

Large Knives when they attempted to burn the church of his village, was taken by them. "You are Christians?" they asked him. "Beyond doubt."

LOURDES IN 1901.

Chapman M. Dewey's Testimony.

Philadelphia Catholic Standard and Times. The Trained Nurse and Hospital Review, N. Y., recently published an article slurring Catholic faith in Lourdes.

The profound peace of the little town of Lourdes presents a sharp contrast to the storm of discussion and contention which the mere mention of the place is liable to call forth.

This serene atmosphere, so marked as to impress even a casual visitor, is largely due to the earnest faith and religious fervor of the crowds who kneel in silent prayer about the grotto.

The excited spirit of a "revival" was utterly foreign to the pilgrims I saw at Lourdes. There were ten thousand of them there during my two weeks' stay, and at each visit to the shrine, I was struck anew by their calmness and recollection.

As I was crossing the plaza I heard my name called from one of the dispensing wagons. It was occupied by a lady and was drawn by her son, a student at the College of Physicians and Surgeons in New York.

When Lourdes is crowded. The only time in the year when there is a vast crowd at Lourdes is on the occasion of the national pilgrimage which comes from Paris just before the 15th of August.

There is a prevalent idea that "cures" are reported by the authorities at Lourdes on very slight grounds and that temporary relief from pain brought about by hysterical excitement is put down as a miracle.

As he approaches the grotto, a grey stone building marked "Bureau des Constations." I walked in there one afternoon and was courteously received by the English physician in charge. He showed me a book in which the record of those cured is kept.

The "Bureau" before pronouncing on any case requires a written diagnosis from the physician prescribing for the patient before his coming to Lourdes. It requires a thorough examination by resident physicians after the alleged cure, this to be supplemented by a written statement from the patient's own physician after his return home.

As to the sick being left "unwashed, unattended and unaided for," there are residents in Lourdes, besides the Sisters in charge of the hospital, a number of ladies who devote their lives to the care of invalid pilgrims.

One of them whom I knew well, an American lady, sister to a former Consul at Bordeaux, has spent two years in hospital work and one year at Lourdes. She told me that three ladies are allowed in attendance at each of the women's bathing rooms.

The patient, after being wrapped in a bath robe, is immersed in the ordinary bath tub full of water from the miraculous spring. At the end of fifteen seconds the patient is lifted out. The water is very cold, but my friend said she had never known or heard of a case where a patient was made worse by the immersion, and she had herself seen several instantaneous cures during the bath.

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SCIENCE AND FAITH.

There is no Irrepressible Conflict Between Them, if Science is True.

In the Boston Sunday Globe's symposium on the question, "Is there an irrepressible conflict between science and the church at the twentieth century?" the Catholic idea was presented by Rev. W. G. Road Mullan, S. J., president of Boston College, who wrote: "The Church," in this question, I understand to be the Catholic Church, because, as I am a Catholic, I must answer from the viewpoint of a Catholic, and because no other "Church" or body of Christians possess a stable and defined system of doctrine.

Science, I understand to be natural science. There is, besides, metaphysical science, ethical science and so forth. The answer, however, of a Catholic to the proposed question is the same, whether "science" be taken for natural science or for science in general. In this sense the question proposed is the same as the broader question, is there a conflict between reason and faith? The answer to this broader question is given by the dogmatic constitution of the Vatican council.

After some years a Protestant Episcopalian, who went back to holy Church late in life, thus wrote, in answer to a word from two poor Protestants—one of whom, still older in years, is now a Catholic—who wished their former pastor to know how, every day, many times, they continued to think of him:

A CONVERT CLERGYMAN AND THE CHURCH.

After some years a Protestant Episcopalian, who went back to holy Church late in life, thus wrote, in answer to a word from two poor Protestants—one of whom, still older in years, is now a Catholic—who wished their former pastor to know how, every day, many times, they continued to think of him:

THE FATHER AT HOME.

How different some fathers are in their homes! When one man approaches his dwelling after his day's work is done, children call out to one another the warning announcement, "Papa's coming!"

A RATIONALIST ON THE CATECHISM.

There is a little book which is put in the hands of the Catholic child at a very early period of his life, and on which he is frequently questioned by his superiors.

There is a little book which is put in the hands of the Catholic child at a very early period of his life, and on which he is frequently questioned by his superiors. It is the catechism. You will find that it contains an answer to all the questions I have raised. Ask the Christian the origin of the human species, whither it tends, along what lines, and he can tell you.

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WORK AMONG THE CHILDREN.

The advancing tide of irreligion, infidelity and moral depravity are making great havoc in our ranks. Our children, reared in an atmosphere of independence, are beginning to look upon authority as tyranny, and upon a submission to truth as slavery of the intellect.

THE PRIEST IN THE SICK ROOM.

Propos of the recent discussion of the effect of the presence of a minister of God in the sick room, the following passage from the story of "Duke Delmege" in the "American Ecclesiastical Review," is timely:

IRISHMEN HAVE FUN.

The Irish propaganda has produced its effect upon the Irish census returns many of the forms, much to the disgust of the enumerators, having been filled up in Irish. It is confidently expected that, notwithstanding a great decrease in the population, the result of the census will show a considerable increase in the number of speakers of Irish, the activity of the Gaelic League having produced a very remarkable effect in the country.

YEARNING TO ENTER THE CHURCH.

From the London Catholic Times.

A correspondent who gives name and address writes: "I would feel much indebted to you if you could find space in your paper for the enclosed appeal from a troubled heart. In heart I belong to the Roman Catholic Church, but I cannot as yet see my way to making a confession of faith.

Oh, let me in! From the cold I wander, burdened with my sin. So near the home of peace—will no one let me in? I hear the songs from hearts made holy, glad and free. I sigh and weep, but may not join their harmony.

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