from the Father of Light, and ex-claimed, "I beheld, and lo! a great sign appeared in heaven, a woman clothed with the sun, and the moon beneath her feet, and on her head a crown of twelve stars." Who was this woman? Mark what follows, and you will know for yourselves.
"And she brought forth a man-child
Who was to rule all nations with an
iron rod; and her Son was taken up to God and to His throne." Whom can she be but the woman that brought forth the man child, Jesus Christ, the Son of God? Thus did mysterious words which follow, "and the serpent cast out of his mouth after the woman water, as it were a river, that he might cause her to be carried away by the river. And the earth helped the woman, and the earth opened her mouth and swalcast out of his mouth," of the earth indeed swallowed up these fatal waters. The whole world was saturated waters. The whole world was saturated with them, but they never touched the woman. And we behold in this mystery the Immaculate Conception, for I can call it nothing else than a mystery of Divine grace, and which is a triple triumph, namely the triumph of God, the triumph of human nature and Mary's own triumph and nature, and Mary's own triumph of numan glory. Consider these things my friends. First of all, let us consider God's triumph in Mary. Recollect, dearly beloved, the circumstances that attended the fall and the sin of man. God made us in a perfect na ture, perfect in its organization, perin its beautiful harmony, per fect in its beautiful harmony, ver-fect in its eternal destiny, perfect in the freedom and the glory with which he crowned the unfallen man. Thou hast made him little less than the angels, thou hast crowned him with honor and glory." Then came sin into this world, and spoiled the beautiful work of God. All the fairest work of God was destroyed by Adam's sin. The integrity of our nature was injured. The harmony of our creation was disturbed. Bad pagesions and evil inclinations were let loose, and the soul, with its spiritual aspirations, its pure love, and unshackled freedom, became their slave. But although the devil triumphed over God in thus breaking, destroying, defiling and spoiling God's work in man, yet his triumph was not perfect. God would not give His enemy a total and entire triumph over Him in the destruction and spoiling of his work. God took Mary aside and said, For her let there be no sin ; for her let there be no soiling influence, for her no taint. He took her, in His eternal designs, into the bosom of His own infinite whilst all our nature was destroyed. in her it retained its original purity, integrity and beauty, in the one soul and body of the Blessed Virgin Mary, Thus we see the triumph of God and here, it is worthy of remark, dearly beloved, that although in Scripture we often read of God's designs being frustrated, or God's work being overturned and spoiled by sin or some evil agency—yet it is never totally spoiled. God never gives a complete triumph to His enemy. Thus, for instance, in the beginning, at the time of the deluge, all mankind were steeped in sin, and God, looking down from heaven, said: "I am sorry that I created this race, for My spirit is no longer among them." Yet, even then did the Almighty God reserve to Himself Noah and his children, and out of of the whole race of mankind these were saved in purity and in sanctity. that God might not be utterly conquered by the devil. Again, when the Almighty God prepared to rain down fire upon Sodom, He could not advantage of the could not be seen as the consequent of the could not be seen as the consequent of the could not be seen as the consequent of the could not be seen as the consequent of the could not be seen as t find ten holy men in the land. And vet, in the universal corruption. Lot and his family were saved. They were holy, where all else was unholy they preserved God in their hearts. Again, when the tribe of Benjamin was destroyed from amongst the other tribes of Israel, a few were saved, that God's work might not be utterly destroyed.

And so the prophet, speaking of the Jewish people says: "If the children of Israel were as the sands of the sea, yet a remnant shall be saved."

tain. The Lord loveth the threshold of Sion more than the palaces and tabernacles of Judah." You know that every word of Scripture has a deep and God like meaning. What meaning can these words have? Apply this to Mary's sanctity, we find

Thus it is that we find, invariably, that the Almighty God allows, in His upon the summit of the holy moun. wisdom and in His vengeance, the tain, that is to say, her very first step wisdom and in his vengeance, the devil to go to a certain point, and to revel in destruction so far; but yet, suddenly He stays him. God stretches out His hand, and says to him: "Thus far shalt thou go, and no farther." This ought to be a great lesson to us in this curdent. great lesson to us in this our day. was destined to be the mother of True, it seems to us in this our day God, made Man. But, you may ask that this devil of pride, this devil of me, in that case, if she never sinned, infidelity, this devil of revolution, even in Adam, surely she stood in no even in Adam, surely she stood in no need of a Redeemer; surely she was this devi! of self-assertion is let loose among the nations to play riot the only one for whom it was not with the Church of God to strike the crown from the Pontiff's head, to pervert the ancient, faithful nation which has upheld him for centuries and make it the bitterest enemy of the Church and to deprive the head of the Church, for a time, of power. Lord, and my spirit hath rejoiced To-day, this devil runs riot in the shutting up Catholic churches. expelling Jesuits, tainting the founred bonds of marriage and of society Eucharist, persecuting His priests bishops and representatives

I have allowed you. Back! Let that the Almighty God may save in there be peace."

