

Pange Lingua.

TRANSLATION.

Causa Salutis S. T. S.

Sing, my tongue, the mystic meaning of the body glorious...

Given to us, born unto us out of body virginal...

On the night of farewell eating, As he with his brethren lay...

Word and flesh, true bread he breaketh. By the word to flesh it turns...

Then so great a Sacrament Let us adore devoutly...

To Begotten and Begotten Praise and adoration be...

THE CHRISTIAN MOTHER AND THE DIGNITY OF HER MISSION.

(From the Messenger of the Sacred Heart.)

In 1867 we published an article: "The Heart of Jesus and the Sacrament of Matrimony..."

In the article for February above mentioned, we recommended the reading of a small book...

"If there be in Christian society a state which eminently requires from those who embrace it a pure and devoted love..."

Accordingly, to furnish man with the means of fulfilling the almost super-human obligations of this state, the divine founder of the Church has established a Sacrament through which, as through a channel, His charity is conveyed into the hearts about to be united...

"In this view, marriage, too, may very properly be styled the Sacrament of the Heart of Jesus; and we have confidence that we are doing what will be agreeable to the divine Heart in treating this sacrament like the others, and in showing the close relations which bind it to the source of every grace, of all legitimate love."

"We may be allowed here to express a regret that this subject is seldom dwelt upon in the instructions to the faithful. Motives of delicacy, which it is easy to understand, make it difficult to dwell upon the duties and prerogatives of this state with those that have not yet embraced it."

But what is the result? It happens that many of those who enter it, never having learned to view it as they should have done, in the light of Faith, consider it, at least practically, only as the world considers it, as a civil contract and change of position. Equally ignorant both of the advantages conferred upon them by the sacrament and of the dangers from which it is intended to preserve them, they know neither how to avail themselves of the benefits, nor how to avoid the dangers; and because they were not prepared beforehand for the duties which the future was to impose upon them, they lose the sentiments and habits inspired by a Christian training, at the very moment when those habits are most necessary, and when those sentiments would have borne the most abundant fruits."

"It would be impossible to crowd into the space of a few pages all the sublime and serious teachings of Christian faith on the sacrament of Matrimony; enough for us here to say that, as we well know, the Heart of Jesus is the great centre of religion; no better point of view than this divine Heart could be selected to understand the various parts of the great whole in their true nature and harmonious beauty."

The words of the above mentioned article may answer as an introduction to what we are about to say in the present one.

As God in the order of nature has endowed the mother with the most tender love for her children, and the consequent desire of procuring for them the greatest possible happiness, as Jesus, His Divine Son, has raised the matrimonial state to the dignity of a sacrament, and a great sacrament, as the apostle speaks (Eph. v. 32), "in Christ and in the Church," that is to say, to a condition far above that of nature, so He has raised likewise maternal love to a condition far above all natural love. Although the love of the Christian mother for her children does not exclude the desire of legitimate happiness for them during the legitimate happiness for them, her love must chiefly aim at the future of their souls during time, and still more in eternity; for this good the same Son of God, the institutor of the Sacraments, assumed human flesh to die on the cross.

Thus the mission of the Christian mother is truly apostolic, for it is to her especially that the care is entrusted of impressing on the innocent soul of the child that form which, once received, is apt to be developed to any degree of perfection, as has happened so often, especially when the mother perseveres in this care with loving watchfulness and assiduous prayer for the fruit of her womb. Ah! If the Christian mother could see the exquisite beauty of the soul of that child whom she so tenderly presses to her heart, when he is brought back to her from the baptismal font, a beauty admitted to the angels, God Himself cannot but love that soul redeemed and sanctified by the blood of His beloved Son. If the mother should

think at the same time that this angelic beauty is liable to be transformed into the ugliness of a devil, this thought would alone be sufficient to make her die of grief. What promises will she not make to spare no labor, no industry, no sacrifice, even that of her own life, to obtain the preservation of that incomparable treasure confided to her maternal love!

Truly, if the facts were not, alas! so often against us, we could hardly believe it to be possible for a Christian mother to have any other dispositions of mind, for the heart of the Christian mother must be as much as possible a perfect copy of the Heart of Jesus, to which may be applied the words of the prophet Isaiah (xliv. 15): "Can a woman forget her infant so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee."

