

The Catholic Record.

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

VOLUME XIV.

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NO. 704.

Good Friday Night.

"In the Name of the Father"—
But where is the Son?
In the tomb they have laid Him:
His mission is done.
They seized Him, they bound Him,
They scourged Him with rods:
With cruel thorns crowned Him
Whose birthright was God's.
To Calvary hurried,
With grief, thrust, and goad;
Three times 'neath His burden
He sank on the road.
With hammers they nailed Him
On rough, crooked Tree
The sign of Redemption
Henceforward to be.
Three hours He lay dying,
Three long hours of pain;
The tears of His Mother
Fell fast as the rain.
O night of Good Friday,
O night of gloom,
The Master has left us,
He lies in the tomb.
"In the Name of the Father"—
But where is the Son?
He waits resurrection:
Salvation is won.

Manning.

The simple-souled, brave-hearted, peerless
The pure, the good, the generous, the just,
The knight whose lance was ever held in
trust
To put down wrong, however well main-
tained—
Whose shield no deed unworthy ever stained,
Whose strong hand lifted thousands out the
dust
To manhood's lofty throne, nor time can rust
Nor envy dim the glory he has gained.
No coward he, no sycophant; he knew
That right was right and wrong was wrong,
How'er
Smooth-speaking sophists God's great statutes
read;
In manhood's cause a flaming sword he drew
And boldly in the combat kept it bare
Till, vanquished by his years, himself fell dead.
—R. G. McHugh in Boston Pilot.

"THE TRAFFIC IN VOTES."

Cardinal Gibbons' Article in the April
North American Review

The following extract from Cardinal Gibbons' article on "Patriotism and Politics" in the April North American Review has attracted much attention: "I have no apology to make," says the Cardinal, "for offering some reflections on the political outlook of the nation, for my rights as a citizen were not abdicated or abridged on becoming a Christian prelate, and the sacred character which I profess, far from lessening, rather increases my obligation to my country."

"In answer to those who affirm that a churchman is not qualified to discuss politics, by reason of his sacred calling, which removes him from the political arena, I would say that this statement may be true in the sense that a clergyman as such should not be a heated partisan of any political party; but it is not true in the sense that he is unfitted by his sacred profession for discussing political principles. His very seclusion from popular agitation gives him a vantage-ground over those that are in the whirlpool of party strife, just as they who never witnessed Shakespeare's plays performed on the stage are better qualified to judge of the genius of the author and the literary merit of his productions than they who witness the playman and the environment of stage scenery."

"It is needless to say that I write not merely as a churchman, but as a citizen; not in a partisan, but patriotic spirit; not in advocacy of any particular party, but in vindication of pure government. There is a moral side to most political questions; and my purpose here is to consider the ethical aspects of politics, and the principles of justice by which they should be regulated."

"Our Christian civilization gives us no immunity from political corruption and disaster. The oft-repeated cry of election frauds should not be treated with indifference, though, in many instances, no doubt, it is the empty charge of defeated partisans against successful rivals, or the heated language of a party press."

"But after all reasonable allowances are made, enough remains of a substantial character to be ominous. In every possible way, by tickets indiscreetly printed, by 'colonizing,' 'repeating,' and 'personation,' frauds are attempted, and too often successful, on the ballot. I am informed by a trustworthy gentleman that, in certain localities, the adherents of one party, while proof against bribes from their political opponents, will exact compensation before giving their vote even to their own party candidates. The evil would be great enough if it were restricted to examples of this kind, but it becomes much more serious when large bodies of men are debauched by the bribes or intimidated by the threats of wealthy corporations."

"Let the minister of justice arise, and clothed with the panoply of authority, let him drive those impious men from the temple."

LET THE BUYERS AND SELLERS OF VOTES BE DECLARED INFAMOUS; for they are trading in our American birthright. Let them be cast forth from the pale of American citizenship and be treated as outlaws.

"I do not think the punishment too severe when we consider the enormity and far-reaching consequences of their crime. I hold that the man who undermines our elective system is only less criminal than the traitor who fights against his country with a foreign invader. The one compasses his end by fraud, the other by force."

