

# The Catholic Record.

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

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## A SIGN.

Never to see her, nor hear her,  
Never to mention her name,  
But ever to feel her grow dearer,  
Always to love her the same.

To open one's arms to her, dearest  
Through waiting, and still, if she came  
To know she is never the nearer,  
Yet always to love her the same.

To feel her never the nearer,  
What for the heartache—the flame  
Burning through tears but the clearer  
Always to love her the same.

Never to see her, nor hear her,  
Never to mention her name,  
Only with tenderness dearer,  
Always to love her the same.

—From the French of Sally Pradomme,  
by Margaret Fay Coughlin, in Metropolitan Magazine.

## THE MINISTRY OF SCHOLARSHIP.

CALL TO CATHOLIC COLLEGE MEN TO TAKE THE PLACE OF LEADERSHIP.

The Rev. Gilbert P. Jennings, of Cleveland, preached one of the best baccalaureate sermons of the year in the scholarly and inspiring address which he delivered recently at the University of Notre Dame. He made a memorable appeal for consecrated leadership on the part of educated Catholics, pointing out their neglected opportunities in almost every field of service and urging worthy ideals of success than those of political place and material acquisition. Father Jennings spoke on "The Ministry of Scholarship" and especially emphasized the need of enthusiasm in those equipped for the place of leaders. Following is the full text of the sermon:

And I heard the voice of the Lord saying: Whom shall I send? and who shall go for us? And I said: Lo, here am I, send me. (Is. vi. 8)

There is something glorious in the idea of consecration in the vision of the prophet coming out of Ramoth to empty the horn of oil on the head of David; of the Redeemer of the world in the Garden of Olives bowing to the will of His Father and drinking the chalice of suffering; of the religious at the threshold of life, like the discoverer of continents, emptying her treasures at the feet of her Lord even before she knows the value of them; of the young levite on his face before the altar of supreme sacrifice, dedicating himself to God, his portion forever.

Whether it be the son of Jesse or the last born of the order of Melchisedec, wherever there is consecration there is always conquest. Just in so far as life is consecrated to some high purpose, harnessed to some divine ideal, does it become rich beyond the impoverishment of wealth, holy beyond the contamination of the world, victorious beyond any chance of earthly defeat. By consecration every man becomes a priest, not perhaps of the Holy of Holies, but of that outer court which is still a sanctuary, in which he must lift up daily the offering of his example and daily preach the gospel he believes in living words no man can contradict.

Some such consecration should take place in the sanctuary of your hearts to-day. A conviction of power and eager sense of duty should lift you up to the mountain of immolation and fill you like leashes with the enthusiasm of those who have seen the face of God and in the glory of that ineffable vision are ready for any labor and any sacrifice.

## BREEDING PLACES OF UNBELIEF.

The world follows leaders—and those whom nature and the advantages of education have endowed with superior wisdom and experience are the logical guides of their fellow-men. They are ordained by their opportunities to a ministry of help and example and enlightenment that lifts them to the place of power and authority. The world looks to them for direction and counsel, and seeks the law at their lips. In the face of this obvious and natural condition it is significant and ominous to know that the great majority of those who are qualifying for the arduous and responsible duties of leadership and who will inevitably take their places at the head of every social, intellectual and religious movement, are being trained in institutions in which the sources of inspiration are poisoned and the chair of truth usurped by the teachers of scepticism and unbelief.

Never in the history of the world has there been such a defilement of human reason. God and prophecy and miracle are put to flight and condemned. Never has there been a baser sensuality, more laxity of the marriage laws, a wider slaughter of the innocents, more defilement of the criteria of belief, more buffoonery in the name of religion. The wealth of the world, the scholarship of the world, the theatres of the world, the universities of the world, all are pouring themselves out to swell the ranks of the deniers of God.

If the leaders of the people deny God and disregard His law, their followers will despise authority and serve iniquity. Whatever leaders believe and teach and do, the millions come to accept. No society can long endure that abandons God. Sooner or later the State ruled by godless leaders will be torn from its moorings and carried swiftly and helplessly to anarchy and ruin.