In the article published in February on the Arch-Society of Christian Mothers, we recommended to the prayers of our readers its prosperity, and we did so again, exhorting at the same time all Christian mothers who may read this to join this Society, which we would like to see flourishing everywhere, for the great benefit which would infallibly come from it to society in whose midst we live.

Experience tells us that the prayers of Christian mothers are listened to by God; but God alone could tell us how numerous are the legions of those who actually enjoy the beatific vision, because their Christian mothers have attended to the mission entrusted to them. He could tell us likewise how great is the multitude of those unfortunate beings who are lost forever on account of their mothers having neglected their duty. As the mothers of the first class may with all confidence expect to join their children in eternal bliss, those of the second class have good reason to fear that they also may join their children, but in eternal despair.

In the article for February above mentioned, we recommended the reading of a small book entitled "The Christian Mother," translated from the original German and published by Benziger Bros. The author of this book is the actual coadjutor Bishop of Munster, Westphalia. Another ecclesiastic, Rev. G. Olmi, has published a book on the same subject, entitled "The Heart of Jesus to the heart of the Catholic mother." We would willingly give some extracts from the same, but this, if possible, we shall do some other time. What we now wish to tell our readers is, that after the publication of the February article on the Arch-Society of Christian Mothers, we were informed that a like Society was canonically erected in the chapel of the Sisters of Notre Dame, in Philadelphia, with the approbation of the Most Reverend James Frederick Wood, late Archbishop of Philadelphia, on the Feast of St. Augustine in the year 1869, and has since produced the best results. We have also been informed about the origin of the Society in the communication which we here subjoin:

During the time of the terrible Crimean war, when the youth of France was exposed to so many dangers, which threatened soul as well as body, some pious mothers, drawn together by kindred interests, began to contract the habit of meeting in a French Convent Chapel, to implore the assistance of the most powerful Mother of all Christians. The venerable Abbe Theodore Ratiabon, director of the community, edified by the constancy of these sorrowing parents, in order to second and obtain a blessing on their efforts, at stated times exposed the Blessed Sacrament for their benefit. In 1877, being called to Rome to preach the Sovereign Pontiff, Pius IX., who blessed the new Association with "effusion of heart," to use his own expression, and granted it his four plenary indulgences; he gained on the Dolours of Mary, St. Joseph and St. Monica. The work was soon established in several dioceses of France, being, however, only a pious association enriched with some indulgences. In 1886 the Pope, having been informed of the abundant fruits resulting from the Association, which had been in existence about three years in the Chapel of Our Lady of Sion in Paris, erected it into an Arch-Confraternity, increased the number of indulgences, and accorded the faculty of assisting other Confraternities of the same name and communicating to them the same principles. From this there resulted numerous affiliations, not only in France but elsewhere, including the United States. In 1869 the late Archbishop Wood, director of the Society of the Children of Mary at the Convent of the Sisters of Notre Dame in Philadelphia, perceived that family cares engrossed many of the young members, and prevented them from regular attendance at the weekly meetings. He, therefore, cheerfully acceded to the proposition of establishing for the children of Mary after marriage the Confraternity called Christian Mothers, and canonically affiliated it with the Arch-Confraternity of Our Lady of Sion. Admirable wisdom and the simplicity of its rule, he adopted it in its entirety for Philadelphia, appointing Rev. Dr. Horstman director of the new Association, and assigning the chapel of the community for the use of the Confraternity. He was pleased with the list of feasts and the prayers prescribed by His Holiness Pius IX., and remarked: "This is just the very thing we want in our good city of Philadelphia." Pius IX., repeatedly by word of mouth and by writing, blessed this Confraternity, which he called his own. "We have already," said His Holiness, "Confraternities for all ages, all needs, all conditions and situations in life, except for mothers of families. Now in this our age it is precisely the family which is attacked by modern impiety."

One of our Associates, a lady from Connecticut, begged admission into the Association in the following terms: "Since my conversion, I have always remarked the great care with which our good mother the Church provides for the requirements of every age and all states of life, by some means, especially by Associations. Not finding any, however, for Christian mothers, I have never ceased to pray God to raise up something of this kind, especially for young married ladies whose position requires special grace. Please let me know where and how I can associate myself with this band of praying mothers."

The zealous Marquise de Broglie, first president of the Confraternity, and who continued to hold that office for so long a

time, made every effort to establish and extend it as far as possible. In virtue of the Constitution of Clement VIII., Quebec, it cannot be erected in two churches of the same city. But the associates enjoy numerous advantages, and may gain the indulgence no matter in what part of the world they may be.

