

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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1654

VOLUME XXXII.

ONE OF THESE DAYS

Say! Let's forget it! Let's put it aside!
Life is so large and the world is so wide,
Days are so short and there's so much to do,
What if it was false—there's so much that's true!
Say! Let's forget it!—Let's brush it away
Now and forever—so, what do you say?
All of the bitter words said shall be praise
One of these days.
Say! Let's forgive it! Let's wipe off the slate!
Find something better to cherish than hate.
There's so much good in the world that we've had,
Let's strike a balance and cross off the bad.
Say! Let's forgive it, whatever it be!
Let's not be slaves when we ought to be free.
We shall be walking in sunny ways
One of these days.
Say! Let's not mind it! Let's smile it away!
Bring not a withered rose from yesterday;
Flowers are so fresh by the wayside
Sorrow is a blessing but half understood.
Say! Let's not mind it, however it seems;
Hope is so sweet and holds so many dreams.
All the sore fields with blossoms shall blaze
One of these days.
Say! Let's not take it so sorely to heart;
Hates may be friendships just drifted apart;
Failure is genius not quite understood;
We could all help folks so much if we would!
Say! Let's get closer to somebody's side,
See what his dreams are and know how he tried;
Learn if our scoldings won't give way to praise
One of these days.
Say! Let's not wither! Let's branch out and rise
Out of the byways and nearer the skies;
Let's spread some shade that's refreshing and deep,
Where some tired traveler may lie down and sleep.
Say! Let's not tarry! Let's do it right now!
So much to do if we just find out how,
We may not be here to help folks or praise
One of these days.

BACK TO THE FOLD OF CHRIST

At a recent meeting of the Catholic Converts League in Washington, Judge William C. Robinson, professor of law at the Catholic University, delivered an inspiring address, in the course of which he said:
"It is with no ordinary pleasure that I join with you this evening in this meeting of the Converts League, because at the same time I celebrate the forty-seventh anniversary of my own reception into the Catholic Church, missionary, Rev. Father Deshon. In those days such a step was not only a momentous one to him who took it, but an amazing one to all his associates and scarcely any of them could believe that it was the result of a deliberate judgment, based on long-continued study and embraced only when no other alternative was possible.
Few indeed had been the American converts before that day. Rarely ever did a layman cross the threshold of the Catholic Church, and among the Episcopal ministers who were Oxford movement had floated from their moorings and driven, fortunately for them, into the safe harbor of the Catholic Church. Yet even of these the number was comparatively small. In 1899 a careful search was made in the catalogues of the Episcopal Church in this country for all the cases of such conversions, and it was found that from the settlement of Jamestown in 1608 to the year 1815 no such case occurred, and up to the year 1850, out of more than five thousand clergy, only thirty-eight conversions to the Catholic Church had taken place.
"How vastly different is the spectacle that greets our eyes to-day! An individual conversion no longer disrupts friendship, divides brethren or ostracizes families. On the contrary a new convert at once becomes a center from which the converting influences flow. And thus during these recent years we count conversions not by scores or hundreds, but by thousands, while the Episcopal clergy still furnish a noble vanguard for the vast army which is marching onward into the Catholic fold.
"A TREMENDOUS DUTY
Under these circumstances we converts are confronted by a tremendous duty. It is inevitable, as Father Faber says, that the true convert should be consumed by an insatiable zeal for the conversion of his neighbors, and in proportion as their receptivity increases the question presses more strongly on each one of us: 'What can I do to spread the knowledge of the truth and lead my fellowmen into the ark of Peter and the faith of Christ?'
"To the divinely appointed priest and missionary the answer to this question is clear and eminently practical. 'Go ye and preach My Gospel,' says the Lord, 'and I am with you,' and will take care of the rest; and in a period of the Church the Lord has done it. We need not look back to the apostolic ages for the fulfillment of this promise.

