### MAY 27, 1905.

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# THE PRAISE OF STRANGERS.

TRIBUTES PAID TO OUR BLESSED LADY BY CERTAIN NOTABLE PERSONS OUT-SIDE THE CHURCH.

SIDE THE CHURCH. We are happily familiar, says a writer in the 1rish Monthly, with the affec-tionate tributes paid to our Blessed Lady by her devout clients, within the Church of her Son; but there is a special degree of force and interest attaching to the praises bestowed upon her by certain persons outside the attaching to the praises bestowed upon her by certain persons outside the Church. Let me quote five, of whom two especially surprise us by their generous enthusiasm. Nathaniel Hawthorne is not one of these two most unlikely clients of Mary. On the contrary we seem to detect

these two most unlikely clients of Mary. On the contrary, we seem to detect many Catholic tendencies in the author of "The Scarlet Letter," the foremost man in American literature, and (ac-cording to some) the only man of genius that the United States have yet pro-duced. His Catholicity broke out in the next generation: Rose Hawthorne, his daughter, became a Catholic, and so did her husband, George Parsons Lathrop. In her widowhood she has become a religious, and is now the head of a community whose special work of of a community whose special work of charity is the care of the poor victims of cancer. Her gifted father evidently of cancer. Her gitted father evidently gave expression to his own feelings when he makes one of the characters in "The Blithedale Romance" say: "I have always envied the Catholics in that sweet, sacred Virgin Mother who stands between them and the Daily: intercenting somewhat of His

who stands between them and the Deity; intercepting somewhat of His awful splendor, but permitting His love to stream upon the worshiper more intelligibly to human comprehen-sion through the medium of a woman's

When John Ruskin was issuing his " Fors Clavigera" in numbers of some thirty or forty pages, the instalment which was dated May 1, 1874, contained a passage singularly appropriate for that month which the pious faithful as-sociate very specially with the Blessed Virgin, calling it the Month of Mary. Ruskin no doubt did not advert to this circumstance when he published, at that particular date a passage which has often been quoted, but which I should not be at all surprised to find that I had been the first to put in cir-culation; for I discovered it for myself in "Fors Clavigero" very soon after its first appearance, and sent it at once on its travels by printing it in an Ameri-

from the churl, the first is that of rever-ence for womanhood, which even through all the cruelties of the Middle

Ages developed itself with increasing power until the thirteenth century and

became consummated in the imagination

of the Madonna, which ruled over all the highest arts and purest thoughts of

that age. "To the common non-Catholic mind the dignities ascribed to the Madonna

have always been a violent offense. They are one of the parts of the Catho

lic faith open to reasonable dispute, and the least comprehensible by the average realist and materialist temper

of the Reformation.

achieved in human nature.

"There has probably not been an in-nocent cottage home throughout the length and breadth of Europe during

the whole period of vital Christianity in which the imaged presence of the

Madonna has not given sanctity to the

humblest duties and comfort to the sorest trials of the lives of women; and

every brightest and loftiest achieve ment of the arts and strength of man-hood has been the fulfilment of the as

Sured prophecy of the Israelite maiden: 'He that is mighty hath magnified me; and holy is His name.'"

The Englishman, John Ruskin, was much nearer to the faith than the Irish-

man, William Hartpole Lecky. The his-torian of rationalism was unfortunate-

ly himself a rationalist, yet in that very work in this passage occurs: "Recause of her [the Virgin Mary] and through her woman was elevated

to her rightful position, and the sanc-tity of weakness became recognized as

into a new sphere, and became the ob-

social dis-icians rec-ncapable of ary knowlis no diffi-cause is an the result,

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r, deny this do we find ading sinful out of love of Mary have separated themselves from the glories and pleas-ures of the world to seek in fastings and vigits and humble charity to render themselves more worthy of her benedic-tion, in the new sense of honor, in the chivalrous respect, in the refinement of tastes displayed in all the walks of so ciety—in these and in many other ways we detect the influence of the Blessed Virgin Mary. All that was best in Earope clustered round this ideal of woman, and it is the origin of many of the purest elements of our civilization