"The privilege of voting is not an inherent or inalienable right. It is a solemn and sacred trust, to be used in strict accordance with the intentions of the authority from which it emanates. When a citizen exercises his honest judgment in casting his vote for the most acceptable candidate, he is making a legitimate use of the prerogatives confided to him. But when he sells or barter his vote, when he disposes of it to the highest bidder, like a merchantable commodity, he is clearly violating his trust and degrading his citizenship."

THE ENORMITY OF THE OFFENCE will be readily perceived by pushing it to its logical consequences:

"First, Once the purchase of votes is tolerated or condoned or connived at, the obvious result is that the right of suffrage becomes a solemn farce. The sovereignty is no longer vested in the people, but in corrupt politicians or in wealthy corporations; money instead of merit becomes the test of success; the election is determined, not by the personal fitness and integrity of the candidate, but by the length of his own or his patron's purse; and the aspirant for office owes his victory not to the votes of his constituents, but to the grace of some political boss."

"Second, The better class of citizens will lose heart and absent themselves from the polls, knowing that it is useless to engage in a contest which is already decided by irresponsible managers."

"Third, Disappointment, vexation and righteous indignation will burn in the breasts of upright citizens. These sentiments will be followed by apathy and despair of carrying out successfully a popular form of government. The enemies of the Republic will then take advantage of the existing scandals to decry our system and hand absolute monarchies. The last stage in the drama is political stagnation or revolution."

"In conclusion, I shall presume to suggest, with all deference, a brief outline of what appears to me the most efficient means to preserve purity of elections and to perpetuate our political independence."

A PUBLIC CONSCIENCE.

"Many partial remedies may be named. The main purpose of these remedies is to foster and preserve what may be called a Public Conscience. In the individual man, conscience is that inner light which directs him in the knowledge and choice of good and evil, that practical judgment which pronounces over every one of his acts, that it is right or wrong, moral or immoral. Now, this light and judgment which directs man in the ordinary personal affairs of life, must be his guide also in the affairs of his political life; for he is answerable to God, for his political, as well as his personal, life."

"The individual conscience is an enlightenment and a guide; and it is itself illumined and directed by the great maxims of natural law and the conclusions which the mind is constantly deducing from those maxims. Now, is there not a set of maxims and opinions that fulfill the office of guides to the masses in their political life?"

TO PRESERVE PURITY OF ELECTIONS:

"The means which I propose are: First, The enactment of strict and wholesome laws for preventing bribery and the corruption of the ballot-box, accompanied with condign punishment against the violators of the law. Let such protection and privacy be thrown around the polling booth that the humblest citizen may be able to record his vote without fear of pressure or of interference from those that might influence him. Such a remedy has already been attempted, with more or less success, in some States by the introduction of new systems of voting."

"Second, A pure, enlightened and independent judiciary to interpret and enforce the laws."

"Third, A vigilant and fearless press that will reflect and create a healthy public opinion. Such a press, guided by the laws of justice and the spirit of American institutions, is the organ and the reflection of national thought, the outer bulwark of the rights and liberties of the citizen against the usurpations of authority and the injustice of parties, the speediest and most direct castigatory of vice and dishonesty. It is a duty of the citizens of a free country not only to citizens of the press, but to co-operate with it; and it is a misfortune for any land when its leading men neglect to instruct their country and act on public opinion through his powerful instrument for good."

"Fourth, The incorporation into our school system of familiar lessons embodying a history of our country, a brief sketch of her heroes, statesmen, and patriots, whose civic virtues the rising generation will thus be taught to emulate. The duties and rights of citizens along with reverence for our political institutions should likewise be inculcated, as Dr. Andrews, president of Brown University, recommends in a recent article."

"Fifth, A more hearty celebration of our national holidays."

"The United States has already established three national holidays. The first is consecrated to the birth of the Father of his country; the second, to the birth of the nation; and the third is observed as a day of Thanksgiving

to God for His manifold blessings to the nation. On those days, when the usual occupations of life are suspended, every citizen has leisure to study and admire the political institutions of his country, and to thank God for the benedictions that He has poured out on us as a people."

"The annually recurring holidays will create and develop in their minds a knowledge of our history and admiration for our system of government. It will help, also, to mould our people into unity of political faith. By the young, especially, are holidays welcomed with great delight; and as there is a natural, though unconscious, association in the mind between the civic festivity and the cause that gave it birth, their attachment to the day will extend to the patriotic event or to the men whose anniversary is celebrated."