It would be impossible to enumerate the graces obtained: favors both visible and interior; conversions; model conduct of youth; success in business; situations; spiritual and temporal blessings of many kinds; especially the exercise of the Christian virtues, fortitude, gentleness, patience, forbearance, peace in families. Finally, the thirty-four departed members have all had most edifying deaths.

PERE MONSABRE AT NOTRE DAME.

THE SUBJECTS DISCUSSED THIS YEAR BY THE ELOQUENT DOMINICAN.

The eloquent Dominican has this year chosen the Sacrament of Penance as the subject of his Lenten Conferences at Notre Dame, and it may be well supposed the series when published will form an attractive and exhaustive treatise de Pœnitentiâ, full of theology taught to his hearers in modern and simple language.

Up to now the preacher has ably analysed the doctrine of the Church on contrition and compunction. Pere Monsabre describes in glowing words how the Divine Mercy may be obtained by a perfect contrition combined with the sincere confession on the part of those who, as children of the household of the Faith, know of its existence. The Creator never gives up the creature unless affection for sin is so rooted in the soul that it becomes final penitence. The savage in the desert who looks up to heaven and sorrows over his iniquities has a Father to forgive him according to his weak knowledge of Divine things.

The sacred orator then unrolled in another Conference the teaching of all theologians, and especially of St. Thomas, on the august but secret tribunal in which the anointed of God are the intermediaries of God's pardon, and of "binding and loosing" by the power of the Holy Ghost.

The principle is laid down that the baptized Christian accepts the obligation of Confession at the font. "Take this white robe," says the priest, "and see thou bear it without stain before the Throne of God." If, therefore, that robe be stained, the only way of reviving the grace of Baptism is by that Sacrament which humbles, but soothes him, and which restores the conscience to a confessor with lawful jurisdiction, and, above all, destroys the objections raised by the modern world against Confession. These he divides into two classes. First, that which speaks of an humble confession as an unnatural betrayal of oneself to another; and second, that which stigmatizes the act of confession as a putting of oneself at the mercy of a human being capable of the same sins and weaknesses as the penitent.

To the first the preacher replies that the whole instinct of sorrow and sin-laden nature is to unobscure itself. To confess one's sins to God alone is a mere abstract act, and to an angel would be the bitterest of humiliations. The priest in the box is a living and perpetual mercy. He is himself, though anointed, encompassed with infirmity. He has to go to confession himself, even if he be the Sovereign Pontiff. The Precious Blood, which has been poured out upon his own soul in Baptism, and Confirmation, as it were, which he may place by the side of his own blood, and his oil for the sick, and his fitness, which is, after all, the chief element of the second objection raised, who, even humanly speaking, is fitter than God's priest to comfort, to chide and to forgive, in the name of his Master? In the ordinary he has had to fight with the temptations of youth and the scruples of a soul yearning after the higher walks of the spiritual life without always being able to reach them.

And when the days of his early human learning are over he is obliged to devote a long period to the technical side of the pastoral office. That much-abused science of moral theology, with its intricate casuistry, may be induced to keep in a state of grace, and afterwards live to the end in the bright sunlight of the devotional life. But beyond and above moral theology are mystical and ascetic theology, which every confessor must know according to the spiritual wants of his penitents.

The real objections made by carping and insincere worldlings to confession arise from the very vices of which confession is an implacable adversary. Inordinate pride, a polluted heart, cruel envy, injustice of all sorts, selfishness, covetousness, and human respect—these are Satan's special pleas against the Sacrament of Forgiveness. But they are all founded on sophistry. To refuse to confess one's sin now is only to put off the good day for an evil one. There is another confession which we cannot avoid, and which will be made for us, *Abolito Te*, we shall then, if faithful, hear that terrible utterance of the Divine Judge, *Tu Malidice*. Lent is the acceptable time to choose the first and kneel meekly down in secret before that weak, sympathizing but authorized priest, and say in the fulness of our hearts, "Pray, Father, give me your blessing, for I have sinned."—*Liverpool Catholic Times*.

Delicate diseases, affecting male or female, however induced, speedily and permanently cured. Illustrated book, three letter stamps. Consultation free. World's Dispensary Medical Association, Buffalo, N. Y.

