

# The Catholic Record.

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

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### A MISSIONARY TOUCHING STORY.

HOW FATHER BRANNAN, OF TEXAS, BROUGHT ABOUT THE CONVERSION OF A DYING GIRL—PATHETIC SCENE AT BEDSIDE—THE GREATEST HAPPINESS OF HIS CAREER.

Among the more than 13,000 priests, diocesan and regular, in the United States there is not, perhaps, a more interesting figure than Father Brannan, of Texas. Though attached to the diocese of Dallas, Father Brannan is invariably referred to as "of Texas," his work being entirely of a missionary character, especially devoted to non-Catholics and not confined to any particular portion of the Lone Star State, nor to that State at all, in fact, he being just as likely to be heard from in Kansas, Missouri, Colorado or New Mexico. Succeeding a Confederate soldier, lawyer, mayor of a town and finally a priest, Father Brannan has had crowded into his life more varied and thrilling experiences than could be found in the combined careers of a score of ordinary mortals. A man of wide information, eloquent and forceful in debate, he has achieved signal success in the missionary field, his presence on the platform never failing to attract large audiences.

### PREVENTED A SUICIDE.

A firm believer in the Catholic press, this zealous priest often finds time, despite his ceaseless activity in his chosen work, to favor it with communications written in terse, graphic language characteristic of the man and always deeply interesting and edifying. In the Southern Messenger, of San Antonio, Texas, there appears a letter written by Father Brannan, at Long Beach, Cal., during the present month. In it there are vivid pictures of pathetic scenes and incidents of travel. After naming a number of cities and towns visited by him during his journey from San Antonio to Long Beach, Father Brannan says:

In one of the various places mentioned above I got off the train in the afternoon and concluded to stay there till next day. About 9 o'clock that night I went to bed to read a while before going to sleep. A little some one knocked at my door. I said, "Come in!" A man opened the door. I said, "Have a seat; what's the matter?" "I believe you are a priest?" "Yes, sir." "Well, Father, I saw you get off the train and have watched you ever since." "Well, what for?" "Well, Father, this is it: I had fully made up my mind to kill myself and end my existence, and had made every preparation for it." I raised myself up in bed, not knowing but what the next words would be. "But I thought I would kill you first." Then I said: "What else?" "Well, as soon as I saw you this feeling gave place to another, and I said I am going to confession to that priest, and that is what brings me here." Well, it is hardly necessary to say that I felt better. Then I said: "I don't know what your sins are except one that you have just told me, not in confession, which is the greatest of all—despairing of God's mercy. Now, anything you have to tell me is less than that. Don't you know that your sins, however great, are only as a drop of water compared to the great, fathomless ocean of God's mercy?" The Bishop of the diocese in which I then was had told me several years previously that whenever I was in his diocese I had the faculties. So the poor man made his confession, accompanied with many penitential tears. So he was happy, and so was I. At first I had thought he might be insane.

### CONVERSION OF A DYING GIRL.

The next day I concluded to stop off at another place for a day. I had never been in the town, and did not know that there was a soul in it with whom I was acquainted. I called to see the priest. He was very cordial, saying he knew me by reputation, etc.

The Sisters have a fine sanitarium at this place, with many patients. I went to see the place and was invited to stay there. While talking to an invalid priest, a very refined and dignified gentleman passed out of the sanitarium. I asked who he was. I was told he was a banker who had been there for six months with an invalid daughter, expecting her to die at any time. I asked the Sisters if she had ever been baptized. They said they did not know. I then made arrangements to obtain an introduction to her father, which was soon accomplished. He was very courteous and respectful. He lived in a State in which I had many acquaintances, and I found that he knew many persons with whom we were both acquainted. When the sharp edge of conventional ceremony was sufficiently dulled by familiar conversation, I took him to one side and we both sat on a bench on the front porch a little after sundown, and we were all alone. I began: "I understand you have a daughter here who is and has been for a long time very sick. I certainly sympathize with you, and I can do so in a very special way because I have a daughter myself. Has she ever been baptized?" "Yes, sir." "By whom?" "A Methodist minister." "Was she an infant then?" "Yes, sir." "Are you a Methodist?" "Yes, sir." "Is her mother living? What was her religion?" "She was also a Methodist—she is dead."