NOT A CRIME TO BE PARTISAN.

"Sixth, The maintenance of party lines is an indispensable means for preserving political purity. One party watches the other, takes note of its shortcomings, its blunders and defects; and it has at its disposal the means for rebuking any abuse of power on the part of the dominant side, by appealing to the country at the tribunal of the ballot-box."

"Political parties are the outcome of political freedom. Parties are not to be confounded with factions. The former contend for a principle, the latter struggle for a master."

"To jurists and statesmen these considerations may seem trite, elementary and commonplace. But, like all elementary principles, they are of vital import. They should be kept prominently in view before the people, and not obscured in a maze of wordy technicalities. They are landmarks to guide men in the path of public duty, and they would vastly contribute to the good order and stability of the Commonwealth if they were indelibly stamped on the heart and memory of every American citizen."

MARY AT THE FOOT OF THE CROSS.

Cardinal Gibbons, in the course of his sermon in the Cathedral at Baltimore last Sunday, said: "One cannot fail to observe that our Saviour was a man of a tender conscience, of deep sensibility and a great consideration for the feelings of those around Him. He showed this tenderness of feeling well. He wept at the grave of His friend, Lazarus, and when He wept over the city of Jerusalem, foreseeing, as He did, the impending ruin of it and its inhabitants. He showed it when He was moved with compassion at the sorrow of the widow of Nain as she followed her son's bier to the grave. He showed His sympathy when He fed the starving multitudes in the desert. His sensitive regards for the feelings of others, which is the characteristic of a gentleman—and Christ was the gentleman by eminence—was manifested by His forbearance towards the apostles in the rudeness and selfishness they so often displayed, and by the gentle manner in which He reproved them for their faults."

Like all sensitive natures, Jesus Christ had a keen sense of the ingratitude of those who had received favor at His hands. How sharp, then, must have been the sword of grief that pierced our Saviour's heart, especially in the last hours of His life, when He saw Himself abandoned by the people He had befriended, and even by His chosen disciples."

Where are they now on whom our Lord wrought miracles of mercy? Where are the lepers whom He cleansed? Where are the paralyzed whom He healed? Where are the blind, the deaf and dumb, whose sight hearing and speech were restored? Where are the lame whom He made whole? Alas! the arm that was restored to vigor is not raised in defense of the Healer; the eyes that were opened shed no tears of sympathy for the Great Physician; the tongues that were loosened offer no words of protest against the indignities to their Benefactor. The halt, whose limbs were quickened with new life, do not run to console their Friend, but betake themselves to flight lest they should be recognized among His disciples."

"Where is Judas? He rose from the Last Supper and went to the enemies of His Master, and agreed to betray Him for thirty pieces of silver. His besetting sin was avarice, which dries up the springs of affection, and sacrifices duty and friendship on the altar of Mammon. And where are you, O Peter, prince of the Apostles, the chosen leader to whom your Master promised to give the keys of the Kingdom of Heaven? You protested a short time ago that, though all should abandon their Master, you should never forsake Him. You exhibited a spasmodic and blustering courage in cutting off the ear of Malchus at a fire, while your Lord is in the hands of His enemies."

BUT THERE WAS ONE FAITHFUL SOUL

among the faithless. There was one brave heart among the cowardly disciples of Christ, and that heart beat in the breast of a woman, and that woman was Mary. Undaunted she stood at the cross. While woman is not tempered, like man to encounter

the rough comforts of life, she usually displays her self-sacrifice, a spirit of fortitude and sublime heroism in stemming the tide of adversity that often puts to shame the cold calculations and cautious cowardice of the sterner sex. Have you suffered, my brethren, from the ingratitude of men? Look upon the face of your Christ. He will heal the wounds that ingratitude has inflicted."

"Nothing is dearer to a man than his reputation and good name. The enemies of Christ know this. They know that if His character was blasted, all sympathy for Him would be lessened and His power among the people would fade away. He was denounced as a religious enthusiast, the propagator of the false doctrines. What a lesson again we have here! It happens not infrequently that

SOME RELIGIOUS MOUNTEBANK

will assail the religion of Christ, which you, my brethren, profess. He will ascribe to you doctrines and practices which you repudiate and abhor. Learn from your Master's example never to lose your temper under such imputations, but to refute the slanders with a zeal which is inspired by charity."