## TRUTH SHALL CONQUER.

But even though the fires are still burning upon the altars of paganism and are fed by the priests of doubt and despair who go forth annually in increasing numbers from these breeding places of scepticism and unbelief, it must ever remain true that "the earth is the Lord's," and now as of old the champions of unbelief challenge the sons of God to their own confusion. Shall the enemies of God hope to live and prosper in our day when the prophecy of destruction is fulfilled

in Damascus, which has ceased to be a city and is become a "ruinous heap of stones"; when the temple built on divine plans there is not left a stone upon a stone; when Babylon is fallen and all the graven gods therein broken and ground into powder; when Egypt is delivered to cruel masters, and her spirit crushed; brother pitted against brother, friend against friend and city against city?

The salvation of the world is with the apostles of truth. And that is why those doubly endowed by education and the safeguards of a divinely established religion, men in whom study, like the rod of Aaron, has opened the springs of life and thought; men whose companions are the wise and holy and whose meal is the fruitage of the race; men whose hearts are anchored in God, who wear justice as a helmet and modesty as a shield—owe it to themselves and to their fellow-men to take the place of leadership against the deniers of God who in this world temple of the Most High are calling upon His creatures to abjure Him. Now as when David championed the cause of Israel, they shall return with the heads of their enemies who go to battle in the name of God.

Every great movement for social and political reform has been conceived in the minds and hearts of men who in the schools learned the logic of principles as well as of events. It must ever be so. Even when the actual physical leadership is taken by others, the educated have always the ideas and grievances of the multitude.

## WHERE ARE OUR LEADERS?

Where are the great leaders of today—the champions of the cause of God? The ages of faith generated martyrs, confessors, doctors, soldiers and statesmen. In our vaunted progress so poor in the fruits of genius that we are compelled to boast of the past, we boast at all? Why is it that, with so many additional advantages, the champions of truth and charity are not multiplied a hundred fold?

Is it because our Christian scholars are convinced that a little learning is a dangerous thing, that they can look on unmoved at the mistakes and futile efforts of those who try to sing and drum their way to the conquest of souls divinely committed to them? Is it for the same reason that an educated clergy and laity abandon the field of journalism and leave the daily press and the more pretentious periodicals to the folly and vagaries of every prophet of evil, while the cause of truth is left without advocates or defenders? Is it the same reason that surrenders every species of civic and social activity to those who substitute philanthropy and humanitarianism for the charity extolled by the Son of God? Is it the reason that every legal aid society, every social center, the regulation of the liquor traffic, and almost every other reform is left to influences which if not directly and purposely anti-Catholic, are dominated by a spirit of pagan altruism and religious indifference? Is it the reason that the methods of the wardheeler and the haunts of the cheap politician are more attractive than the pursuits of honorable labor? Is it this way that the great legal talent of the country is so often at the service of lawlessness in high places, and why the priceless harvest of years of study and self-denial is sold in the market to the highest bidder?

The nobility and service of Christian scholarship should not be forsaken for reasons so empty or so base. Here is a place for consecrated leadership—for men who have had the inspiration, companionship and example of thousands of ambitious youths struggling to the summit of knowledge; who are the heirs of Peters and Johns, the Pauls and Gregories, the Arcutines and Loyolas, the Godfreys, O'Connells and Mores—the glory as well as the fruit of their common mother. This legacy of example and inspiration of a saintly ancestry, the Catholic scholar carries with him into the warfare which began in Him whose gerundum was to be not peace but the sword.

## WORLD RULED BY FEW WHO THINK.

Ideas and principles are pregnant as motherhood. Those who espouse them and advocate them rule the world. There is no such thing as public opinion—only there seems to be, it is only because the public clamors for what it has been taught to believe. The race is swayed and controlled by the few who think, by the men who with the power of originality superendowed by education, see great things where others see only little things, think strong thoughts and hold to them, say what everyone wants to say but lacks the ability to do, do what everyone knows should be done but lacks the courage to do.

You must be these men. You are trained for leadership. The world needs you. It has a right to the knowledge and experience and wisdom which you have had the time and means and perseverance to acquire and with which like strong wine you have regaled yourselves, while the multitudes trod the wine presses in poverty and patience. "Bless the Lord, ye mountains and hills," was not spoken of the physical world alone, but of the full humanity—the sons of men who by their natural endowments, magnified a thousandfold by the advantages of education, tower above their fellows. And if the mountains and hills vie with one another in violence but eloquent rivalry for the kiss of divine love and approval, how much more should not these giants of the race crowd the altars of praise and sacrifice to lay the

first fruits of all their labors at the feet of their Master!