"Now, Mr.—I hope you will excuse me, but I feel impelled to say something further on this subject with your permission." "Very well, Father, go ahead." "Well, you see, you Methodists do not believe that baptism is

necessary for salvation. Your ministers do not believe it is, and it is very likely that they would be very particular about doing something which they think is not necessary to be done at all; and if people are not baptized right, they are not baptized at all." "Well, Father, it is useless to thrash over old straw. It's throwing away time." "Oh, no, I hope not. We must thrash the straw to get the kernels of wheat, and if by thrashing old straw we can get the kernels of truth, it will be something gained. If I am right, you are wrong; and if you are right, am wrong."

I then launched out on the wide sea of dogmatic differences between us, and kept him a willing listener for two hours. He bade me good night and I went to bed.

"PAPA, I WANT TO SEE THAT PRIEST."

The next day I was lying in bed with intense rheumatic pain. One of the Sisters came and said: "O, Father, Mr. B— wants you to come right away and baptize his daughter." I got up and went in a great hurry to the room where the gentleman, Mr. B—, his daughter and daughter's grandmother were. I had never seen the sick girl till then. I found out from Mr. B— that he told his daughter the substance of what I said to him the preceding night. That morning before I was sent for, Mr. B— saw the Methodist minister coming, and said to his daughter: "The Methodist minister is coming to see you." She said: "Papa, I don't want to see him; I want to see that priest you were talking to me about last night." When the minister left I was sent for.

I went to the bedside and she reached out her little, cold, clammy and emaciated hand. I took it in my own. She could not speak above an audible whisper. Her pale thin lips parted, she smiled and said: "O, Father, I want to go to heaven!" "My dear little girl, I wish I were as certain of it as you are." "O, I want to do everything that is necessary to be a member of your Church before I die."

She knew the Apostles' creed, and said she believed it all. I instructed her and talked to her for some time and sent for a glass of water. It appeared as though she could not live another hour. While the Sister was gone for the water she beckoned her father and grandmother to her bedside and said: "I am soon going to leave you. I want to die in the Catholic Church if it pleases to you? O, do not object." Then tears came streaming down the cheeks of the poor father and the old grandmother; their lips quivered and they swayed to and fro like trees in a storm, and the father said: "O, my darling daughter, do whatever you wish, have no objection whatever, sweet girl. I found that I had a use for my handkerchief before I took the glass of water from the Sister."

### A HAPPY DEATH.

Then with the sweetest and sereneest composure she said: "I am ready." I then baptized her, and when her head was laid back on the pillow she placed her marble white hands upon her forehead and said in an audible voice: "O, dear little girl, don't forget me when you get to that beautiful country where you soon will be." She replied: "O, Father, I will never forget you, forever."

I have done some missionary work, from the lakes of the North to the Gulf of Mexico in the South; from the Atlantic Ocean in the East to the Pacific in the West, but there is nothing which pleases me more in the whole history of my efforts to do some little good in the name of God than receiving this predestined child into the Catholic Church.

After hearing her confession and giving her the last sacraments, I made some inquiries from the Sisters about her life. She had been with them for six months. Never was off her bed during the whole time. All the time patient and cheerful, with not a murmur of complaint. For thirty days and nights, during which she took nothing, and could take nothing, except water and small pieces of ice, they expected her death any hour. And they wondered how she could live so long. I am satisfied she never committed a serious fault in her whole life; and, after all her sufferings, I feel that she did not stop a moment in that great vestibule of detention and satisfaction, which she so few of the best can escape.

For her I think it can be safely said: "There's no more sorrow, no more tears. She's gone where all is pure delight. Round the bright and d'arling spheres Which beautify the dome of night."

However, I hope no Catholic who reads this, however humble or exalted his station in life may be, will refuse to say a prayer for her beautiful soul.

After reaching Los Angeles I wrote back to know about Miss B—The answer was: "She died the day you left."