"You will say it is a fearful thing to confront the world and to look into the face of your neighbor with a foul calumny stamped on your brow. I grant it. And if there is a moral hero in the world it is the man who lives down a false imputation. It is hard to be under a cloud. But was not Suzanna under a cloud? And did she not emerge from it with the sunlight of heaven shining on her innocent face? Was not Thomas More under a cloud? Was he not condemned and executed for high treason? And what name to-day is more honored than his in English history?"

"Did not Christ go down to His grave branded as a malefactor by the civil and ecclesiastical authorities? But He has risen glorious and immortal from the tomb. To-day He is honored as the moral Governor of the world, we worship Him as our God, and, oh, we love Him for the wounds which calumny inflicted upon Him. And where are His calumniators to-day? They are buried in oblivion, or they are immortalized only that their names may be held to infamy by the voice of mankind."

ARCHDIOCESE OF TORONTO.

Special to the Catholic Record.
The two weeks' mission in St. Michael's parish which has just closed has been one of the most successful ever held in the city. The first week was for young men, the second for women. Rev. Father Ryan, who preached the mission, would realize, I am sure, Dan Dougherty's ideal of a pulpit grator. The intense earnestness which inspired in every word that he uttered, the thorough knowledge which he displayed of the weaknesses of poor humanity and the temptations peculiar to young men, the clearness and simplicity of his language, his earnestness, his mysterious delivery, were irresistible, and made one's mind revert to apostolic times. The amount of good accomplished cannot be estimated, but it is certain to be far-reaching and enduring."

The members of the St. Paul's Catholic Literary Society are working hard in making preparations for a grand dramatic entertainment to come off the Wednesday after Easter, 20th April. No pains are being spared to make it a decided success. It will consist of an opera called "The Swiss Cottage" and a drama named "A Regular Fix." It is under the management of Mrs. Belle Rose Emslie, and this fact alone will guarantee its success. This society consists of two branches, a ladies' and a gentlemen's, the latter of which was established about two years ago, and the former last October by His Lordship Bishop O'Mahony. Since its inception its growth has been very rapid. The ladies' branch has more than doubled, beginning with a membership of forty and having now ninety. A good deal of the credit of its success is due to Mrs. Judge Eakron, bridge, who displays great interest in it and has kindly consented to act as Honorary President. There is a weekly programme, consisting of debates, essays, readings, discussion of the poets, and calisthenic exercises. At present the ladies have taken up the study of Shakespeare's "Merchant of Venice." The men's branch discusses the affairs of the country with due solemnity in a regular parliament. They are gradually establishing a gymnasium. The motto of both branches is very appropriate, *Operari est Orare*. It is the intention of the society to make an effort to establish a library."

The following programme will be presented on the above dates:

PROGRAMME.

Opera—"Swiss Cottage;" or, Why Don't She Marry?
Dramatic Personae:
Natz Tiek (in love with Lisette)..... P. J. Neven
Max brother to Lisette..... M. F. Morgan
Lisette..... Miss M. Scanton
Louise..... Miss M. Hathorn
Jeanette..... Miss M. Mallon
Soldiers and Peasants.

Drama—"A Regular Fix."

John Laikin
Hugh De Brass
Mr. Surplus (a lawyer)..... J. R. McDermott
Chas. Surplus (his nephew)..... J. Thos. O'Connor
Abe Intek (clerk)..... Jas. Wright
Sudler (a hall's officer)..... J. P. Mallon
Porter..... J. T. Daly
Eadie..... Miss E. O'Hagan
Mrs. Surplus..... Miss K. Kelly
Mrs. Carter (housekeeper)..... Miss R. O'Myrene
Malilda Jane (servant)..... Miss M. Thompson.
Mr. Owen Meehan, of Logan, a member of the A. O. H., died on last Friday and was buried on Sunday. The society gave him an imposing funeral. About three hundred of them, with their badges, attended and walked in order ahead of the hearse to St. Michael's Cathedral, where a solemn Requiem Mass was celebrated."

In response to the invitations which they sent out some time ago, the Knights of St. John have received numerous communications from the other commandaries assuring them of their intention to hold the convocation in a body. Everything goes to show that there will be a monster gathering in the city next June. The Knights here are actively engaged in preparing for their reception."