This tribute is remarkable, coming from an Irish Protestant who, I fear, did not preserve the faith of his child. hood. But surely a still more unlikely person to pay such homage to the Blessed Virgin is the Rev. Charles Kingsley, who shows in many of his writings an ugly, un Catholic spirit. Yet he says : "Our hearts and reasons tell us, and

have told all Christians in all ages, that the Blessed Virgin must have been

that the Blessea Virgin must have been holier, nobler, fairer in body and soul than all women upon earth." Lastly, Mr. Robert Buchanan, author of "God and the Man," wrote in one of the newspapers not long before his death. death :

"The worship of the Virgin is to my mind—the mind of an unbeliever—full of holiness and beauty. We owe to it a igreat deal that is ennobling in life, in art, in literature. I myself see in the Virgin the exquisite incarnation of Divine motherhood, well worthy of the reverence of any man, whatever his theological belief may be."

### NAPOLEON'S RELIGION.

IT WAS REMARKABLY STRONG AND VIRILE IN ITS CATHOLICITY.

A cult which will always have follow-ers as long as there are men who admire ers as long as there are men who admires masterful, heroic characters, is that of Napoleon Bonaparte. Napoleonic liter-ature, therefore, of which there has been a great revival of late years, is of paramount interest, and in his confes-sions, much is found that throws an illumination light on that throws an illuminating light on the true character of that wonderful man. For here he gives voice to his religious views in no unmistakable manner. A mind so acute and capacious was almost certain to have strong and clear convictions on so vital a manner, and though largely a child of the Revolution, upon which he fact that Protestantism admits almost

claims, since they thus impress a high minded and pure-minded man who had not the happiness of possessing the treasure of Catholic faith. " Of the sentiments which the passions and the vices. The tree. temples and the priests proclaimed this origin, for their whole history is OU "Of the sentiments which in all agos have distinguished the gentleman

this origin, for their whole history is that of the inventors or despotisms. "Paganism," he continued, "was never accepted as truth by the sages of Greece-neither by Pythagoras, nor by Socrates, nor by Pericles. On the con-trary, the greatest minds, since the ad-vent of Christianity, have had faith, and a living faith-not only Bosseut and Fenelen, whose mission was to preach it, but Descartes and Newton, Leibnitz and Pascal, Corneille and Raeine, Charlemagne and Louis XIV. Whence the mystery, that a symbol so mysterious and obscure as that of the apostles, has been accepted by all our great men, while the Theogonies, great men, while the Theogonies, drawn from the laws of nature, never The young souls have been made

imposed upon any instructed intellect ? "The reason is natural. Behind the

tainly not the intelligence of a man. There is in it a profound originality which creates a series of new words and maxims. Jesus borrowed nothing from the sciences. One finds nothing in Him but the imitation or the example of His life. He newsundes the disciples of His life. He persuades the disciples more by an appeal to sentiment than by

any ostentations display of method or of logic; nor does He impose upon them any preliminary studies or the knowl-edge of letters. All His religion con-sists in believing." Yet with all this simplicity, neither history nor humanity nor the continuous history nor humanity nor the centuries can present anything that will compare with the Gospel. Who ele than God

with the Gospel. Who el-e than God could produce such a type, such an ideal of perfection, equally exclusive and original, where none can add or take away a single phrase — a book dif-fering from all o hers existing, abso-lusely new, with nothing like it pre-ceding or to fullow. Napoleon refused the name of Chris-tians to Protestants. What is their religion? They pretend to have the same religion as Catholics, only they accept it in what they call its original purity of the Holy Scriptures, shorn of accretions introduced by men into the teachings. This, he said, is all very

teachings. This, he said, is all very well, but presents a grave inconvenience. We are governed by laws contained in ing drugs, nor is there any alcohol in it. Its virtues are derived solely from the code; is it necessary, suppressing all the magistrates and all the tri-bunals, to place the Code in every pergas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the constant subson's hands, that he may find rules for his conduct? You have a difficulty with your neighbor; you will not con-sult a judge but a book, and you will draw from the text, in good faith, the ject of scientific and chemical research. The result is a liquid that does what oxygen does. It is a nerve food and blood food-the most helpful thing in the world to you. Its effects are exreading most favorable to your own in-terests. Protestantism, he continued, was at its point of departure an adop hilarating, vitalizing, purifying, Yet it is an absolutely certain germicide. tion of the religious Code pure and simple, but it revised this Code, and interpreted and applied it to the indiv-The reason is that germs are vege-tables and Liquozone -- like an excess of idual will. Hence, we are not dealing with a religion, nor even with a heresy or an error, but a road opened to all heresies, error, and individual fancies. We have a series of negations and demolitions of which no limit can be traced.