### A New Cure For Drunkenness.

An European medical journal says: "The Norwegian authorities, who do not make light of the subject of alcoholism, have conceived an original method of curing drunkards of their vice. The patient is placed in a room, which he is forbidden to leave, and all outside communication is cut off. When he is once under lock and key, his nourishment consists in great part of bread soaked in port wine. The first day the drunkard eats his food with pleasure and even on the second day he enjoys it. On the third day he finds that it is always about the same thing, and on the fourth day he becomes impatient, and at the end of eight days he receives the wine with horror. It seems that the disgust persists and that this homeopathic cure gives unexpected results."

### HIGHER CRITICISM.

IS IT UNDERMINING THE CHRISTIAN FAITH OF THE SCHOLARS?—SYMPOSIUM OF CATHOLIC OPINION ON THE QUESTION.

In answer to the question, "Is higher criticism undermining Christian Faith?" the New York Herald published last Sunday the opinions of a large number of clergymen of different denominations. Among the responses were the following from Most Rev. John M. Farley, Rev. A. P. Doyle, C. S. P., and Rev. Dr. H. A. Brann, of New York.

### MGR. FARLEY'S OPINION.

Sound criticism of the Bible, confining itself to scientific facts and sober inferences, is not prejudicial to higher religious thought and duty. In confirmation of this the majority of those who have applied themselves most assiduously to the modern scientific study of the Bible are distinguished members of the clergy, regular as well as secular. I am not aware that higher criticism has to any appreciable extent produced in the ranks of the Catholic laity those undermining effects which cause alarm in some other religious bodies. Rather, it has served to comfort and reassure many earnest believers to whose thoughtful minds certain received notions concerning the Bible had become of difficult acceptance. Questions pertaining to this topic are never discussed in the pulpit and but seldom touched upon in Catholic periodicals; for, according to Catholic belief, Holy Scripture is not the exclusive vehicle of God's revelation to man, the sole authority in matters religious. While it is held in a true, yet undefined and mysterious sense to be the Word of God, it is not considered as a direct and immediate rule of faith. God's dealings with man are primarily through the medium of an organized living body, and the sacred writings, however precious, are relatively to the living Church only incidental.

### FATHER DOYLE'S RESPONSE.

In considering the influence of higher criticism on the devotional life of the people in America it is very necessary accurately to define terms. There has been a great deal of destructive criticism inspired by writers who are adverse to all religious belief, and these writers have entered the sanctuary of reverential faith in the spirit of a vandal. They have cut and slashed and destroyed every precious heirloom within reach. They have hauled down from their ancient shrines the time-honored beliefs of the people and have trampled them under foot. Because some beliefs have been found to be of clay they have generalized and have said that the "whole show was sham." Such criticism has injured the cause of Biblical learning far more than it has the faith of the people.

There is, however, another school of higher criticism that has approached the sacred edifice of Biblical study and tradition with bare feet and with uncovered head. These higher critics are conservative men, seekers for the truth. There is undoubtedly a vast amount of fallacy and fable that has adhered to the framework of Christian belief, and the sooner the people find out what is fallacy and fable the better for their religious life. Religion can not afford to rest on anything but the rock bed of truth. The ladder of the people and the snowbank will topple there, and the warmer summer comes. There are no greater benefactors than higher critics who are earnest seekers for the truth, who stand for conservatism and traditional belief and who will not yield one iota of what has been handed down until the demonstration of its fallaciousness is complete.

To meet this condition of affairs the Catholic Biblical Commission has been established. On this commission are all the great Catholic Biblical scholars. Their business is to stimulate exegetical studies in line with all recent scientific research and discovery, to judge controverted questions when necessary among Catholics and to give answer to all throughout the world who may consult the inquisition.