NATZ.

The young Emperor of China is studying French. His tutor is one of the priests of the Lazarist mission.

EDITORIAL NOTES.

MR. RICHARD O'BRIEN, city editor and one of the proprietors of the St. John Globe, has been elected Alderman for King's Ward in St. John, N. B. Although the present aldermen held their seats three years, he led the poll. The Record extends its congratulations to the alderman elect. Ald. O'Brien is a popular and successful journalist, well versed in civic matters, and is a decided acquisition to the Council Board. We hope yet to see him take a place in the Local Legislature of New Brunswick or in the House of Commons, Ottawa. His talents eminently fit him for such a position.

The interment of the late Earl of Denbigh took place at St. David's Franciscan Monastery, St. Asaph, Flintshire. It may be interesting to our readers to know that this distinguished nobleman was a convert to the Catholic Church. The conversion of a man of his position and great prospects in those early days (1850) created throughout the religious world an excitement which scarcely occurs at the present day, when converts are more numerous in England. The Bishop of Salford preached at the funeral, and gave an account of the late Earl's conversion. He mentioned that whilst a Protestant Lord Denbigh was once much shocked after communion by the sexton carelessly sweeping away the crumbs that were left. His doubts regarding the validity of Anglican orders not being removed on consulting a Church of England clergyman drove him to seek counsel of Bishop Gillis, of St. Mary's, Devonshire, who, not knowing his rank, spent two hours in conversation, with the result that the Earl became a convert to the Catholic Church. It was his wish to be laid out not in the trappings and pageantry of aristocratic right, but in the humble garb of a poor Franciscan friar and that his remains should be carried to their last resting-place by his brethren, the Capuchin Friars.

We regret to note that a spirit of unfairness towards Catholics seems to have taken possession of a majority of the School Board of Halifax, and we cannot help thinking that the governing motive in such action is prompted there, as in Ontario, by a desire to throw obstacles in the way of Catholic education. We publish in this issue a full statement of the case. It is pleasant to reflect that the most influential Protestants are thoroughly ashamed of the action taken by the bigots on the School Board, and their feelings are voiced by the following extract which we reproduce from the Halifax Mail of 1st April:

"It appears to us, and we think to the great body of citizens, that the majority of the School Board are acting most unwisely. So far as we can see their proposed breach of faith with our Catholic fellow-citizens has even the poor justification of saving a few dollars to the ratepayers. If the facts be as stated in Archbishop O'Brien's letter, of which we have no doubt, then the action of the Board is sheer wanton recklessness—the action of men seeking a quarrel, solely for the sake of having a quarrel. The parrot cry that 'the Board should own its own school houses' has nothing in it. Why should the Board own the school houses? In cannot build them as cheaply as private parties can. And in order to own them it has to lead the better for the Board to rent buildings on easy terms than to erect them. If our recent experiences in connection with election of school buildings is to be repeated, the loss we have of that sort of thing the better. But the main argument against the Board's action is that it is a breach of faith, which cannot fail to produce a quarrel. Indeed it looks very much as if the underlying motive of the majority of the Board was to provoke a quarrel. They may, however, get a little more quarrel than they bargain for, because the sober-minded, sensible Protestants of this city are not going to be parties to any such action as that which the Board seems bent on. The good citizens of Halifax, both Catholic and Protestant, are opposed to any such quarrel as that sought for, and they are not going to allow a few foolish firebrand fanatics to provoke it."

A writer in the Watchman, of Charlottetown, P. E. I., makes complaint that the Catholic people are not fairly treated in the distribution of railroad employment in that end of the Dominion. An investigation, at least, is in order, and if it be found that such a gross wrong has been perpetrated against our people, those who are responsible therefor should be summarily dealt with. The person who makes religion a test for employment is a miserable sample of a man.

The following is the letter referred to:

To the Editor of the Watchman:

Str—In looking over the Examiner some time ago I saw a communication copied from the Boston Pilot, signed "An Irish P. E.

Islander," in which he states that the Catholics of this Dominion are treated on an equality with other denominations.

This writer may be one of the fortunate ones, but it is evident he knows little or nothing about the exclusive system of the P. E. Island R. Way at Charlottetown.

