catholic you cannot with a good conscience. the advice for She complied with time, but afterward fell away from the Church, just as the medium Horne did and died out of the Church.

Another case is given by Fathe Frueiner, in his most interesting book. Spirits of Darkness." An ignoran ountry boy out in Wisconsin showed signs of being an energumen. Fathe Grueiner heard of the case and went to investigate. On his way he came nea

missing the boat that he had to travel on. It had withdrawn from the whar when he cane, and it had to land again to take him on. He arrived at midnight at the little town, three miles from which the young man lived. He went to the resident priest's house with the intention of driving out in morning to see the young man. While at breakfast early the next morning the housekeeper came into the dining room and said there was a young man

in the kitchen who wanted to see the priest. He proved to be the person he had come so far to see. The resident

book at hand, but we believe they are in the main correct. Other things were said and done by the young man which left no doubt that besides his own slow and uncultivated mind there was in or about him another intelli gence or superior strength and know edge that controlled the young man and used his organs of speech, as the

pythonic spirit whom St. Paul silenced ed the tongue of the girl at Philippi.

Modern spiritism, when it is not fraud and deception, is necromancy oure and simple, and is forbidden in Deuteronomy, 18-9 to 11: "Beware lest thou have a mind to imitate the bomination of those nations. . . . Let there be not found among you any that consulted pythonic spirits, nor fortune tellers, or that seeketh the truth from

2. For an answer to the second ques tion of our correspondent in regard to the transmission of original sin, we must refer him to Father Hewit's book. "Problems of the Age," chapter xi, on "The original state of the first parents of mankind-the relation of Adam to his posterity-the fall of man

These profound -original; sin." These profound articles of Father Hewit were originally published in the Catholic World Magazine, Vols. 3 and 4.

3. To the third question, a soul whose environments prevent it from ever awaking to moral consciousness, is a soul that can never become a moral agent. A soul that has not and cannot have an idea of

right and wrong is entirely irrespons ible; it can deserve neither reward nor punishment. Such a soul, how ever, in its own intrinsic nature, and considered simply as a being, an existence, is good, and being good needs no justification for its creation. Its onto logic goodness is its sufficient reason of existence. - N. Y. Freeman's Journal.

Where Specialists Failed Dr. Chase Cured Catarrh.

the beatitudes. The disciples of Jesus are going up company by company. The poor, the simple, the unlearned and the mourners and the despised are going upward, speeding with a wonderful strength and sweetness. Shall we be left behind? Aim higher and higher .- Cardinal Manning.

Consumptives Should Neglect

We are

Consumptives Should Negleet No means of ameliorating their disease. Cod liver oil is acknowledged one of the most valuable remedies in pulmonary complaints. That, however, it be employed in such a form as to be easily digested is imperative. It is just here that the entire superiority of Mal-tine with Cod Liver Oil asserts itself. Mal-time with Cod Liver Oil asserts itself. Mal-time istelf possesses nutritive value equal to cod liver oil, but more important to the sut-ferer from bronchitis, colds, consumption, is the great digestive power of maltime upon all Liver Oil is, in brief, a food of great value in possessing the remedial power of cod liver oil : a digestive agency of active potency : a restorer of the debilitated. Try it for two weeks. Don't Tell Anybody.

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