### DR. BRANN'S REPLY.

The so-called higher criticism of the Bible does not affect either the clergy or laity of the Catholic Church, for the reason that we do not believe for the hold of the Church first and proceed thence to matters concerning the sacred book. The Church antedates the Bible, and when the Church gave us the book it also gave us certain assurances and fixed factors regarding it. For instance it bids us assume without any shadow of question that there is a natural law and a supernatural law, that the miracles were performed by God, that the words of the Bible are the words of God given to man and still do so in the form of a divine revelation, and there can be no cause for hesitancy in accepting divine inspiration fully and gratefully. Starting out with these premises it is no wonder we arrive at conclusions at once satisfying and edifying in the highest degree.

As for the minor criticism, there is as much in the Church now as there ever was, and no more. Learned professors of theology differ very widely upon many points of interpretation, legend, history and authenticity of certain books and part of books. Legitimate investigation is always encouraged, and any person who can bring new light upon obscure points of history or doctrine is listened to with respectful gratitude. What we believe highly prejudicial to the Church as a fixed institution founded and perpetuated for the uplifting of the human race is taking its vital and fundamental essence from the Holy Scriptures, and dissecting them from the exterior point of view, just as if they were merely a man-made book, like the works of Dante or

the miracle plays of the elder dramatists. Would he not be regarded as an unjust judge who considered a prisoner as guilty until some one proved him innocent? That is what the higher critics would do with the Bible—start out with the assumption that it is the product of human genius alone and then proceed to prove it a divine inspiration if they can, which, alas! they never do. To start out with accepting its divine inspiration and proceed with our minor criticisms from the inner point of view is our stronghold, and it leaves faith safe from all the assaults of secular investigation.

### THE TRAINING OF THE YOUNG.

All will concede that there is no matter of graver importance for fathers and mothers to consider than the education of their children. It calls for more thought than anything else, because of all it involves. The father may be succeeding or not succeeding in the purposes and aims of life, but he knows that it is on the education of the children that this success depends. Hence his concern that this education be all that it should be. Good masters, latest and best methods and everything that will contribute to the education of the child are what are sought for, and when found, they are not easily given up. But must we not allow that there is a grave defect that weakens and renders less effectual the education, even in knowledge purely secular? It is this defect that the Church wishes to avoid when she insists that the knowledge of God and of holy things be a part of the education of the child, and so she rears her schools and colleges for that purpose. Everywhere you go you see them. The fair hills throughout the land are crowned with her seats of learning, and throughout the cities are seen her parish schools growing in size and beauty with the country's progress. Grave, serious-minded men, with their country's best at heart, are looking on at this and feel the wish down deep in their hearts that all education were as this, built up on religion, and that God and country, faith and fatherland, should go hand in hand with the nation's development and advancement. Any one who has a belief in God and in a future life must concede that there should be some consideration of this in our lives here quickly running to an end. But how is this to be brought about unless the knowledge of God and eternity be made a part of one's education in the seed time of youth, for it is then that are formed the principles that rule one's conduct in after life. Catholics have in their faith a boon more precious than all things else in the world, but it is to be put into practical and effectual use by being made the chief factor of their thoughts, aspirations, and endeavors. It is in youth that this is to be brought about, for as the Scriptures say, "Train a child in his youth in the way he should go and in his old age he will not depart therefrom." The Church fostered knowledge when the world was in ignorance. She leads the world out of barbarism, and she would lift it up to the highest ideals of civilization and of virtue. Her success in the past has been through her religious power, through God in a word, and through the light and strength He gives to her, and this she would do for the world still, and does do where she can, particularly for her beloved faithful children. "Go forth, teach all nations," said our Lord to His Church, "make known to them whatsoever I have commanded," and this is what the Church has done ever since and will do to the end of time. To carry out her mission she must necessarily be a teacher of all things, secular as well as religious. They are entwined and cannot be separated without injury to each other. It is her principles and methods that are the underlying means of education that the world calls the best to day; but since it is education divorced from religion, it is as the body without the soul, and fails to have the grand results that it otherwise could have. Let Catholics proclaim that religion and education should be one, and let them show the world by the magnificent results of their colleges and schools, that every education should have God, and religion as a part of it, if it is to last, and to make for the good of civilization—patriotism and progress.—Bishop Colter in Catholic Universe and Times.

