

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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Mater Admirabilis.

By REV. MICHAEL WATSON.

How fair art thou,
O Mater Admirabilis!
Fair as the blushing dawn in silver light;
Fair as the violets blue,
Of crystal dew,
Transfixed with arrows of the morn's first
light;
"Fair as the moon," the queen of starlit
realms above;
Fair as the radiant eyes of Hope, or heaven-
ly Love.

How pure art thou,
O Mater Admirabilis!
Pure as the mantling snow on Alpine crest;
Pure as the snow's spray,
The star's mild ray,
Or Lily's cup with pearls by morning dressed;
Pure as the milk-white dove that bathes in
woodland spring;
Pure as the seraph's thought before the Al-
mighty King.

How sweet art thou,
O Mater Admirabilis!
Sweet as the perfume of the perfect rose,
That lifts her stately head
Of royal red,
And freighted with fragrance every wind that
blows;
Sweet as the amber honey lived by summer
bee;
Sweet as thy guileless Heart, sweet as thy
purity.

How wondrous thou,
O Mater Admirabilis!
Above all angel choirs thou art pure and fair;
Rosed with the dazzling sun,
Thou glorious One,
Nought else created can with thee compare!
O marvel and a joy to me thou ever art,
O peerless Mother Maid, sole sovereign of my
heart!

—Ave Maria.

CARDINAL VAUGHAN.

He Preaches on the Dolours of the Blessed Virgin.

At the dedication of a Church in London some few weeks ago, Cardinal Vaughan preached the following sermon on the Dolours of the Blessed Virgin:—

When our Blessed Lord gave up the ghost, He repeated, in another application, the words that Pilate had said of Himself. Pilate had said, "Behold the Man"—Behold the Man of Sorrows—and our Blessed Lord, from the pulpit of His cross, exclaimed, "Behold thy Mother"—Behold the Mother of Sorrows—Behold that Mother whose eyes were suffused with tears—Behold the Mother of Sorrows, behold her in the supreme moment of her agony, because it was the supreme moment of the agony of her Son. Our Lord did not call attention of the bystanders to Himself. He did not say, "Behold Me full of sorrow; look upon Me Whom you have pierced." He said, "Behold thy Mother." If you have the heart of a son for thy mother you will have compassion for her; you will have a tender love for her; you will know that John did take her to his own home, and loved and cherished her as a son loved and cherished his mother. And what was the secret of the intense dolours of Mary which we commemorated that day. The real explanation of it was the extent of the knowledge she had of, and the love she had for, Jesus Christ. If she had not had the knowledge she possessed she would not have borne the love she did bear, and without this knowledge and love she could not have suffered as she did. She had a knowledge of and love for the Incarnate Son of God surpassing all that of the angels and saints and of men and women, so that if the people were employed all the rest of their lives in study of our Blessed Lord, and though they spent all their time in prayer, meditation, and contemplation of Him, they would never arrive at anything like the knowledge and love which was possessed by the heart and soul of Mary. Therefore they could never endure anything like the sorrow which filled the heart of Mary. And how did she come by this extraordinary knowledge and love? In the first place, it was by infused grace. When she was made the Mother of God, by the power of the Holy Ghost, the same Divine Spirit infused into her soul a knowledge of and love for her Divine Son which came wholly and entirely from the knowledge and heart of God. She received them, in the first place, not by any participation of her own, but as a special gift, a special infusion of grace poured into her soul by God Himself. This infusion of knowledge and grace was not singular towards Mary only. All good people who were striving earnestly to serve God—or many of them—had infused grace and virtues that did not, as it were, spring up from their own effort, so that what was given to us in a limited manner was given to Mary without stint, in preparation for the exalted position she was called to occupy as the Mother of God. Therefore, God infused into her soul from the very beginning this light of knowledge, with its corresponding fire of love for Him Whom she so well knew, and which raised her in point of love and knowledge in regard to God to a position far surpassing that of all other creatures. Then, this infused knowledge and love was increased by her own efforts. The knowledge that a child had of the firmament of the heavens was comparatively little. It might look up into the skies and see the myriads of stars and the light of the beauty, and be filled with wonder at the beauty the heavens presented, but it understood little about them, compared with the