Where does Protestantism begin, and where does it end? None can tell. It is called a religion of reason, which is convenient, since it is an invention of evil. man. Catholicism, on the contrary, is the religion of faith, because it is the work

first appearance, and shore a manner, and though largely a since, and shore a since a religious magazine along with the briefer parallel passage just quoted from Nathaniel Hawthorne. Many will see it now for the first time, and those who are familiar with it will read it again with pleasure. But why does Ruskin say that he does not wish to defend the historical position of the Madonna any more than that of St. Christopher ? What Christian or semi-Christian can dispute the position of Mary as Mother of our Lord and Suciur Jesus Christ? This attitude, however, shows still more plainly the overwhelming force of Mary's still more plainly the overwhelming force of Mary's state a still more state of the different nations could perits virtue is a hidden virtue, which is within man as the sap is within the

## OUR FIRST COMMUNICANTS.

With every recurring May returns the uneasy question and the terrible certainty of its answer. There is no more heavenly sight upon earth than the yearly presentation of the children of the Church to Him Who dwells in Descheric meters. It is a vision of Eucharistic mystery. It is a vision of angelic sinlessnes, and, to the onangene sinessnes, and, to the on-looker, a recollection, more or less poignant, of the innocent glory of the long ago first Communion day, when the little Christian was ready to be crowned with the completeness of the Saviour's love, ready to be one with his Redeemer, his Lover and his

ready by their priests and by the noble teachers who have dedicated their lives to the work of Christian education. "But after the most careful examina-tion, neither as adversary nor as friend of the influences of Catholicity for good and evil, I am persuaded that the wor-ship of the Madonna has been one of its noblest and most vital graces, and has never been otherwise than produc-tive of thre holiness of life and purity of character. I do not enter into any We Offer \$1,000 For a Disease Germ That Liquozone Can't Kill.

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morals of the young listeners; in one word, they are scandalized, and scandal-ized by their own parents, who should be their protectors and defenders; the children's minds are corrupted before they are aware of the irremovable evil " ably out of it. And they who are tho: who know — or might, and therefore ought to know — that it is their duty to submit to it. The Church teaches that men may be inculpably out its of pale. Now, they are inculpably out of it who are and have always been, either physically or morally, unable to see who are and have always been, ether physically or morally, unable to see their obligation to submit to it. And they only are enlpably out of it who are both physically and morally able to know that it is Gcd's will they should submit to the Church; and either know-ing it will not cher that knowledge or ing it, will not obey that knowledge, or not knowing it, are culpable for that ignorance.—Cardinal Manning.

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begins to say to himself that faults so common cannot be especially vicious; that if father does this or mother neg-lects that—well, it may not be quite right, but it cannot be exactly wrong. He is only human, poor child and the dividing line is growing indistinct for him. Once he loses sight of his first Communion resolutions and begins un-consciously to imitate reprehensible exconsciously to imitate reprehensible ex-ample he is likely to go beyond his exemplars, and then, unless a miracle

exemplars, and then, unless a miracle of intervantion occurs, he is lost. These holy little first communicants are fervently eager to love and serve their Lord. "Whoso shall scandalize one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the deoths of the sea." Shall the innocent become vile?

Shall the careless guardians of the innocent merit the direst anathema uttered by the merciful Saviour? Shall -even one-of the first communi cants ?

Fall, as the angels fell. From the highest heaven to the lowest hell?

-"Busybody," in Catholic Standard and Times.