How majestic is the figure of the Christian leader—filling the eyes of a world with the glory of his presence, thrilling its ears with the charm and compulsion of his words, firing its soul with noble enthusiasms, freeing its heart from the ache of unbelief. He brings the dead to life and fills them with his own courage. Not everyone can bend the bow of Ulysses. A Paul or a Bernard or a Sorin is generated but once in an age, but each of them has spurred into life thousands who but for them would be unknown. One man established a knighthood which epitomized its principles in the shibboleth: "Loyalty to Christ and the Church," but the sentiment invoked by Henry the Fowler has inspired legions to throng the ranks of chivalry for a thousand years.

## COLDNESS GREAT MALADY OF THE WORLD.

And when we know that this prevailing, multiplied power of leadership is the fruit of scholarship, what is the matter with so many of our university graduates, that experienced and successful business men preach the superiority of self-made men over college men? The fault is certainly not in the rich opportunity and superior equipment of the college men. Hardship and poverty, while they have their advantages, are not in themselves the passports to success. The trouble lies in the lack of enthusiasm and energy. The ignorant succeed not because they are ignorant but because they are filled with enthusiasm. Enthusiasm without knowledge rises higher than knowledge without enthusiasm. Coldness is the great malady of the world. The man without enthusiasm, without ambitions, without some noble purpose in life is dead. Whether he is buried now or twenty years from now, as far as the world is concerned, makes little difference. No one can roll back the stone that imprisons the captive spirit: "housed in walls of flesh," but man himself. The guardians of knowledge may call upon the dead to rise, but until the buried spirit itself throws off the lethargy of sloth and indifference, it shall stay forever shut in by doors of sense.

We are largely the arbiters of our own destiny. We cannot, it is true, go deeper than the foundations upon which our faith and our principles rest or higher than the call of the Infinite. But between these two, temptations from without and selfishness from within lure us to mean purposes. This is the rock upon which the resolves of Christian manhood must not be broken.

Like the Son of Man we are all up borne to the Mountain of Decision and shown the world. The fault is our own and the consequences too, if we do not put Satan and all the allurements of pleasure and sin behind us, and go resolutely to our appointed work.

## EVERY MAN MUST PROVE HIMSELF.

It is not the fault of institutions like this that their products are not taken at their face value. So many have proved unready to duty, insensible to the requirements of their high estate, and in the mask of scholarship vied in trickery and deceit with knaves and degenerates that every true man must vindicate his title to a place in the ranks of those who deserve the respect and praise of the world. No university can make you more than your own sterling manhood will permit you to be made. The goal and the prizes and promotions in life are those which every man confers upon himself. Wherever educated men have impressed themselves on others it was because they were fundamentally manly men—honest, sincere and earnest.

Too many of our potential leaders are chained to the car of Moloch—their splendid talents and the fruit of all their advantages wasted in the pursuit of material wealth and success. They bend to their task with merciless self-education, whipping and goading themselves in the race with unknown rivals who with equal cruelty mercilessly lash themselves to outdistance them. It is when we see this that we realize that material selfishness are not the only temptations from which the money changers should be driven out. Souls are primarily the tabernacles of the Most High, and their desecration is not more pardonable because the despoilers are also the despoiled.

## THE RICH AND THE POOR.

He who consecrates himself to higher ideals than those of the world may be called a visionary, but he can afford to be called a visionary by those who have never heard the voice that calls him on or never seen the light that leads him on. Things of the spirit are immeasurably greater and more desirable than things of matter and sense. He who outlives the nobler things of mind and heart is rich. Only the wicked and the ignorant are poor. If you only know it, your fortune is made now. The scholar hangs the walls of memory with the riches of the world, and this palimpsest gives back its treasures without measure and without number. Whether a Greek slave like Epictetus, or on the throne of the Caesars like Marcus Aurelius, or in the cell of the recluse like the Angel of the schools, the wise and holy alone are rich.

And inalienably rich, because their riches are in themselves. Nor are they impoverished when they lavish all they have upon others. They give to others only to enrich themselves the more. No artist ever put on canvas the wealth of imagery that flooded his own soul. No musician ever expressed all the enchanting harmony that ravished himself. The Bourdaloues and Massillons conceived a wealth of meaning and strength of conviction

which even their matchless oratory failed to awaken in others. So the wise and the holy who live for others conceive a joy and satisfaction which, with all their generosity, they cannot give away. Sacrifice is the fullness of life, and they who give most receive most. He who gives nothing till he dies, gives nothing at all.