scientific knowledge of great astronomers who measured the stars, weighed the heavens, and pointed out the course of everything that moved on its orbit. The child's knowledge in comparison with that of the scientific men was slight. So with our knowledge of Jesus Christ. Our knowledge of love compared with that of Mary was like the child's knowledge of the heavens compared with that of the great astronomers. Mary had often been spoken of as the perfect mirror of the perfections of our Blessed Lord. We were all called upon by the Apostle to put on Christ, and so far as we were faithful to our religion, we were all images of Christ. But the image in the soul of many of us was faint as compared with that perfect resemblance of Jesus which we found in the soul of Mary, the perfect mirror. It was necessary in order that a mirror should reflect an object perfectly that it should be near the object, and, secondly, that the mirror should be clean. Let the mirror be a distance away, or covered with dust or filth, it would not reflect the object. But more than this was required—light must shine upon the mirror so that it might be able to receive upon its surface the image of the object it had to reflect. How was this with regard to Mary? Her soul was near to that of Jesus—close to that of her Child; the proximity for thirty-three years had been perfect indeed. Then the soul of Mary was not stained. It was not like ours, subject in the first instance to the corruption of original sin; it was not prone to every kind of evil like ours; it was not torn and distracted by the violence of all kind of passions; it was not a soul in which the lower nature was in a state of rebellion against the higher nature; but it was a perfect soul, created without the stain of sin, a soul in which grace had been infused in great perfection. It was, therefore, capable, as a mirror, of reflecting the object brought before it. Then there was the light which was necessary to the mirror so that it reflect the object, the light being the light of grace, the supernatural light which shone in the heart of Mary. Her soul reflected perfectly the perfections of her Son. This meant that there was perfect sympathy between the soul of the Incarnate Son of God and the soul of His Mother. To have sympathy for the suffering we must have a knowledge of the person suffering. If we had no knowledge we could not feel sympathy; but if, in addition to this knowledge, we had a love corresponding with the knowledge, these two qualities beget sympathy. How many people were there in the world for whom we had no sympathy, because we had no knowledge and consequently no love but of that vague general kind that did not produce sympathy or sorrow in our heart. But Mary had the most perfect sympathy with all Jesus Christ said, did and suffered. She had the most perfect knowledge of Him and His intentions and objects in coming into the world, and she had love equal to her knowledge. Hence she had greater sympathy for Him than all other creatures and she suffered with Him. If we asked ourselves why Jesus Christ suffered we should know why Mary suffered. First of all, Christ suffered on account of the greatness of His love for the Eternal Father. Having infinite love for God He was infinitely grieved to see God outraged and offended. He knew that God was infinitely worthy of the homage, the love, and adoration of His creatures, and His love being infinite, being equal to His knowledge of God—for He was God Himself—and seeing that God's love was disregarded and outraged, and would continue to be disregarded and outraged, by a multitude of men His sorrow being like His love, was immeasurable. There was another reason for His sufferings—He beheld man who had been created to God's image and likeness, and who was destined by God for eternal felicity—He beheld man whom He loved and for whom He suffered defiling the image of God in his soul, and He knew that man would welcome there every kind of evil, preferring the devil, the flesh, and the maxims of the world, to the honor and glory of God. He beheld man not only debasing himself but, in His blindness, hurrying to his very eternal destruction—He saw that man, by his own deliberate acts, committed in this world, would enter into hell and be condemned to eternal torments, and that for a large portion of mankind His sufferings would be in vain. His heart was torn with sorrow, caused by two great motives, the knowledge and the love of God and the knowledge and the love of mankind, which were the occasions of the intense sorrow that grieved and tore his heart. That being the case, and His Mother being in perfect sympathy with Him—being the mirror of His soul and reflecting the knowledge and love in His heart—she participated also in His sorrow, that God should be thus outraged and offended, and that men should thus destroy themselves by their own wickedness. And she had an additional sorrow, one He had not, because she had the sorrow of a mother for her Son and for her Child. She had the maternal anguish and sorrow, in seeing Him on

the Cross, not only God but Man, and not only Man but her Son, formed from her own body. Therefore she had additional sorrow in beholding His sufferings—she had the sorrow of a mother at seeing her Son dying in the midst of agony and torture. This explained how great was the sorrow of Mary and how close was the union of Mother and Son in that sorrow.

