

BISHOP KEANE TO CEDAR RAPIDS NON-CATHOLICS.

PROVED THAT CATHOLICS ARE ENTITLED TO A HIGHER RATING, SAYS WESTERN EDITOR.

Out in Cedar Rapids, Iowa, Bishop Keane, of Cheyenne, Wyoming, has just concluded a series of eight lectures to non-Catholics. All the expenses of the "mission" were paid by the Knights of Columbus, the city Auditorium, seating about three thousand, was crowded every night.

"It must be admitted by all," says the Cedar Rapids Republican, "that the lectures have left a profound impression on the community. The addresses have been in no small demand that the Republican and Times have not been able to supply all inquiries. Of the week's issues they have left only enough copies for their own files."

"It was the first series of lectures of the kind attempted by Bishop Keane, and he has been himself overwhelmed with the success that his efforts met and with the personal kindness and intellectual hospitality of Cedar Rapids and audience. He had hardly expected such a reception. Protestants received his views as kindly as Catholics themselves. It may be said that the object of the lectures has not been to 'revive the Papacy,' as one man feared, nor to combat Protestantism. The object has been rather to dispel certain confused and prejudicial ideas that are still held by many otherwise intelligent people in regard to the Church which Bishop Keane represents. Catholics have long felt that they are entitled to a higher rating, to use a commercial phrase, in public opinion."

"And this end was accomplished in this city undoubtedly. It was accomplished not by abusing Protestants, nor by praising Catholics, but by the simple setting forth of the truth as it appears to one of the learned men of the Catholic Church. Bishop Keane was, of all men, the fittest to render his Church this service, for he is learned, sincere, logical, kindly and courteous of utterance; in short, the highest type of a Christian gentleman, as both the Church and the world understand that phrase."

"The eight addresses have given Cedar Rapids a distinct moral uplift and a new intellectual stimulus. We shall all be better men and women as we learn to understand each other better, credit each other's good motives and honor each other's sincere beliefs and consistent practices. This is a good idea in politics as well as in morals."

A NON-CATHOLIC AT LOURDES.

H. H. Bashford, a non-Catholic, writes in the Cornhill Magazine an account of "A Jubilee Day at Lourdes" which, despite its subtly-suggestive note of unbelief, contains many passages which mirror forth faithfully the wonderful manifestation of faith in the power of God through His Blessed Mother of which Lourdes is the scene. He says, for instance: "It is fifty years this year since the little peasant girl, Bernadette Soubirous, made known to her relatives and friends the visions that had been vouchsafed to her in the cavern by the Gave; and it is impossible not to be impressed by the extraordinary position that her native village has since come to hold throughout the Catholic world. As we linger over our coffee an unbeliever among us raps the table dogmatically with his teaspoon. The neurotic imaginings of a hysterical girl, he tells us, a little brown water out of a rock and the infinite gabbled of evolving humanity in its lower intellectual stages—these are the ingredients of the novena of Lourdes. And yet and yet—well, by the day's end, even our unbeliever, unbelieving still, has contrived to modify his statement by a little, has come to behold in this scene of twentieth-century pilgrimage, in this odd jangle of electricity and medievalism, of science and, if you like, superstition, something that lies too deep among the root fibres of the human being to be a mere spectacle for an instructed seer."

And here is another passage in which Mr. Bashford seems to have caught some of the spirit of the Catholics who flock to Lourdes, either to be cured of some bodily or mental malady or to praise Almighty God who has wrought there, through the Blessed Mother of His Divine Son, Jesus Christ, such works of tender mercy to His suffering priest: "Is it not wonderful? A young priest, speaking English, pauses for a moment at our side. Is it not wonderful? And he reminds us that, alas! France must be no longer regarded as a Catholic country. He shakes a sorrowful head. The State has pronounced against religion—against clericalism, if you like to put it that way—but in reality against religion, and with a fervor of bitterness, of which only a Latin race could be capable. They have robbed us of the children, he says, and the times are evil; and yet, behold, there is another country in all the world that could offer such a spectacle of faith as this? The smile that is never far away, for all the solemnity of Lourdes, breaks out again, if a trifle wistfully. Ah, la belle France, but it will all come right in the end. The nonultra will swing back. The heart of the people must have its God again, and its God is still the dear Son of our Lady of Lourdes."

The great central ceremony at Lourdes is described, impressively and sympathetically, by Mr. Bashford: "The procession and Benediction of the Blessed Sacrament, when the Host is borne in the monstrance to each sufferer, and heartfelt cries go up to Him Who healed the sick of old in Judea. The officiating priest on the day described by Mr. Bashford happens to be a fellow-countryman of his—an English Bishop. The writer says: 'The hot sun pours down upon us. There is no shade. The great arena is a white glare of reflected light. And to the Bishop, swathed in vestments, stooping continually to each succeeding sufferer, the centre, if only vaguely, of this great tide of adoration, our sympathy goes out. For fully an hour, perhaps for longer, his slow