And so the Almighty God triumphed my friends, that the Almighty God is even in the fall of Adam, which not bound to save this soul or that And so the Almighty God triumphed even in the fall of Adam, which brought death into the world, polluted the blood, stirred up the pasin this or that particular way? For instance, the Almighty God appointed circumcision as the only way by which original sin was to be removed this woman? Mark what follows, and you will know for yourselves.
"And she brought forth a man-child Who was to rule all nations with an iron rod; and her Son was taken up to God and to His throns." Whom can she be but the woman that brought forth the man-child, Jesus Christ, the Son of God? Thus did the prophet behold her, the sign and promise of victory and of glory. And how significant are the nysterious words which follow, "and under the old law, and yet we know that He saved and sanctified Jere-mias and John the Baptist without circumcision, and before; because, circumcision, and before; because, although circumcision was the ordinary way, Almighty God did not tie His hands, nor oblige Himself never to apply an extraordinary way. And so, wherever there is a human spirit made fit for heaven, that saving and that fitness is purchased by the blood of Jesus Christ, and by that alone. It saved Mary, as it saved us, only in a different manner; it saved us by falling upon our sinful heads in baptism—literally washing away the stain that was already there; it saved Mary by anticipating baptism, by removing her from the necessity of the sacrament, by anticipation. In us this blood of Jesus Christ is a cleansing grace; in Mary served, she never having been tainted with or spoiled by sin. It is, also the triumph of our nature. My friends, if Mary had not been conceived without sin, we might have been redeemed, we might have saved our souls, as we hope to do now; we might have gone up into the glory of heaven; but a perfect human being we never could have seen. Heaven would be a congregation of penitents if Mary were not there—tears upon their faces—but no tear upon thine.
O Immaculate Mother! The blood Christ is a cleansing grace; in Mary it was a preventing grace. She is saved as much as we are. For in-stance, suppose a wise prophet—a man that had a knowledge of the of Jesus Christ upon the hands of all, no blood of Thy Divine Son upon Thy immaculate hands, Oh Mary The unfallen man would have been a shore, and see a number of persons about to embark on board a ship thing of the past. Even in heaven, the representative of what God had leaving for a distant port, and that he said to one of them. "That ship is going to be shipwrecked; do not go on board," and the person followed made in Adam would be wanting if Mary were not there, and, therefore, our nature has triumphed in her We may all look up to her in heaven we may all contemplate her, we may glorify our humanity in Mary without his advice and was saved; the others went out on the ship, and it is wrecked, as was foretold; the prophet is there, by some mysterious means, phemy against God, because the humanity that is in Mary, being conand sayes them all. He is as much and sayes them all. He is as much the savior of the person who stayed on shore as of those he saved on the vessel after it was wrecked. And so it is with God. He took Mary aside, and His spirit overceived without sin, is worthy of all compare her in her Immaculate Conception with sinners; I will compare her with the saints, and behold how shadowed her, and He saved her. Oh, how gloriously does God save whether it be wrought out by years of penance, by fasting and mortification, by laborious efforts for the conversion of souls, by utter consecration and sacrifice to God, by martyrdom, her! how magnificently He vindi-cated Himself in her! how kindly and mercifully he preserved one specimen of our pure and unbroken by any form of sanctity, attains to but one thing, and that is perfect sinlessness and perfect purity of soul. her forth as it were in His hand to righten the devil, even on the day Perfect sinlessness and perfect purity of soul mean perfect union by the of his triumph, when he said: "The roman, O spirit of evil, whom thou highest form of divine love with Alknowest well, will crush thy head." mighty God. God so loves us, dearly beloved, that He wishes to have us all together united to Him by that beginning, because hell was afraid, from the beginning, of the pure, unintimate union of the strongest and fallen nature of man, and that was most ardent love. How is it that Let us. therefore, meditate upon that union is not effected? Because of some little imperfection, some ness in our souls, which keeps us from that perfect union of love with God. Now, the aim of all saints is to attain to that ardent and perfect union with God by purging from their souls, from their bodies, from their affections, and from their senses every vestige or inclination or ever temptation to sin. When they have attained to that, God crowns their sinlessness with a perfect union of love, and they have attained to the acme or summit of their desires It is here, precisely where all the saints have ended, here, precisely where all the esaints, tired and fatigued with the labors of the up-ward journey, knelt down in the blessed rest on the summit of Christian perfection—that Mary's sanct-

ity begins; for in her Immaculati

Conception, she was conceived with

out sin, no thought or shadow of

to fall upon the pure sunshine of her

soul. No temptation to sin was ever

her sacred heart. Nothing of sin was

ever allowed to approach her. En

perfect sinlessness, and, consequently, in perfect union of love with God, all of the saints and angels in heaven.