### WE ARE BECOMING A TEMPERATE PEOPLE.

"Foreigners are very sparing of their encomiums on our social and moral condition. While freely admitting our superiority in all matters touching the material well-being of the world, they stubbornly insist on a larger possession of the qualities of mind and heart that go to make up a perfect manhood. But we are wrong from them the admission that we are more temperate; but that is not in any country speaking the English language. There is some drunkenness in Latin countries, but a vast deal of temperance. In English-speaking countries there is some total abstinence, but very little temperance. We have discovered, to our dismay, that in our young men any use of intoxicants inevitably leads to drunkenness. The young man who begins with us to drink beer, no matter in how small quantities, or how infrequently, will surely develop into a confirmed drunkard; or it is a hundred to one shot that he will do so. This has frightened us, and made our warfare on drinking of the most relentless character. Thanks to this, our men do not drink as generally as they do in Europe. This is especially true of our business men. The drinking man has ceased to be of any use in our society. We shun him socially, and we absolutely refuse to have anything to do with him commercially. The glass has ceased to be an adjunct of trade in this country. This first challenges the notice of foreigners coming here to study our conditions or our errands of business. They give us credit for abstemiousness, but it is dread of consequences rather than virtue, that is at the bottom of our sobriety.

"It may be that Europeans will in time learn that total abstinence is as necessary for them as it is for us. They are fast copying our business methods. The social habits are being copied abroad, especially these that involve the outlay of extravagant sums of money. We can give points to all the world in lavish living. When they get to live in Europe as they do in this country they will learn that the wine glass is just as dangerous as the beer or whisky glass. It may be that we will win before they acquire ours; in that case we may find it possible to add to the gaiety of nations by a special type of tipplers."—Western Watchman.

### PRAYER ANSWERED

SISTER DISCARDED CRUTCHES AND IS APPARENTLY CURED.

The story of a wonderful restoration to health through prayer is reported from Richmond, Ind., by friends of the family of Dr. J. H. Luken. His daughter, Miss Nellie Luken, who took the vows of sisterhood some years ago at St. Mary's-in-the-Woods, near Terre Haute, and who is known as Sister Clementine, is said to have been cured of her illness instantly in answer to a prayer she uttered in the chapel there.

Soon after taking up her work as a teacher, and for the past year she has been invalid. Nearly every organ in her body was impaired. Spinal tuberculosis developed and it was only by means of crutches that she could go about. She tells of the cure in these words:

"In August, on the anniversary of the birth of the Blessed Mother of God, I went to the chapel, with the assistance of crutches, and prayed to God that on the anniversary of His mother's birth He listen to the prayer of a poor, suffering creature, and, in honor of His Mother, restore her to health and strength. I prayed as I never prayed before. Before leaving the chapel I experienced a strange feeling as of some mighty change coming over me. I began to feel a little stronger, but I could not make myself believe that my

want of a real sin since their last confession.

Now, speaking broadly, and allowing for exceptions, it was in the Irish-speaking districts that the extraordinary innocence was found.

Speaking the word of eternal life, from the altar of God, for the salvation of their souls—he gave his hearers an exhortation to use, with a certain amount of diligence and earnestness, any opportunities that might be given them of learning the Irish language and of hastening the speaking of it. Now, it was certain, although they might not be able to prove it as they would prove a thing in mathematics, that if they were speaking their own language they would turn their eyes more on themselves; that this was their own country; that Dublin was their own capital; that they had their own language and customs and capabilities, and then there would be less tendency to that exceedingly harmful imitation of bad or questionable things of other countries.

They would know what clothes to wear, what books to read, what songs to sing, and all the rest of it, because all that was distinctly Irish, as distinguished from other countries, was on the side of Our Lord and His holy Mother, at least in the established customs.

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strength was returning. But it was, and I found that I could kneel down and arise without the aid of my crutches. Fearing a commotion if I left the chapel without my crutches I left as I came, carrying my wooden supports under my arms, but not bearing upon them. I went to the Mother's room and told her what had happened.