WHAT IS THE CAUSE?

The London *Guardian*, the most influential of all the Anglican journals, publishes a letter from an American correspondent on "The Outlook of Christianity in the United States." It is a gloomy outlook for Protestantism. Among other things the writer says:—

"Among all these dissenting bodies there has been during the last half century a most marked falling off of attendance at even the Sunday services, and in the great cities, in the best and most densely inhabited portions, consolidations of two or more of these corporations is frequently taking place.

"The foundations of Protestant dissent in America have been shaken to pieces, and Protestantism as a religious belief is a thing of the past. The Presbyterians of to-day would have been burned by Calvin, and the Lutherans of to-day would have been vivified by Luther, and yet these are the only two denominations that have made any attempt to preserve orthodoxy.

Allowing something for possible exaggeration in this statement, it may be asked, What is the cause of this falling off? There are two principal causes. The first is the disintegrating principle of private judgment, the systematic rejection of all authority save that of the individual mind and will. This is the fundamental principle of Protestantism, and it is at the same time the cancer that is consuming its vitals. The falling off is then the logical and necessary result; a result that has been foreseen and foretold. The ultimate result of the denial of the authority of the living Church of Christ, the Church in whose keeping He left the deposit of faith and the command to teach and promulgate it, is the denial of all faith, is skepticism or agnosticism in matters pertaining to religion. The decay of Protestantism is, then, a natural consequence of the principle which was made its corner stone. Its decay is like that of the consumptive—from within. Society has an inexorable way of working out to their logical consequences principles that are impressed on it. It may take a longer or shorter time, but this law of social movement never fails.

Another reason for the decay of religion in the United States is its systematic exclusion from our system of education. It is an almost incredible fact that there is no place in this broad land where religion may not enter but the little red schoolhouse. Over its door alone can with propriety be placed the warning sign, "Christianity must not enter here." It is passing strange, in this Christian land, but it is true. Need we seek further for the cause of religious indifference? The child is taught how many dimes make a dollar, and the laws of grammar in the little red school house, but he must not learn therein the laws of God! Puck was right when he said, "What fools these mortals be!"—N. Y. Freeman's Journal.

CATHOLIC TRUTH AND NON-CATHOLICS.

Apostolic men within the Church have never been satisfied merely with ministering to the spiritual needs of their immediate flock, or influencing non-Catholics who, of their own accord, seek knowledge of matters Catholic. They have always gone out into the highways and by-ways in quest of the lost sheep of the house of Israel, and of those "other sheep" whom Christ wills to be sought and gathered in, till there is but One Fold and One Shepherd.

Their devices for bringing the Word of God to those who would not or could not seek it, have been marvellous in their ingenuity. The great St. Paul set examples which have never lost their power of stimulation and suggestion.

The primal office of later-day apostles in English-speaking countries in their mission to those outside the Church has not been to present the true religion to minds devoid of any notion of it, but rather to clear from honest minds essentially false notions of it.

The Rev. Walter Elliot, as a leader in the Paulist missions to non-Catholics, which the Holy Father has just commended so strongly, has ordinarily had to begin by telling his non-Catholic audiences not what the Church is, but what she is not.

When the minds of good, simple people are rid once for all of the ideas that Catholics as such are not bound to patriotism nor to truthfulness; that they can purchase not only forgiveness for past sins, but "indulgence" for future ones; that the wearing of the Scapular or carrying of the Rosary is of more consequence than the keeping of the Commandments;—the ground is cleared for the presenting of actual Catholic doctrine and morality.

