

England And Devotion To the Blessed Virgin.

(By the Rev. Canon Donnelly.)

ANCIENT DEVOTIONS. — What our forefathers believed with regard to the Blessed Virgin may be summed up in one sentence: "Mary is the Mother of God." I will now endeavor to show in what way they gave expression to this faith; in other words, what were the ancient Catholic practices of devotion in honor of our Blessed Lady.

Every village church, however small, had its altar in honor of the Blessed Virgin. In our Cathedrals and stately Minsters, behind the choir and High Altar, was the Lady Chapel, to the extreme east, symbolizing her as the morning star that heralded the coming day. As a book printed in 1531 has it: "Like as the morning cometh before the sun rising, and divideth the night from the day, so the Virgin Mary rose as the morning before the Sun of Justice, and divided the state of grace from the state of sin, the children of God from the children of darkness. Whereupon the Church singeth to her praise that her glorious life gave light to the world, and illumined all the Church and congregations of faithful people."

The supreme act of all Christian worship is the Holy Sacrifice of the Mass. It is, and can be, and ought to be, offered to Him, among other things, in praise and thanksgiving for the graces and glories of His Saints, and most of all for those of His Blessed Mother. In old Catholic days a Mass was offered to God every day, in almost every church and chapel throughout the land, in honor of the Blessed Virgin. It was celebrated at the earliest dawn, with the utmost solemnity, with organ and choisters, chanting the sweetest and most learned music of those times. "Thus in England," as the late Dr. Rock wrote in his Church of Our Fathers, "time was when notes of praise arose from the earth to Heaven at the first streak of dawn; not only from wood and wold, poured forth by soulless birds of the air, but from out the thronged city and the busy town (wherein church-steeple were then taller, and more beautiful, and more numerous than workshop chimneys), and from out the smallest village; time was when the chiming of St. Mary's bell at waking day awakened men and bade them come to the House of God and sing His praises; and, like the cherubim, and seraphim, cry out one to another, 'Holy, holy, holy, Lord God of Sabaoth, and ask the intercession of the Mother who once bore that Son of David in her womb.'"

Next in importance among the services of the Church, after the Holy Sacrifice, comes the Divine Office, which is recited daily by the clergy. It consists of the psalms of David, interspersed with antiphons, and hymns, and lessons from Holy Scripture, and the lives and writings of the Saints. The Mass and Divine Office for each day correspond one with the other; and hence, as there are Masses in honor of the Blessed Virgin, so there are offices. There is abundant evidence to show that, in old Catholic times, the laity as well as the clergy were accustomed to recite daily the Office of Our Lady; and it is clear, too, that they learnt it in their childhood, and were so familiar with it that they could say it by heart, and even recited it together while dressing in the morning. Thus the Book of Courtesy, printed by Caxton about 1477, "Little John" is admonished:

"While that ye be about honestly to dress yourself and do on your array, With your fellow well and prettily Our Lady's Mats look ye that ye say."

Similarly the statutes of Eton College, founded by Henry VI. in 1440, prescribe that the scholars, as soon as they have risen, and while making their beds, shall say the Mats of our Blessed Lady.

But there were, of course, many of the less educated who were unable to take part in this pious practice, and for them there was the Mary Psalter, or, as we should now call it, the Rosary of the Blessed Virgin. The

Divine Office, recited by the clergy, was, as I have said, composed mainly of the Psalms of David, of which there are 150. Hence the simple, faithful, who were unable to recite the Canonical Hours in honor of our Blessed Lady, united themselves with the clergy by saying 150 Hail Marys, with an Our Father before each ten, just as we do in saying the fifteen decades of the Rosary; and this devotion was considered to be a substitute for the Psalms of the Canonical Hours, and hence was called the Mary Psalter.

The founders of our colleges and other pious institutions frequently imposed the obligation of practicing this devotion upon those who should hereafter partake of their benefits. Thus Henry VI. wished that the scholars of Eton should every day repeat the whole Psalter of Our Lady, and William of Wynflete, Bishop of Winchester, who in 1456 built and munificently endowed St. Mary Magdalene College, Oxford, enjoined "that the President and each of the fellows of the said college do say, in honor and remembrance of the Most Blessed Virgin, the Mother of our Lord Jesus Christ, with all possible devoutness on their bended knees, fifty times over, the Angelical Salutation, together with the Lord's Prayer, after every ten rehearsals of the salutation aforesaid."