## ONWARD AND UPWARD TO DEATH.

While for you this day of service is just beginning, and while your opportunities for giving are more and larger now than they ever will be again, you shall will come to realize, as we realize, that the verdict of our lives at the end of every day obliges us to confess that we have not lived yet! We are still far from the goal of our hopes and our duty. The more we labor the more we grow. Only when man shall "roll up the sky like a hide" shall there be an end to labor and the aching of desire. If any day could find us fully satisfied, there could be no to-morrow! Onward and upward to death. Our best to-day is the stepping stone for our best to-morrow.

And when all your ships come in, and you know how you dream of the things you hope to carry with you when the port is reached—wealth, honors, friends—there will be one thing to the altar, poor and despised to-day—the day of opportunity—passes unheeded and unharvested.

How your Alma Mater—this miracle of educational achievement—like the proud mother of many children, must lift her pure face to God to-day and out of her heart of hearts praise and glorify Him for the saintly lives that build themselves into the very fibre of her being, who humbled themselves, that she might be exalted, who were hungry that she might feast in the richness of this day, naked that she might put on splendor and magnificence like a garment.

## AN INSPIRING CALL.

You are the fruit of her womb, the last born in the line of Christian scholarship. To-day she comes with you to a day of consecration. She has a right to expect that you will go forth from this sanctuary, as the representatives not only of her wisdom and inspiration, but of the sacrifices and travail of those apostolic spirits who spent their lives gladly that you might inherit the glory of this day. To you we look for that dedicated service, that conscious Christian leadership, that glorious representation of the highest Catholic ideals for which I have been pleading, and for which the whole world is waiting. It is true now as in the days of Elisha the son of Jesse—the Lord regards not the countenance of man nor the height of his stature, but what he is in himself. Like the last born of the sons of Jesse, the Spirit of God may pass Elisha and Abinadab, and all your elders, to lift you, the youngest born, to the place of destiny. So that when the prophet comes with the horn of oil he will say: "This is He!"

And in the day that the Master of all men shall need the clean of heart and tongue to speak His message to a perverse and impenitent people, when He shall seek the man worthy to wear the crown of consecrated leadership and when like Issai, with lips touched and purified by the coal from the altar of love and sacrifice, you hear the voice of the Lord saying: "Whom shall I send? and who shall go for us?" you shall say: "Lo, here am I, send me!"

## FIRST BISHOP OF QUEBEC.

UNVEILING MONUMENT ERECTED TO MGR. DE LAVAL.

Quebec, June 21.—The ancient capital was to-day in the greatest holiday dress it has ever worn from the time of its foundation, three hundred years ago by Champlain, in honor of the Fete Dieu and the first of the three days' celebration attending upon the unveiling of the monument erected to the memory of Mgr. de Laval, first Catholic Bishop of Quebec and founder of the Quebec Seminary. To-day was altogether a religious celebration, participated in by all the Catholics of Quebec and thousands from all parts of the Province. The decorations at and around the Archbishop's palace were chaste, unique and beautiful in design. A facsimile of Champlain's ship the Dan de Dieu, a large painting of the landing of Champlain at Quebec, and the arms of Mgr. de Laval, surmounted with artistic designs and appropriate inscriptions, presented a most picturesque panorama, especially where they were illuminated by countless electric lights. The whole city was en fête and the streets spanned with arches and decorated, especially in the upper town, where the procession passed. No less than sixteen Archbishops and Bishops, with their household retinues, were present from various parts of the United States and Canada, including the Papal Alegate, Mgr. Sbarretti, and Mgr. Moril, a Bishop from China.

The most imposing spectacle of all was at the conclusion. The procession started and ended at the Basilica, where a large portico had been erected in front of the main entrance to the church, and on top of this portico a uniquely designed canopy upon the gaze of the whole populace. The processions marched back and massed in the square opposite the basilica, and

the Blessed Sacrament was carried up into the dome, where the service of Benediction was held in the presence of more than fifteen thousand people, who knelt in the square, in which the massed bands and various church choirs furnished the music and singing. This was indeed a spectacular scene, and those who witnessed it will never forget its effect. The city is ablaze with illumination to night and the streets packed with people taking observations of the effect, which is very grand. To-morrow the unveiling of the Laval monument will take place, which will be attended by His Excellency the Governor-General and many distinguished people from every part of Canada.