There is, however, a class of non-Catholics who are free from the vulgar

prejudices above mentioned. They are drawn to the Church, yet not strongly enough to snap the bonds that hold them in the religious communion into which they were born.

They will go half way to meet the Church, and expect her to come an equal distance in their direction, not for the purpose of leading them back with her to the One True Fold, but for the discussion of ways and means to unite the True Fold and some way station on the road to it, on a basis of mutual compromise.

Sometimes they are so earnest, so devout, so apparently moderate in their demands, that it seems hard to set against their desire the inflexible "all in all, or not at all," of the conditions of membership in the Church of Christ.

Yet, there is only present embarrassment and permanent loss—whether one deals with the great semi-educational mass, or the cultured few, outside the Church, in minimizing—for however kindly motive—the extent of her claims, or the force of her laws.

Cardinal Vaughan is most earnest on this point in England, where the religious spirit is more in evidence than in America, and where the movement for Church Unity is stronger—and this, whether there is a question of an old type Protestant, like Bishop Sheepshanks, of Norwich, or those High Churchmen who accept every Catholic doctrine save the supremacy of the Pope.

Catholics are in similar case in America. In both countries the child of rationalism which pervades the non-Catholic world has reduced the temperance of many even within the fold. Catholics themselves need to deepen their realization of the supernatural character of the Church. Defect of faith is sometimes at the root of the disposition to compromise.

Conversion is something more than a process of convincing the intellect. A man may study and reason himself to the very door of the Church, but the faith which enables him to enter is the gratuitous gift of God.

The Church, set forth simply and truly before an earnest truth-seeker, can bear all the light that can be turned upon her, and win his heart without.—Boston Pilot.

THE GRACES OF GOD.

Archbishop Ryan Tells us to Correspond With Them.

Philadelphia, Oct. 17.—The devotions of the Forty Hours were begun at the Cathedral in this city last Sunday. At the solemn High Mass Archbishop Ryan preached the sermon. His text was:

"The Kingdom of Heaven is like to a king, who made a marriage for his son. And he sent his servants to call them that were bidden to the wedding; and they would not come."

The Archbishop spoke substantially as follows:

My dear brethren, those who have not an adequate idea of the organization of the Church of God upon earth must sometimes wonder what is meant by our Divine Lord in several of His parables, in which He speaks of the Kingdom of Heaven and the Kingdom of God upon earth. It is clear that in these parables He cannot always mean heaven, for He gives one parable, that of the ten virgins, five of whom were wise and five of whom were foolish. Now, in this parable He could not mean heaven, because there can be no folly in heaven. Then, again, the parable of the man who went out to sow his seed, and like unto a garden into which there was good seed sown and there sprang up cockle. In the Kingdom of Heaven, where all is perfection, there is no cockle. And our Lord speaks of the time when that cockle shall disappear and shall be cast into the fire and be burned. And so it is said the Kingdom of Heaven is like unto a marriage feast into which the invited guests would not come, and the master sent out into the highways and hedges and filled his house with strangers; and there being one among them who had not on the wedding garment, he was cast into eternal darkness, where there was weeping and gnashing of teeth. It is very clear, therefore, that something else is meant besides the Kingdom of Heaven eternal. What is meant is that Kingdom of God which Christ was to establish on earth, of which He should be the King and where He should rule over the intellects and hearts of men. By the Kingdom of God is meant His Church upon earth, and to that Church He was espoused.

In one of his figures St. Paul says that "The Church was to be the spouse of Christ." "Husbands, love your wives as Christ loved His Church." He died that He might form His Church. In these figures we see the dignity of the Church of God, that it is not a fortuitous collection of people who happen to agree upon certain doctrines, but an institution. "Upon this rock I will build My Church, and he that will not hear the Church, let him be to thee as a heathen and publican." So that the Church idea is second only in importance to that of our Divine Lord Himself. And He speaks of but one Church, one spouse; one that shall be holy, one that shall

be worthy of our Divine Lord. In the lesson He gives us He speaks concerning the doctrines and sanctifying influences of that Church, and He uses parables because they will be more easily remembered by the people, and because it was the fashion in Oriental countries for wise men to speak in parables; because there is even more real power in a parable than in simple language of declaration.