After the Rosary, the most popular use of the Hail Mary was the devotion that we now call the Angelus. It was the custom, both in France and in England, at sunset to toll the curfew bell. This was originally done, not for any religious purpose, but as a signal that all lights were to be extinguished, by way of precaution against the danger of fire. But, with the piety so characteristic of the ages of Faith, our forefathers took occasion from this evening chime to offer a tribute of homage to the Blessed Virgin Mother of God; and so we find Pope John XXII., in the early part of the fourteenth century, publicly recognizing this pious practice, and granting indulgences to those who recited three Aves at Curfew toll. But as time went on the practice grew. At the end of the same century Thomas Arundel, Archbishop of Canterbury, at the special request of King Henry IV., enjoined that in the morning on awakening, as well as at nightfall, the bells should be tolled to invite the faithful to recite one Our Father and five Hail Marys, in veneration of "Our Lady Mary, the Mother of God, our patroness and protector in all adversities," and he granted a forty days' indulgence to all who practiced this devotion. To quote again the learned Dr. Rock: "In many and many of those grey church towers which we so often see peeping at us over the trees as we wander by, there yet hangs the very bell — the Gabriel bell — so our fathers called it — which the sexton had to ring at morn and at evening every day as a bidding to the people — to the sick in bed and to the healthy, to those at home, to those abroad — that they should greet our Lady with their five Hail Marys; and all about its rim can still be read the quaint verse speaking of the Archangel and St. Mary. The mid-day bell," continues the same writer, "was never rung in England; and the Angelus, as it is now said in all Catholic countries, did not come into use before the beginning of the sixteenth century, and seems to have commenced in France."

By these and numberless other pious practices, the profoundest veneration, the most ardent love, for Christ's Blessed Mother, were expressed by all ranks and orders of men: by kings who built and endowed churches and colleges in her honor; by knights and warriors, who went forth to defend the right under her protection; by poets, who attuned their sweetest verses to her praise. English children were taught from their tenderest years to love and venerate our Blessed Lady. It was recognized as the special duty of god-parents to teach their god-children the Hail Mary, as well as the Our Father and the Creed, and it was regarded as a sacred duty that children should daily offer to the Blessed Mother of God the Angel's tribute of reverence and praise. In the Book of Courtesy, for the instruction of children in their various Christian duties, already referred to, they are admonished:

"In the morning when you rise To worship God have in memory, With Christ's Cross look ye bless your thrice, Your Pater noster say in devout wise Ave Maria with the holy Creed, Then all the day the better shall ye speed."

In these days, when every child in the land is taught not only reading

and writing, but the abstract sciences and the fine arts, there is one thing which is often sadly wanting in the education of the rising generation, and that is—manners. Our forefathers held that the inculcation of what they called "courtesy," and what we should perhaps designate as "politeness," came next after instruction in one's duties to God and His Saints. To them courtesy meant no mere external conformity with certain conventional language and usages of society; it meant humility, charity, unselfishness; it meant consideration and respect for the person and feelings of others — qualities of which the humblest peasant, under the influence of holy religion, was as capable as the highest lord or lady in the land. They regarded it as a heaven-sent virtue, and our Lady and the Saints as its highest expression. In the "Little Children's Little Book," of the fifteenth century, we read:

"Little children, here ye may lere Much courtesy that is written here; For clerks that the seven arts cunne say that courtesy from Heaven come When Gabriel our Lady gette, And Elizabeth with Mary mette, And virtues are enclosed in courtesy, And all vices in villany."

But if there was one class more than another which in the ages of Faith was fervent in devotion to our Blessed Lady, it was surely the "Mariners of England." Owing to the perilous nature of their calling—their lives at the mercy of the wind and waves, tossed about in their frail barque without chart or compass—they realized more than others their need of the protection of Heaven. To them the Blessed Mother of God was the "Star of the Sea," their haven of rest after the tempest-tossed ocean. They lovingly named their boats by one or other of her titles; they reverently saluted her sea-coast shrines as they sailed by; they made vows of pilgrimages and offerings to her in the hour of peril.