journey must proceed. None can be left out. He must neither slacken nor weary. As he draws near at length, and we too bend at his approach, we can see the perspiration standing out in beads upon his forehead. The crowd about us thrills to the approaching wave of ecstasy. But for him it has been the wave's crest all the way along. And yet it is just this, as he tells us afterwards, that robs him of any thought of bodily fatigue. He is borne upwards upon it as upon a sea of visible and passionate belief. And he himself is supported by the very exaltation of all these ten thousand worshippers, that it has been his high privilege to arouse. Afterwards, in the quiet of the hotel, he may encounter the inevitable weariness of reaction, but over his mission holds him tireless. So, finally, and to an ever-deepening note of almost agonized ecstasy, he completes the long round, moves up towards the platform at the top, takes his stand before the assembled body of men and priests, and pronounces above the whole kneeling concourse the words of his last benediction. An immediate stillness falls over us, prolongs itself for a moment, and then, from a far corner, there comes a sudden odd cry. The multitude of faces swing round like a leaf to the wind. A meek-faced little woman, who has been bed-ridden for fourteen years, rises up from her invalid chair, totters a few steps into the open space. Behold, she is a miracle. (One miraculously cured).—Sacred Heart Review.

A Protestant Tribute to "Mary, the Mother of Our Lord."

Rev. William Hutton, of the Greenwich Presbyterian Church, spoke on Sunday evening on "Mary, the Mother of Our Lord." Delivered at the same time that celebrations were being held in Catholic churches in honor of her Immaculate Conception, this discourse was more appreciative of the Blessed Virgin than is usual among our separated brethren, and in line with a growing tendency.

Dr. Hutton stated that he considered the subject a proper introduction to his Christmas sermons. He alluded to the prophecies of the coming of the Messiah to be born of a virgin; to the honor conferred upon Mary as the chosen one; to the fact that she was selected from the truly Godly, and not from among those of wealth and social standing. She was sincerely pious and of beautiful character, as revealed in her reply to the Angel Gabriel. This was dwelt upon, as also the respect shown her by her Divine Son during His ministry and at the cross when committing her to the care of the beloved disciple. The influence of the Christian religion in the uplifting and honoring of womanhood was so commented upon.—Philadelphia Catholic Standard and Times.

ROBERT EMMET OF THE AMERICAN NAVY.

A very interesting feature of the American fleet to Australia was the affection and honor shown by the leading men of Australia to Ensign Robert Emmet of the American navy. The name, Robert Emmet, has, after more than a hundred years, power to awaken springs of patriotic affection in the hearts of people of Irish blood, and the Robert Emmet of today, an American sailor and a great-grandnephew of the Irish patriot who died for his country, received an ovation among the Australians. At the banquet tendered by the Government to the admiral and officers of the American fleet, this young ensign was discovered, and immediately sought out. Soon thereafter gathered around him a number of the leading men including the Prime Minister of New South Wales, who shook Mr. Emmet's hand warmly, saying, "I welcome you as an American officer, but above that for the other great reason too." "Here was this young man," says the correspondent of the New Zealand Tablet, "only twenty years of age, thousands of miles from his home in New York, on a foreign shore, yet he had gathered round him in that spacious banquet hall an enthusiastic body of friends, gathered as if by magic, and drawn towards him by the common tie of fidelity to Ireland." Later a representative gathering of Irish citizens assembled to honor Ensign Emmet, and presented him with a costly souvenir of his visit. This young seaman of the Emmet family is the son of Colonel Temple Emmet of New York, and is an officer on the "Connecticut," the same battleship on which Father Gleeson is chaplain.—S. H. Review.

A client of St. Gerard returns thanks for temporal favor received after novena and promise of publication in the CATHOLIC RECORD.

"LIFT YOUR HATS BOYS!"

The practice now so widespread among Catholics of raising the hat when passing a church, as a mark of respect to the Blessed Sacrament seems to have been of Irish origin. In view of this claim the Holy Father last year authorized the Holy See to grant an indulgence of one hundred days to the faithful of his diocese each time they offer this mark of faith and veneration. The following spirited stanzas, bearing the title given above, are by one of the many gifted Catholic women who are now using their pens for the credit of their faith in the United States. The name of Miss Mary Sarsfield Gilmore will recall that of her American musical world.

We deprecate the "Age of Reason," That demands a human sign; To affirm the faith that sees not, Yet believes the Word Divine. We denounce the world as Godless, And bewail Christ's slighted love; But I think the angels chide us, As they gaze from skies above.

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For a church has been my neighbor, And my outlook day by day Has been teaching me the lesson That faith has not died away. And my proof that modern Christians Keep the fervent soul's of yore Are the men whose hats are lifted, As they pass the church's door.

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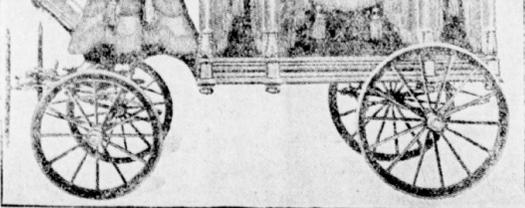
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And the duke gains self-respect, And the postman's step is lighter, And the office looks mild; And the man of sin smiles gently On the sinless little child, And the sad and gloomy seem kindred, Who were aliens before; And the strong and weak are brothers, As they pass the church's door!

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- CATHOLIC SINGLE MALE TEACHER wanted immediately for Wilkewick Industrial School, Ontario, Salary \$425. Apply stating experience with testimonials to Rev. T. H. Couture, Wilkewick, Ont. 1574-2.
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