Who has not read that wonderful parable in which Nathan, the prophet, reproached David? David had received great gifts from God. God had lifted him from the dunghill, as David himself expressed it, and made him the prince of His people. God had bestowed the kingdoms of Israel and Judah upon him, and also many other benefits. He had given unto him the wives of his master with wealth and power. And yet David committed the crime of seeking the wife of that brave, noble soldier, Urias, and to conceal his crime, he had sought the death of Urias by having him placed in the front of the battle. The prophet Nathan comes to him with a message from God in the form of a parable. And he informed David, who knew what he meant, that in a certain city there were two men, one very rich and the other very poor. The rich man had flocks and herds and all the world could sigh for. The poor man had but one little ewe lamb, and this lamb was very dear to him. It lived in his house. He protected it as a father, and it was to him as a daughter—one of his own family. When a traveler came to the house of the rich man, in place of drawing from his own vast flock, he took the lamb belonging to the poor man, killed it and set it before his guest, thus grieving the heart of the poor man. David said, This rich man shall die and four fold shall be returned to the poor man by him, because he had no compassion. Nathan turned upon him with the anger of a just man, and, turning as God's messenger, said: "Thou art the man." He told him what benefits God had bestowed on him, and told him that, as he had taken the wife of Urias, the Hittite, God should punish him. The self-condemnation of David clearly shows to us the value of this parable. One cannot read this parable and think of all of God's goodness to ourselves and our ingratitude to God without finding our hearts touched by the recital. So our Divine Lord uses the parable when speaking of the invitation to the banquet.

Let us consider it for a while in the form of a homily and learn the truths of which it is suggestive. God was the inviter; He sent out messengers, prophets, teachers, and afterwards disciples and doctors, sent them out into the world to invite men to come to the truth. He gave them the external grace of hearing His truth and internal grace which comes to the soul in silence. These invisible messengers every man receives, not only the external word, but the internal whisper, and the internal whisper is but an echo of the external word. So He sent His messengers, visible and invisible, external and internal, preaching, threatening and inviting. How were they treated? How are they treated? Some treated them with silent contempt, would not listen and did not come to the feast; others condescended to apologize, but went their way to their various occupations, and heeded not the invitation of God. Others killed the messengers that were sent to invite them. This seems to be monstrous and out of harmony with what we might believe of such an invitation. Why kill them? Why were those who proclaimed the truths of Christianity put to death? Because the world felt reproach in the teaching, because the world hated the light and loved darkness because its deeds were evil. They were put to death because they were the representatives of right against wrong and purity against impurity. They hated them because every word of the message was a reproach to those living in impurity and rebellion against Almighty God. They put them to death, and when the King heard this He was angry. The anger of God, like the love of God, is infinite.

Therefore, in His anger, He sent His armies to kill these murderers and burn their city. He sent His armies, for the armies of the Roman Empire were the armies of God in doing the work of His justice, to those who killed His messengers. The King sent His armies to destroy these murderers and that sinful city of Jerusalem. The sentence was pronounced that the city should be destroyed, and that sentence was executed with terrific effect, one million one hundred thousand, Joseph tells us, having been killed in Jerusalem, which afterwards looked as if there had never been a city there.