"My presence shocked the Mother Superior, as she supposed I was unable to leave my room. I told her the story of my prayers and how I felt after the wonderful transformation. Mother was astonished and suggested that we return to the chapel and together thank Almighty God for the great miracle He had wrought. The mother's wish was complied with, and this was the last time I used my crutches. It is now over a month since the miraculous recovery took place and I find myself in good health and spirits."

### CATHOLIC NOTES.

Mme. Selma Knorold, the famous singer, who few years ago renounced the Jewish faith and became a Catholic has left the stage, and intends to live a secluded life in future. She has taken a cottage on Convent Hill, near the Convent of the Sacred Heart, New York. It is said by the friends of the singer that before she became a member of the Catholic Church she always had a Catholic prayer book and beads with her even on the stage.

The very Rev. P. D. Lajoie, C. S. V., superior general of the Community of St. Viator, late of Paris, France, has been visiting the provinces of his community in Canada and the United States. Father Lajoie is one of the many exiled from France for the offense of teaching the young loyalty to God and country.

There are three apostolic colleges in Ireland where young men are prepared for the priesthood serving in foreign mission fields. This accounts for the number of Irish names we hear of so frequently in out-of-the-way places in the world.

Cardinal Vannote has informed the Congregation of Rites that the Archbishop of Dublin has completed the diocesan process for the canonization of Irish martyrs with the exception of the evidence of Cardinal Moran which is expected shortly. Cardinal Logue, Archbishop of Armagh and Primate of all Ireland, is hastening the diocesan process for the canonization of Oliver Plunkett.

The newly appointed British Ambassador to Paris is Sir Francis Bertie, who is the second son of the Earl of Abington, one of the Catholic peers of England.

About fifty students of Gregorian Chant attended the summer school at the Solesmes Monastery, Isle of Wight, more than half of them from Ireland, eleven of them being priests, one from Colorado.

A writer in an English exchange says that the Church at Pantassaph England, in which at present the Capuchin Fathers minister, was at one time a Protestant church. At the laying of its foundation-stone a Protestant minister preached—Archdeacon Manning—who later became a Catholic and the Cardinal Archbishop of Westminster.

At St. Joseph's church at Kalamazoo, Michigan, on the feast of the Maternity of Our Blessed Lady, the Right Rev. Bishop of Detroit, conferred tonsure on Mr. Wm. F. Murphy, an ecclesiastical student of the diocese, who sails for Rome on the 15th inst., to complete his Theological studies at the Amory College. Mr. Murphy is a child of St. Augustine's parish, and Vice-President of the Alumni Association of Lefevre Institute. The Bishop had just completed the dedication of the new St. Joseph's church, and the first act in the new church was the dedication of the young man to the services of God and to the Church. The impression made by the address of the Bishop as he emphasized this fact, will not soon be forgotten by the large number who attended the ceremony.

On the feast of the Maternity of Our Blessed Lady, Right Rev. Bishop Foley assisted by Rev. Dr. Morrissey, President of the Notre Dame University, and a number of distinguished clergymen, solemnly blessed the corner stone of the large new wing to Nazareth Academy, Nazareth, Kalamazoo Co., Mich. The new portion of the Academy will have a frontage of nearly three hundred feet. It will be used for the greater part as private rooms for students.

At the Chapel of the mother house of the Sisters of St. Joseph at Nazareth, Kalamazoo Co., Mich., the Right Rev. Bishop of Detroit, Miss Ida Leodhiller and Miss Gertrude Shanley received the holy habit, and will hereafter be known as Sister Immaculate and Sister Stella. Sister Geraldine and Josephine made their solemn profession.

On October 9th Right Rev. Bishop Foley of Detroit dedicated the new St. Joseph's mission church at Kalamazoo, Michigan. It is a three story brick building 60x100 feet; one floor of the building being given to chapel purposes, the other divided into class rooms. The new school will be under the direction of the Sisters of St. Joseph of Nazareth Academy. The sermon on the occasion was delivered by Very Rev. President Morrissey of Notre Dame University.

In a devout contemplating of the Sacred Humanity there is a certain power of transforming our hearts into the likeness of itself, by a certain sympathy which it creates in us.

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