Seventy years ago the English-speaking world lay in the darkness of an apathy and error almost as complete and hopeless as that of the Gothic nations. But when the time arrived a great surprise came. The iconoclasm of the Methodists, of Emerson and the Unitarians convulsed the feelings and pierced the intellects of Protestants and compelled their earnest eyes to look to other sources than the religions of Luther, Henry VIII, and Calvin for hope and help and consolation. To them the Lord sent Wiseman, Newman, Faber, Manning in England, and Hecker, Baker, Walworth, Hewitt and Deshon in America, who with the order which they founded, have by Divine assistance accomplished the wonderful results we see to-day. The cause of God and His Church is safe in hands like these. The path of duty lies open wide before them. They have but to push on this apostolic mission work as they have begun it, and the effect will be what God ordains.
"THE APOSTOLATE OF GOOD EXAMPLE
"But to the simple layman the way is not clear. Gifted though he may be with natural endowments and earnest in his wish to do good, he has no divine commission, no pledge of the Lord's guidance and protection, except through that profound humility and unobtrusive obedience which are the characteristic virtues of the saints. Unless in extraordinary cases, religious controversy is not for him, and then only when he is impelled thereto by superior authority. Oh! let it be said by all his neighbors, 'His life has been a living sermon to this town,' but otherwise than this let him not assume to teach inquiring minds beyond the simplest and most unmistakable truths of doctrine and morals. The priest and missionary are nowadays always accessible. The authentic catechism of the approved missionary tract or larger treatise is everywhere obtainable. Let him give these or lend them and trust to their effects. But be extremely cautious lest by assertions and opinions of his own he mislead seekers after knowledge, or provoke antagonisms which create unwarranted and avoidable hostilities to truth.
"The Protestant world around us is by no means an un-Christian world. Millions of our fellow-citizens, whom we call non-Catholics, have yielded their intellect and will to Christ. They have received the sacrament of baptism; they believe all that the Church teaches with at least an implicit faith; they live up to the light they have with an unflinching loyalty; they belong to the soul of the Church, and are destined to rejoice in her salvation. We know not who they are, but God knows, and that is enough; and we should exercise the utmost care lest by recklessly or ignorantly stating error, or by offensively disturbing their faith and preventing them from coming in God's own time and way into the perfect light.
"WHERE ARE OUR DEAD?
"Though the field of doctrinal discussion is closed to the ordinary non-commissioned layman, there is another sphere of apostolic labor which lies all around him. The Catholic religion is not only an embodiment of truth; it is also an embodiment of strongest sympathy and love for the human soul. Besides those phases of spiritual love which enter into the lives of all Christians, there are three which are peculiarly characteristic of Catholics. (1) Those which grow out of the personal relations between us and our Lord in the sacrament of the altar; (2) those which grow out of the personal relations between us and the Blessed Virgin; (3) those which grow out of the personal relations between us and our faithful dead. These relations are not theories, nor mere constitute a large part of our daily spiritual experience, and differentiate us from all other people in the world. Each of these relations is the most elevated of all the influences operating in our hearts, and so far as we can bring our faculties to bear upon them, we should become Catholics and to inquire into and finally embrace the Catholic religion.
"Of these three relations, the one to which the attention of the non-Catholic mind is at this day most easily attracted is our relation to the dead, raising the questions: 'Where are our dead? What do we do to help them? What can they do for us? These questions arise in every human soul and press most sorely at this very moment on millions of bleeding hearts. And to these questions the Catholic religion alone gives any formal and authoritative answer. Each of your friends still lives in all his conscious personality, that once inhabited that earthly body which you know so well; and unless with a full knowledge and deliberation he rejected God, he is already safe in God's keeping, while every prayer and good work offered up by you in his behalf assists him onward into his eternal joy.
"THIS IS EVERYDAY SERMON.
"The answer of the Catholic Church to this universal and absorbing question furnishes the layman with a sermon for the conversion of non-Catholics which he may almost every day employ. With every word of sympathy upon the death of our acquaintance, with every letter of condolence, in every friendly conversation on the words 'invisibile' this doctrine may be interwoven, and on the interest thus awakened further instructions may be based, leading, perchance, to a new inquirer into the Church of Christ.
"This process is so simple and the result so certain that we may well expect it to become the general method by which the Protestant nations return to the Church of God. A striking instance of this occurred a year ago last summer on a mission given to non-