Several times during the last few months men have been discharged from the railway on account of there being no work. I have no fault to find with this—economy is to be commended—but what I do find fault with is the fact that all the discharged men are Catholics.

Now, if economy is to be practised why not do it thoroughly. Start at the R. R. carpenter shop, for instance. There must be a corresponding decrease of work in that department at present; but there is not one discharged. Oh, no, they are on the right side. But it may be that there is a demand outside for tugs, steamboats, etc., etc.

And again, I have been told there is an American citizen employed on the railway. Why import labor when there are competent men, natives of the island, walking the streets.

On the subject of equality I would refer you to the employees, from the superintendent down to the \$300. clerk in the store department. There are eighteen Protestants, with an aggregate salary of \$12,020.00, and two Catholics, drawing \$800 and \$180, respectively. I may here add that there is not one Catholic in the store department. This is equality with a vengeance.

My principal aim in writing this letter is to ask are men employed in the mechanical Department and paid by the Government to do work for private purposes? If such is the case it is evident that dismissed Catholics might be working to-day, without any increase of expenditure.

Perhaps an investigation would throw a little light into the secrets of the clique down there. However, in my next letter I will throw a little more light on the subject in the interests of FAIR PLAY.

WILLIAM O'BRIEN.

At a public meeting recently held in London, Mr. William O'Brien, before beginning his speech, unfurled a banner of the O'Gorman Mahon Branch. The hon. member hoped the branch would have as long and vigorous a life as that of the veteran Irishman whose name it bore (cheers).

IT WAS THE IRISH CHURCH IN ENGLAND, HE SAID, THAT HAD SAVED THE CAUSE OF HOME RULE.

He thanked God that they could look forward to a general election in which they would have the blessed and unparalleled sight of the people electing a House of Commons whose first business would be to establish a parliament of Irish soil (cheers). They could await the judgment of their countrymen in Ireland without disquietude, because they knew they were pursuing the right course. The only substantial point in dispute between Irishmen might be compared to the recipe for making hare soup (laughter). Mr. Redmond had doubts as to whether the soup would be properly cooked, but they said, "First catch your hare" (cheers). They had to secure a Home Rule Bill and drive this wretched Coercion Government from office (cheers). They were not going to play the same game of the Tory party by showing their hand, but would keep steadily before them the principle they were fighting for. The details of the Home Rule Bill could safely be left to a later stage.

THEY WERE NOT GOING TO TREAT MR. GLAIDSTONE AS A WELSHER

anxious to run away from his engagements, for they were dealing with the greatest English statesman of the age (cheers) and had full confidence in him. They were prepared to go over the long and weary struggle again if necessary, but they intended to keep faith with the Liberal party in passing a satisfactory measure of Home Rule (cheers). Therefore they declined to clamor for particulars, as their enemies were doing. They had been passing through a revolution in Ireland, and the only wonder was that things had not been a thousand times worse than they were (hear, hear).

He noted as a significant fact the conciliatory spirit which animated the two Irish parties.

AND COMMENTED IT AS A HAPPY OMBE FOR HIS COUNTRYMEN.

The Irish people had been learning a bitter lesson in self-government, and if there were any dissensions among them he appealed to them not to quarrel in the face of the enemy, but leave their differences to be settled at the general election by the people themselves (cheers).

Webster's International Dictionary.

This invaluable work, issued by the publishing house of G. & C. Merriam & Co., of Springfield, Mass., is undoubtedly the most complete and reliable work of the kind ever issued from the press. The typographical appearance is faultless, the press work evinces the greatest care, and the paper is of the finest, while the binding is both neat and substantial. The clear-cut black letter in which the initial word is printed is a new and appreciated feature of the book. To Catholics it will be especially valuable and trustworthy when we state that the terms peculiar to the Catholic Church were reviewed by the Very Rev. J. F. Callaghan, D. D., Vicar General and Chancellor of the diocese of Little Rock. It is the standard authority in our office, and, in fact, we may say that it is considered such in nearly every printing office in the Dominion, while amongst business and professional men there is no doubt as to the spelling and meaning of words.

Cardinal Newman once said: "These nations and countries have lost their faith in the Divinity of Christ, who have given up devotion to His Mother; and those, on the other hand, who have been foremost in her honor have retained their orthodoxy." How, indeed, could the Lord bless those who slight His Mother?