A Good Test. For over sixteen years G. M. Everest, of Forest, has sold Haggard's Aetereal Balsam, and its sales are steadily increasing. It cures coughs, colds, and all lung complaints; is pleasant to take and always reliable.

A Great Mistake. It is a great mistake to suppose that dyspepsia can't be cured, but must be endured, and life made gloomy and miserable thereby. Alexander Berns, of Cobourg, was cured after suffering fifteen years. Burdock Blood Bitters cured him.

A DISTINGUISHED CONVERT.

The Milwaukee correspondent of the New York Times writes the following to last Sunday's issue of that paper, relative to the conversion of a prominent Episcopal clergyman:

Dr. W. B. Huson, a well-known Episcopal clergyman in the North-West, has joined the Catholic Church, and is on his way to London to enter the novitiate of the Jesuit Fathers in a house of instruction near that city. He paid a visit to Milwaukee ten days ago and bade Bishop Welles and his former clerical associates and the members of his family an everlasting farewell, and sailed from New York City for Liverpool the middle of the week. He will enter the order for study and seclusion, and is now, as he aptly expresses it, "dead to all the world."

The fact that Dr. Huson has made so radical a departure from the church of his early choice is probably the most interesting and most intimate friends. His parents settled at an early day in Sheboygan County, this State. Four sons of unusual promise grew and waxed strong in the simple, healthful life on the old farm. Birney, the eldest, seeking a more advanced education than could be found in the country, entered the Sheboygan High School, and afterward began his public career as a district school teacher. Stationed near Plymouth, he became a member of the choir of the Episcopal church. There he received his first church education. Later he went to New York, studying medicine with an uncle, and graduating at Bellevue Hospital Medical College. While in New York he was baptized and confirmed in the Episcopal Church.

Returning to Sheboygan Falls he began the practice of medicine, but decided to study for the Episcopal ministry. Accordingly he spent five or six years at Nashville, afterward coming to Milwaukee, and having charge of the mission at Wauwatosa, St. Peter's, in the town of Greenfield, and the Old Ladies' Home, in connection with his cathedral duties. He was self-denying to the last degree, never falling in any requirement. He walked among the poor as a ministering spirit, for he wielded a double power—the saving of bodies and the salvation of souls.

After some years of service in this city a member of his family fell sick, and he accompanied her to Florida, but immediately applied to the Bishop for work, and was put in charge of the parish of Mariana, in Western Florida. The church had been destroyed during the war. Through Dr. Huson's exertions the church was rebuilt and the scattered congregation brought together to celebrate a thrice happy Easter.

Then came the yellow fever scourge at Memphis, when the inhabitants were fleeing for their lives, when even the clergy—many of them—were not able to stay at their posts. A call for volunteer nurses brought Dr. Huson to the spot, finding, as ever, his highest happiness in the greatest personal self-sacrifice. For many days he did untiring work in the city of desolation, but at last fell a victim himself. Happily, through the persistent care of the Sisters of Charity, he was restored to health. Dr. Huson's labors in the stricken city gave him a national reputation as one of the heroes of the day. St. Mary's Cathedral Chapter, Memphis, passed resolutions in recognition of his heroic labors among the suffering people. Honor and praise were in waiting, but Dr. Huson quietly disappeared. Some time after it appeared that he had joined the Cowley Brothers, in Boston.

This order does not number many followers in this country, three or four at the Church of the Advent, Boston, and as many more in St. Clements, Philadelphia. There has been a recent rebellion against submission to the English, and the Bishop of Oxford has recognized it in a certain way. This order seems to represent the advanced ritualists, who arrogate to themselves a place apart, and are not properly either Roman Catholics or Episcopalians. The Order of the Holy Cross, of which notice has recently been given, is an attempt to establish an American order, having the sanction of the Episcopal Church. Before returning to America Dr. Huson was received into the Roman Catholic Church, but as he put upon joining the Jesuit Fathers he has two years more of study. He kept the fact that he had left the church of his religion a deep secret until a few days before his departure for England.

I Had a Dreadful Cough, and raised a considerable amount of blood and matter; besides, I was very thin, and so weak I could scarcely go about the house. This was the case of a man with consumption arising from liver complaint. He recovered his health completely by the use of Dr. Pierce's "Golden Medical Discovery." Thousands of others bear similar testimony.

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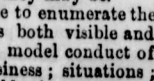
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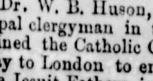
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