That the sailors' devotion to our Blessed Lady was not altogether extinct even in the nineteenth century, is shown by a story told by Mr. Edmund Waterton, in his admirable work on the history of devotion to the Blessed Virgin in England. The story is related on the authority of Bishop Grant, of holy memory, the first Bishop of Southwark. "During the London season of 1853," Mr. Waterton relates, "I met the late Lord Bishop of Southwark on the Greenwich steamer. He was going, in his usual unostentatious manner, to visit two old sailors in Greenwich Hospital, and he told me the following story of them. At Trafalgar, when the English Fleet was going into action, these two Catholic blue-jackets were serving at the same gun, to which eleven hands were told off. Whilst they were waiting for orders to open fire, one of them sung out to the other, 'Bill, let's kneel down and say a Hail Mary; we shall do our duty none the worse for it.' 'Aye, aye,' replied Bill, 'let's do so,' and forthwith, amidst the jeers and scoffs of their mess-mates, these two gallant tars knelt down and greeted our Lady with the Angelical salutation. Twice during the action was that gun manned, and each time every soul was sent into eternity, with the exception of our Lady's two clients, who came out unscathed." If our devotion were so courageous and fervent, her protection of us would be no less powerful.—Annals of Our Lady of the Sacred Heart.

BABY'S WELFARE.

Every mother is anxious for the health and welfare of her little ones, and Baby's Own Tablets is the best medicine to make baby well and keep it well. Thousands of mothers keep the Tablets constantly in the house—they say they would not be without them. As proof of this Mrs. Geo. Kilgore, Wellwood, Man., says:—"Having used Baby's Own Tablets for some time, I can truthfully say that they are the best medicine I have ever used for little ones. I think so highly of the Tablets that I always keep them in the house."

A medicine, like Baby's Own Tablets, which so many mothers praise, is the right one for your little ones. They are guaranteed to contain neither opiates nor other harmful drugs, and can be given to the youngest infant with perfect safety. Good for teething troubles, constipation, diarrhoea, simple fevers, worms and all the minor ailments of children. Sold by druggists, or may be had by mail at 25 cents a box, by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Views of Leading Temperance Workers.

Under the title "Public Opinion Will Correct the Drink Evil," Rev. Walter J. Shanly, president of the Catholic Total Abstinence Union of America, in an article to "Temperance Truth" says:—

One of the best remedies for the drink evil is the formation of public opinion against it. This can be readily accomplished by forcibly depicting the baneful disorders that result from the drinking customs of society, and by keeping the picture of drink's degradation constantly before the public eye. Popular opinion has been powerfully formed in our country, during the last half century, in favor of temperance and total abstinence. The New England farmer is no longer addicted to the excessive use of New England rum or cider brandy, nor is he intoxicated at noon-day at his own gate, as in days of yore. The clerk, the travelling salesman, and the book-keeper are convinced that they cannot hold their positions if they are addicted to drink. Railroad corporations have so mercilessly eliminated drinking men from their employ, and have so strongly insisted on sobriety, that their employees realize that they must avoid the drink habit. The cogency of the argument that the travelling public should not be entrusted to the care of men who indulge in intoxicants, appeals to all reasonable men.

Bank, insurance, and divers commercial corporations demand sobriety on the part of their employees. Manufacturers will not afford employment to the intemperate. Thus a large percentage of men who work for a living are forced by a well-formed public opinion to refrain from excessive indulgence in drink, and many are induced to abstain from it absolutely.

The physical evil of excessive drinking ought to be presented to the public repeatedly, and the danger to health demonstrated by competent authority. The teaching that alcohol is injurious to the human system received a severe shock, a few years ago, at the hands of Professor Atwater, who advocated that alcohol is a food.

By a series of experiments reported to the Paris Academy of Science, the French physiologist, M. Chauveau, has proved that very little, if any, energy can be derived from ingested alcohol, whether for the process of physical exercise or the automatic processes at work whilst the body is at rest. "It is not food so far as the production of force is concerned, and its introduction into the ration of a worker is a physiological contradiction."

Several eminent scientists of the United States and other countries deny that Professor Atwater's experiments sustained his proposition. At the National Convention of School Superintendents held in Chicago in February, 1900, Professor Atwater reiterated his statement. A committee appointed to consider the matter reported in February, 1901, that it "found no authority that warranted the teaching that alcohol is a food in the accepted meaning of the word."