His Excellency the Governor-General Earl Grey, Sir Louis Jetté, Lieutenant-Governor of Quebec; Sir Wilfrid Laurier, Sir Charles Fitzpatrick, Mgr. Sbarretti, Papal Apostolic Delegate; Hon. Rodolphe Lemieux, seven Archbishops and nine Bishops together with a number of other Church dignitaries and a gathering of distinguished citizens, were present tonight at Laval University to take part in the conferring of degrees and the distribution of prizes to the graduating students of law and medicine.

Quebec, June 22.—Before a crowd of people which totalled up in the tens of thousands, including Her Excellency Lady Grey and Lady Sybil Grey, Sir Wilfrid Laurier, Sir Charles Fitzpatrick, His Honor Lieut. Governor Jetté, Mgr. Sbarretti, apostolic delegate, His Grace Archbishop Bagin, numerous bishops of other parts of Canada and prominent members of the clergy, Premier Gouin and members of the commons and legislature, Mayor Garneau and other the handsome new monument erected near the Quebec post office to the memory of Mgr. de Laval, first bishop of Quebec, was unveiled this afternoon at three o'clock. His Excellency the Governor-General officiating by pulling a handsome red cord which unveiled the gold and silver tinsel covering the large bronze figure. The ceremony performed, under a beautiful June sun, was a most impressive one. His Excellency spoke in French.

## CONVERTS NEW AND OLD.

Appropos of the "New Oxford Movement" it is interesting to read again what was written sixteen years ago by a convert from Protestant Episcopalianism who was for some time Mayor of New York on the Review, the late Henry L. Richards. Mr. Richards was for ten years a minister of the Protestant Episcopal Church, when, as with Dr. McGarvey of Philadelphia and his fellow-converts to-day, the absurdity of his position forced itself upon him and led him into taking a step which never in the course of a long life had he reason to regret. This letter from which we quote was written by Mr. Richards on the fortieth anniversary of his reception into the Catholic Church, and in it he takes occasion to deny what is so often asserted about converts from Protestantism to Catholicism, namely, that after the novelty and the first fervor of their conversion wear off, they begin to find things far different from what they thought, and they become disillusioned and disgusted with the Church in which they hoped to find rest and peace. Mr. Richards wrote:

Believe me when I say from my heart that instead of being disappointed at my discoveries in the Catholic Church I have only found from day to day, as I have become more and better acquainted with it, multiplied causes for devout thankfulness to Almighty God for bestowing upon me such an inestimable boon, and I feel like crying out with the Queen of Sheba, when she came to visit King Solomon, "surely this halt was not told me."

For forty years I have been studying the Catholic Church both theoretically and practically—its system of teaching, of devotion, and its wonderful organization; and I must say its magnitude, its beauty and its glory have grown upon me continually, till I am ready to declare that there is nothing like it in all the world. It bears unmistakable evidence of the nobility of its origin and the superhuman wisdom of its organization and development. The only wonder is that a system so grand, so venerable, so fraught with all that is intellectually great and devotionally beautiful should not have commanded more attention from intellectual men and more general investigation of claims whose proof lies as if it were on the surface and is so easily accessible to any candid honest inquirer.

The self-same convictions which forced Dr. McGarvey and his companions out of the Protestant Episcopal Church the other day, were instrumental in my conversion. In the same letter from which we quote the foregoing, Mr. Richards describes his gradual loss of belief in the claims of the Protestant Episcopal denomination, and the growth of his conviction that the place for him was in the Catholic Church. He wrote:

When I was officiating as a Protestant clergyman with strong High Church proclivities, I tried hard to persuade myself that we had great advantages over the other denominations, and I put on airs, and rung the changes on our being true Catholics—not Romanists, you know—the *Vin Media* and all that. But I could not always blind myself to the absurdity of that position. I saw clearly that we were in the same boat as the other denominations. In fact, there was greater confusion of doctrine among us than among them, because while the Presbyterians, for instance, had their unique, consistent,

flat-footed Confession of Faith, which, in theory at least, all were bound to adhere to, the Episcopal Church, which was originally founded in compromise, was bound to tolerate a wide latitude of opinion. So that while High Church and Low Church, Broad Church and Ritualist contended each for the supremacy of its own peculiar views, each accusing the others of teaching a gospel which was not the true gospel of Christ, neither party had really any right to say to the other, you have no right in the church.