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of gaarding the child from evil influe ences during those tender years, when all influences are most impressible. Is The Christian home must be fit to be the abode of Christ. Dissensions, i jealousies, coldness, profanity, bad tem-per, disregard for truth, neglect of religious duties, sharp practice, sensa-tional reading, idle gossip, indiscrim-inate association, intemperance, all these, as examples, are powerful agents of the evil one. The child is imita-tive. He is told the difference between right and wrong, and from the day of his first Communion he has made a high and holy resolve to enlist in the service of right. At this period he is intensely sensitive, and careless sin shocks him inexpressibly. It is long before he grows used to it; it is longer before he begins to say to himself that faults so common cannot be especially vicious;

Don't forget that performance of the

evil." Yes, parents have an immense re-sponsibility. Theirs must be the work of guarding the child from evil influ-ences during those tender years, when

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THE CATHOLIC RECORD.

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incomplete, uncertain, contradictory. It is not with metaphors nor with poetry that one explains God, that one speaks of the origin of the world and reveals the laws of intelligence. "What know they more than other mortals," he asks, "these rods so yaunted, these lock question as to the truth or the fallacy of the idea. I no more wish to defend the historical or theological position of the matorical or theorogical position of the Madonna than that of St. Michael or St. Christopher; but I am certain that to the habit of reverent belief in and contemplation of the character "these gods so vaunted, these legis-lators of Greece and Rome? What more than to other mortals was known to Numa, Lycurgus, the priests of India ascribed to the heavenly hierarchies we must ascribe the highest results yet and Memphis, Confucius and Mahomet?

Absolutely nothing. The theosophists have told us nothing that is essential to our knowledge. Their Theogony is ob-scure and confused, and is not a relig-ion at all."

One sole religion, he argues, accepts fully the natural law and appropriates its principles; one alone has the aim of its principles; one alone has the aim of a perpetual and public instruction. This is the religion of Christianity. With the Pagans, on the other hand, the natural law was uprecognized, dis-figured, modified by egoism and the exigencies of polities. It was toler-ated, but not viewed as invested with any character of sacredness. Mythol-ogy was a temple consecrated to force, to herces, to science to material bene-

ogy was a temple consecrated to force, to heroes, to science to material bene-fits. The sages had no place there; indeed, they were the natural enemies of an idolatry which deified matter. Then comes this fine passage: "Pen-etrate into these Pagan sanctuaries, and you find neither order nor harmony but positive chaos—"a thousand con-tradictions, conflicts between the gods, the immebility of sculture, divisions well as the sanctity of sorrow. No longer the slave or tool of man, no longer associated only with the ideas of degrad-time of degradation and sensuality, woman rose in the person of the Virgin Mother ject of a reverential homage of which antiquity had had no conception. Love has idealized, the moral charm and beauty of female excellence were fully felt, a new type was called into being, a new sort of admiration was every-

ieit, a new type was called into being, a new sort of admiration was every-where fostered. Into a harsh and ignor ant and benighted age this ideal type infused a conception of gentleness and purity unknown to the proudest civil-izations of the past. \* \* \* In the baren many millions who in many lands and many ages have striven with no barren desire to mould their characters into her image, in those holy maidens who

and is reflected in the radiant glow or God is with them, they are with God, and the heavens touch the earth.

and the heavens touch the earth. And yet—and yet! Why does the beholder's heart ache for these little lovers of the Lord God? Why the irresistible wish that rises to his lips, "Would that they might die now be-fore they are hurled into the sinful indifference of the world?" It is a forbidden wish. The battle is to be forbidden wish. The battle is to be fought; the world must conquer or be conquered. Glorious the unscathed victor who keeps his soul stainless to the Lord through the grimy strife; honored the reclaimed wanderer who returns through penitential 'pain to the Divine Healer. But what of the vanquished, for whom the worldly evil has teen too strong? He, too, was of the elect, but for him the Blood of the Lamb has been shed in vain. Thus a morbid foreboding oppresses the witness who loves and reveres every one of the thousands of festil-garbed inno-cents. "Oh, God, oh God! Must one-even one-of these little ones be-

no tradictions, conflicts between the gods, au subversive of unity, parcelling out of be lignorance and presumption, profane h festivals, the triumph of personal de gradation, impurity and abomination workshipped, all kinds of corruption, God." Having disposed of the claims "Having disposed of the claims " HB"

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