Scripture, where the prophet says
"Wisdom built unto itself a house

and the foundation thereof is laid

upon the summits of the holy moun-

tain. The Lord loveth the threshold of Sion more than the palaces and tabernacles of Judah." You know

necessary that God should become Man; God became Man to redeem

sinners, to save them; if this woman

did not require redemption or salva-

in God, my Saviour?" Well, my friends, she owes as much to the

blood of Calvary as we do, and more. He was more her Saviour than ours.

Whence came the grace of her Im-

maculate Conception? whence came

thought to sin allied was ever allowed

these things, and, giving thanks to God for all He did, for the greatest oon of mercy to our race—in that God so sanctified a creature that she might be worthy to approach Himendeavor, in our own humble way, by purifying our souls, putting away from us our sins, and by weeping over the follies and errors that we have allowed to come upon our souls, thus fit ourselves, that at some immeasurable distance we too may be able to approach Him and Mary the Holy Mother of God.

MEXICO

PERSECUTIONS AND PROTESTS Those who maintain that the Revolutionists' opposition to the Church is "merely political" will doubtless read with interest that the new Constitutionalist Governor of Chiapas, Southern Mexico, has begun to "reform" the Catholics of his district by forbidding confessions, clerical dress, week day Masses, and the existence of convents. On October 22 a committee from the American Federation of Catholic Societies filed with the State Department at Washington an appeal for the protection of the Catholics of Mexico. One document gave a list of the outrages committed by the the position of Mexican Catholics This is the meaning of the words in

"We trust the American people will realize that they are in honor bound to defend us, to demand reparation for the flagrant violation of the recommendations which were made by them to Carranza and his followers. If this is not done then the declaration of the Carranzistas will be confirmed that whatever they meaning can these words have? Apply this to Mary's sanctity, we find the first moment of her existence do is done with the knowledge and approbation of the Washingto Government."

Dr. Francis C. Kelley, the editor of Extension, in the November number of that widely-read periodical, holds the American people responsible for Mexican conditions. He is now in Mexico and writes from personal

Mexico and writes from personal knowledge:
"To get rid of one ruler, who was tried and convicted at the court bafore which he never appeared, we have paid an awful price, but it has been paid, as usual, by the innocent; paid by bishops driven into exile, by priests treated with a cruelty which girl children violently snatched from mothers. . . In Chicago there are fifteen Passionist Fathers who saw the murder of a confrère, and then his corpse placed for forty-eight hours in their midst. This was one of the mildest of the stories we have heard. The witnesses are in Chicago to day. There are twenty six Ladies of the Sacred Heart in one of the convents in Chicago, who knowing what had happened to other nuns, fled the power that kept her out of the way when all the rest of mankind from their convent and escaped to upon earth. But we know that, at some moment or other, and when we least expect it, perhaps right in the mid career of its apparent glory, the terrible, invisible hand will be put forth, and a voice will be heard, "No that was shed upon Calvary to save that was shed upon Calvary to save us that saved Mary from ever being us? . . Who has brought this more, back! So far, in My ven-geance, and so far, even in My mercy, tainted with sin. Do you not know state of things about? Ourselves!

Who insisted upon the non-recognition of a government lawfully in charge according to the Constitution of Mexico? Ourselves! Who upheld the hands of Carranza and Villa? Ourselves! Who foisted this iniquity upon the decent people of Mexico? Ourselves! It is useless to blame any one in particular. Whoever did any one in particular. Whoever the the work was a representative of the American people, of which we are a part. A bigoted representative of the United States Government is said to have expressed on the streets of Vera Cruz, sentiments which could not well be interpreted as anything but encouragement for the exiling and murder of priests and nuns. He was talking for us. The opinions of the charge d'affaires were evidently considered as worth nothing. He

happened to be a Catholic." It is not too late for our Government to redress many of the wrongs suffered by the Church in Mexico Merely by insisting that the Catho-lics of that country shall enjoy the free exercise of their religion, and that all seized and plundered ecclesiastical property be restored to its owners, the American people can make some amends for the evil that has been done.—America.

DICKENS ON RELIGIOUS BIGOTRY

In the original preface to "Barn aby Rudge," Charles Dickens, the eminent English novelist, has this to say concerning religious bigotry: "These disturbances (the No-Popery Riots) are impartially painted by one who has no sympathy with the Romish Church, though he acknowledges some esteemed friends among the followers of its creed. It is unnecessary to say that these shameful tumults, while they reflect indelible disgrace upon the time in which they occurred, and all who had act or part in them, teach a good lesson. That what we falsely call a religious cry, is easily raised by men who have no religion, and who in their daily practice set at naught the commonest principles of right and ance and persecution; that it is senseless, besotted, inveterate and unmerciful, all history teaches us."

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