I got sick and tired of this everlasting warfare of brethren upon one another, and I could not help asking myself if this were really the normal condition of the Church of Christ? Time has only aggravated the conditions in the Protestant Episcopal Church which Mr. Richards in his day said were incompatible with the true ideas of the Church of Christ. The open pulpit canon emphasized more strongly than ever the state of disunion which he saw and deplored. May those who come to us to-day from Protestant Episcopalianism be like the whole-hearted lovers of the true Church of Christ, generous in word and work for her, and staunch defenders of her Faith and doctrine against all enemies! —Sacred Heart Review.

## CATHOLIC NOTES.

Rev. F. X. Brady, S. J., rector of St. Ignatius' Church, Baltimore, has been appointed rector of Loyola College, that city, succeeding Rev. W. G. Road Mullan, S. J., who is ill.

Bishop Foley addressed the Detroit Society for the Prevention and Cure of Tuberculosis at its recent meeting. The Bishop takes an active interest in the work of the society, and has aided the movement in many ways.

Mr. Vincent McElderry, B. A., of Holy Cross Worcester University, son of J. E. McElderry, of Guelph, has received his degree of B. A. from Laval University, Quebec. It is Mr. McElderry's intention to study law in Toronto.

The miraculous cure of a young Swiss woman at Lourdes is announced by the Liberte of Fribourg. For the last eight years Marie Schouwey, of Balte, near Fribourg, has been suffering from an internal septic while several doctors had stated was incurable. While praying in the grotto at Lourdes her strength and health came back to her.

Amongst the treasures stolen recently from the Limoges Cathedral were marvelous emeralds valued at \$60,000 and sacred vessels estimated to be worth more than \$3,000. So complete was the work of the robbers that before celebrating Mass the following morning the priests had to go to a neighboring church to borrow chalices.

According to a leading clerical journal, the Pope will be presented on the occasion of his jubilee with a Marconi wireless apparatus to be installed on top of the cupola of St. Peter's. The Italo points out that such a station to be of practical service, would require the installation of a corresponding Marconi station by Catholic bodies in other countries, which it says, is not likely unless the Jesuits undertake the task of fitting up stations in their various houses.

Rev. Sigourney W. Fay, until recently canon of the Fond du Lac Protestant Episcopal Cathedral, has been received into the Catholic Church. About two weeks ago Mr. Fay suffered a severe attack of appendicitis, and was operated upon. He sent for Rev. J. W. Norris, J. O. D., of St. Mary's Church, Dual Beach, N. J., at which resort Mr. Fay was residing with his mother when taken ill. Father Norris received him into the Church. He has since improved in health.

When Cardinal Logue arrived in Ireland, June 12, after his sojourn in America, he was given a great welcome. The mayor of Cork, members of the corporation, representatives of the clergy and of many societies chartered a special steamer and went out to meet the liner. The Cardinal was enthusiastic over his reception in America. He said he was deeply impressed by the flourishing state of the Church in the United States and by the close union of the priests and the people.

In Mexico the feast of the Finding of the True Cross is celebrated with enthusiasm, particularly by brick-layers, masons, and all other workmen connected with the building trade. On every building in course of erection these workmen place a decorated cross which remains until the building is completed. The placing of these crosses are marked by pyrotechnic displays and as much noise as possible, while throughout the day they are surrounded by workmen, gathered to celebrate.

Harsh as the French authorities have been towards the nuns, everly though they have exerted themselves to ruin their influence and cast them forth to wander in helpless despair, occasions continually present themselves on which they cannot avoid paying a tribute of respect to those daughters of France who are devoting their lives to the service of humanity. President Fallieres' visit to the French Hospital in London brought him face to face with such an occasion. He was received at the institution by the Sisters of the Sacred Heart, at their head being the venerable Superior who has nursed there her suffering compatriots for the past thirty years. "There was hearty cheering," writes one of the pressmen who was present, "when the President called forward Sister Superior Coline and pinned to her black robes the Cross of Merit in testimony of her thirty years good service."