The American Medical Association in a meeting held in Detroit in July, 1900, repudiated "Professor Atwater's doctrine as erroneous and dangerous because encouraging the use of alcoholic beverages, and unwarranted in his own experiments."

Dr. J. Lines Woodhead, of Cambridge, England, in a recent discussion before the Edinburgh Medico-Chirurgical Society, agreed with those who do not accept Atwater's experiments as demonstrating the food value of alcohol. Dr. Woodhead contended that alcohol is a narcotic poison, and a drug which may be valuable, but is more dangerous than any other drug in the pharmacopoeia. "Its food value is always low and temporary, and is usually zero."

It was there declared that thousands of Chicago women, including many of high social standing, have been and are resorting to the Keeley cure and other treatments to free themselves of the dreadful habit. Mrs. M. Palmer, editor of the "Banner of Gold," the official organ of the League, stated that the "practice of mixing intoxicants with soda fountain drinks causes many of our young women to become addicted to the habit, and that is greatly responsible for the frightful increase of inebriety among the women."

Mrs. Ida B. Cole, the national corresponding secretary, said: "I am surprised at the amount of liquor sold to women residents of Hyde Park, where I live, under the cover of groceries."

Mrs. I. N. Ives, the vice-president of the National League, stated that "wine suppers after the theatre often caused girls to cultivate a taste for intoxicants." About the time that this meeting was held Dr. Sarah Hackett Stevenson declared that "during the last ten years drinking among American women has been steadily increasing. Formerly American women were not given to wine-drinking; now not a dinner is served without it, and at every reception there is the punch bowl. These customs develop the taste. There are cases of extreme drinking among society women as well as among men. The increase has been greater among the wealthy classes and the younger social sets than among the lower strata of society. Drinking has the stamp of fashion, and whatever has the stamp of fashion goes. At the golf clubs the women indulge freely, and it is countenanced because it is fashionable. This condition is a natural result of great wealth and luxury, and is a greater menace to our country than any political troubles; for vice undermines the character of the people."

"I am fearful," said Dr. Nicholas Senn, "that such conditions as are reported from London will prevail in this country. There is much more drunkenness among women than is dreamed of by most people. There is a tendency to imitate the British women in this vicious habit. Upon the delicate and nervous constitution of the woman alcohol is more injurious in its effects than upon the man, and when a woman becomes a victim of alcoholism, she becomes more depraved than the man victim."

Dr. Richard M. Genius declared that "there is an appalling amount of drunkenness among society women, and it is steadily increasing. I have treated nearly as many cases of alcoholism among society women as I have among society men. At summer hotels and golf clubs is the practice of drinking especially prevalent. Although inebriety is increasing more rapidly among the members of the younger social set, it also is increasing among the elders."

Chicago being stirred up by these and similar declarations, the St. Paul "Dispatch" comments as follows: "The habit has so fixed itself upon leading women of Chicago society, that the critics conclude it is time to do something which will end this disgrace. Yet Chicago is not alone. Every large city in the country feels the horror of it knows the menace it is to national living—New York and San Francisco, Washington and St. Paul. The prevalence of the habit is confined to the two extremes of society, the high and low castes, and its equalizing power shows how very like are the fine lady in satins and the hag in rags. This increase of the habit is the result of a too rapid social pace. Until society becomes less of a devouring dragon, it must be expected that the 'Daughters of the Vine' will not be confined to fiction, but be one of the terrible facts of social life."

The drinking customs of high society are becoming fashionable. Cultured women of high social position drink liquor in public, in the company of men, though their mothers would have regarded such a practice as a great breach of propriety. Ideas of respectability and decency in this line are changing fast. Whatever bears the stamp of fashion prevails. This fashion, in vogue in the upper strata of society, is working multiplied and manifold evils in the family and the community, and will sooner or later be adopted by the women of the middle classes.

History teaches that the nation takes its character from the family. The nation is but an aggregation of families. As the family is so the nation must be.

The virtue of a nation is never above the virtue of the family, is never superior to the virtue of its women. History bears ample evidence, the truth of this proposition. Great nations have come to ruin and destruction, not through loss of wealth or power, nor through mistaken state policy, nor foreign entanglements, but through the corruption of the family, resulting from the absence of virtue in the women in the nation.