In this let us learn, my dear brethren, God's designs toward men. God sends messengers, God sends reproaches, God sends invitations; and when they are all spurned, then God strikes. You see it in the words He spoke: "Jerusalem, Jerusalem! thou that killest the prophets and stonest them that were sent to thee, how often would I have gathered thy children together as the hen doth gather her chickens under her wing, but you would not. Therefore, shall your houses be left desolate. Here we see God, great and

tender in inviting, and infinitely great and terrible in punishing. Looking down upon the city, Jesus weeping, said: "If thou hadst known the things of the day of thy visitation," and He tells the city how the enemy shall come and cast a trench around her and beat her flat to the earth, and that there should not be left a stone upon a stone. At the same moment He weeps. God acts out His nature; God, great in waiting; God, great in punishing. "Many are called, but few are chosen." Why? Because few listen to the call. God is infinitely great, infinitely just, infinitely long in waiting, and therefore, infinitely in punishing. It is not for us to say how many are called or how few are chosen. It is more speculation to speak of proportion. We must leave that to God; but we do know from God's acting toward man that numbers never frighten Him, as we learn from the Deluge and the cities of the plain.

God is just. After He has been merciful He punishes terribly. Look at the case of Judas Iscariot. Our Lord waited upon him, and many, many times warned him. He said: "Verily, verily, I say unto you one of you is about to betray Me," and when He met him in the garden He said unto him: "Friend, for what dost thou come. Judas, wouldst thou betray the Son of Man with a kiss?" How many appeals, how many warnings, what forbearance on the part of our Lord! But then, when the time came Judas' heart was hardened, and he went to his place, as the Scripture says—the place, my dear brethren, which he deserved.

Let us then understand, dear brethren, that there is a punishment that comes before the great punishment; this first punishment is the hardening of the heart. God hardened the heart of Pharaoh, that is, withdrew that grace which He was not obliged to give. Pharaoh hardened his own heart and God permitted it because of his sinfulness. So the heart becomes hard; Judas' heart became hard when he conceived the idea of betraying his Master. Why? Because he had rejected grace, and his heart grew as hard and cold as the thirty pieces of silver he grasped in his traitorous hand. Let us, therefore, be careful not to reject the invitations of God and harden our hearts like Judas, thus stifling our conscience and nerveing ourselves for greater indignities against the will of God. But let us resolve to correspond with the graces of God when they are presented to us; let us avail ourselves of the external graces of the preaching of the Word, and let us hear the internal whisper of the divine graces to the soul. By corresponding we shall then use the graces that God has bestowed upon us. Harden not your hearts, but receive these messages from the Most High; for the saints became saints because they received all of God's messages, and appreciated them.

Now, during these days of the Forty Hours' Devotion such graces will be bestowed by Almighty God upon those who seek Him. I ask above all things for this correspondence with the Divine grace.

Therefore, dear brethren, think of all these things, place them within your own hearts. Ask Jesus Christ during the offering of the Sacrifice that you may be faithful to grace, that you may be covered with the sanctifying influence and love which will make you near and dear to Him. Thus hearing the word of God and keeping it, receiving the messages of God, listening to the inspirations of God within and echoes of those from without, God will bless you and you will receive additional graces that you may persevere until the end in His holy service. Amen.

The Pope and England.

A writer in *L'Univers* calls attention to the great lesson taught by the reception in England of the Holy Father's Apostolic Letter to the English people—the change of attitude adopted in recent years toward the Church. "One of the most noted clerics at Oxford, a Fellow of Magdalen," says this writer, "told me that he had read out the Papal Letter from the pulpit, and introduced it to his congregation as a document emanating from the highest moral authority existing in Christendom. I am assured that several pastors who do not belong to the Ritualist Church have done the same thing; and finally the Episcopate has officially taken cognizance of the Encyclical. Can anything more be desired? But fifty years ago the advances of Rome would have been repelled with contumely, and a cry of 'No Popery!' would have been raised. This change of attitude alone is full of promise for the future. It is not, perhaps, ultra-optimistic to foresee the time when Oxford Fellows will preface their reading of papal encyclicals with the declaration that these documents emanate from the highest spiritual as well as 'moral authority existing in Christendom.' The old time Merrie England, the Dowry of Our Lady, may live again,—and meanwhile Catholics throughout the world will pray with *Lo! XIII.* "So be it!"—Ave Maria.