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If the drink habit will become prevalent among the women of our country, the nation will go to pieces, and no degree of national wealth or power will save it.

Archbishop Keane of Dubuque, in a Pastoral addressed to the clergy and laity of his archdiocese, exhorts his flock to stand by our Divine Lord in His struggle against the corrupting influences of the drink evil. "In such contest," he says, "there can be no neutrality, for our Lord says: 'He that is not with Me, is against Me, and he that gathereth not with Me, scattereth.' Range yourselves, then, on His side, and earn by your devoted zeal the reward which He will surely give to His faithful servants and soldiers. Multiply your societies, multiply their membership, multiply their earnestness and energy, multiply the good which they accomplish for the abating of public temptations and the safe-guarding of morality."

Signs of Intoxication.

There is such a thing as making a farce of that which is actually serious; and this frequently leads to the frustration of a cause that even the perpetrators of the farce have seriously at heart. There is no more important matter to-day, from a social, municipal, or moral standpoint than the extirpation of drunkenness. When it cannot be checked preventatively, it must be done in a correctional manner. The municipal regulations that govern the treatment of those who openly abuse of liquor and create scandal or disturb the peace, are perfectly legitimate and their enforcement is necessary. But this is a duty of too serious a character to permit of nonsense.

A former judge of Boston, Mr. Emmons, has become chairman of the Board of Police, and he has undertaken to lay down a code whereby the constables can know when a citizen is either drunk or sober; and if the former is his condition arrest must follow. The rules given by this ex-judge seem so very amusing and so self-contradictory, that we can scarcely imagine the condition of affairs on the Boston streets, once it is in force. Here is a sketch of it:—"I consider that a man is drunk," says ex-Judge and Commissioner Emmons, "if his gait is unsteady, though his mind is clear." This is plain, simple, judicial. The test is readily applied, and at a considerable distance the guardians of the peace can distinguish a drunkard by the sense of sight. There might be some room for doubt if obtuseness of the mind were a symptom. But Chairman Emmons says never mind the mind, look at the legs; if the legs are unsteady, pull in their owner as a drunk.

But this is not all. The test by the sense of smell and the sense of hearing may disclose the drunkard who is able to control his legs and thus deceive the constituted authorities as to his condition. "If a man's utterance is not clear," says ex-Judge Emmons, "and his breath smells of liquor, he may be able to walk as well as you or I, but he is nevertheless drunk."

It will be seen that this opinion is admirably framed to meet every difficulty which may arise in the performance of the duty of the policeman in the matter of drunks. If the patrolman catches sight in the distance of a person whose "gait is unsteady," he knows it is a drunkard whom he must pursue and arrest, no matter how "clear his mind is" when he comes up with the unsteady one and affects his capture. If, on the other hand, the officer passes a man walking steadily and catches a "smell of liquor," at the same time recognizing that the person's "utterance is not clear," there is another case of drunkenness which he must deal with promptly and rigorously.

We take the foregoing from the Boston "Post."

What are we to conclude? Simply that either the police will become an intolerable public nuisance, by their arresting, right and left, people who are not intoxicated at all; or else they will entirely disregard the law,—as it works both ways—and they will not even look after the really drunken people. In either case the public would soon tire of the situation, and the final result would be that this ex-judge, with his whims, would be the cause of a very serious check to real temperance work and effective reform. We have no sympathy with fads and eccentricities of the kind.

Order in India.

the ultimate aim of the Congress of the Tertialia, according to the Bombay Examiner, is to Allahabad next year. At a preliminary congress of the Third Order of St. Francis, the ultimate aim of the is to consolidate Catholic a homogeneous whole and practical Christianity. The on of the Third Order will advance the cause of m in India and furnish for the evils which threaten. Never was a movement more needed than in India. There exists no unity among the floating one, subject to changes—owing to the exigencies of business or service. The days of St. Francis Xavier the Catholic Church has expanded till at present nearly two and a half millions, in seven archdioceses, and four prefectures supervising more than 2,000 missionaries, nearly 2,000 priests, and 4,500 members of communities. Besides, 18 church and chapels, 18 schools and colleges—some of that unity among the congregations, the attention which can not but produce results towards strengthening the foundation of the Catholic Church in India.