Catholics by one of the Apostolic Mission Fathers in a town in West Virginia, which was at that time a hotbed of Methodists and Baptists. At the first sermon only Protestants were present. The subject of the discourse was, 'Is one Religion as Good as Another?' The small audience listened with coldness and scarcely greeted the missionary with a single word. The next evening and for a few successive evenings the condition was the same. The evening last arrived on which the sermon was to be on Purgatory. To this the people came and listened with the greatest interest and when the address was ended there began a scramble for the books distributed. And through the rest of the mission the audiences were large and docile, some even asking the missionary to pray for their dead, expressing their gratitude for the instruction given them by a study of the Scripture arguments presented to them.
"To do such work as this is in the power of every convert. Some thirty years ago one of my friends, the head of an Episcopal household, died. Some Catholic neighbor sent the family a note of sympathy containing the thoughts I afterwards used of the adult ladies of the family met him on the street and thanked him for the note, and said to him: 'Sir, you have some things in your religion which we have not in ours, and I want to know more about them.' He answered her few questions, lent her a book or two, and some time later, in answer to her inquiry as to what prayer he used for the dead, recommended her to say the Rosary. This was the little service that he did for her. To-day she celebrates her twenty-fifth anniversary of her own reception into the Catholic Church, having been for a full quarter of a century a source of light and consolation to many other mourners, and having led more than one seeker into the Church of Christ.
"Here, too, I mean to be a large part of our proper work. As long as we are alive, let us be hearts to bleed there will be opportunities to offer consolation through this divine teaching of the Catholic religion, and by it to lead many sorrowing souls into the Church of God.
"I do not know of any American newspaper that is fair to us. They go out of their way to print any kind of non-Catholic reports, much of which can scarcely be considered news. They are in the hands of the public, and with big headlines and columns of space, no matter how dreary his sermons may be. But Catholic doctrine must slip in under the wing of some of scandalous assertions and opinions of his own. Mr. Roosevelt has snubbed the Holy Father, because it gives the world a chance to get an insight into the life of the Holy Father. I must stand for half an hour dripping under the honeyed insults of Dr. Butler in order to get into print edgewise a few lines of Catholic protest against his offenses.
"THE WAY WE ARE GOING
"In this cruel situation the press is not even justified by the contention that the majority of the reading public is Protestant. This is emphatically untrue. The great majority in America has no more sympathy with Protestants than with Catholics. If all those were Catholics who are Catholic sympathizers would perhaps outnumber the Protestant sympathizers. The only explanation of the different treatment accorded us by the press is that the Catholics are in the right and the Protestants are in the wrong.
"In a very little while our position is likely to change for the worse unless we build up a different policy. A storm is brewing in Europe to-day which will soon be howling about the ears of the Catholics of Washington in regard to the attitude and ripping up of everything not securely fastened. At present all the news about Catholic affairs in Europe is tainted news, falsified with misquoting and misrepresentation. The news agencies and the press of Europe. There the Church is prostrate, stunned and bleeding under the assaults of those who, through the agency of all relations, are gaining ever more complete control of the governments. How did this come about? By grace of apathy, sloth, timidity and lack of united effort among Catholics. The Catholics of each diocese and group on the way that Europe has gone. What Europe is to-day we to-morrow will be."
The Washington daily papers refused to publish a report of this sermon.

WRITE TO THE EDITOR

STRONG INDICTMENT OF CATHOLIC INDIFFERENCE UNDER MISREPRESENTATION

WHO IS TO BLAME? FATHER HANDLEY SAYS CATHOLICS ARE RESPONSIBLE FOR NEWSPAPER ATTITUDE TOWARDS THEM—"MAY BE THAT THE LATTERS LEARN THAT WE ARE ALIVE!"
Roused by the World's Sunday School Convention's intolerable calumnies of Catholic beliefs and practices, one specimen of which was published last week, Rev. Dr. Handley, of the Apostolic Mission House, preached a strong and accusing sermon to the Catholics of Washington in regard to the attitude of the newspapers towards Catholic events and Catholic grievances.
"I wrote about a column last week," said Father Handley, "describing by the blasphemous results of the Catholic faith embodied in the missionary exhibit. I called up the city editor, and he assured me it was news. After he had read the manuscript he promised to have it in the strength of that promise I had it left with him, instead of taking it to the Herald. On the same day the convention refused to give the Herald any of the Washington exhibits, and I got on the way that Europe has gone. What Europe is to-day we to-morrow will be."
The Washington daily papers refused to publish a report of this sermon.

SLANDERER CHALLENGED

PAULISTS CONFRONT SPEAKER AT WORLD'S SUNDAY SCHOOL CONVENTION

FORCED TO RETRACT
The recent World's Sunday School convention in Washington brought out the usual Protestant missionary slander of the Catholic Church and a rather unusual use of the news agencies and the press of Europe. There the Church is prostrate, stunned and bleeding under the assaults of those who, through the agency of all relations, are gaining ever more complete control of the governments. How did this come about? By grace of apathy, sloth, timidity and lack of united effort among Catholics. The Catholics of each diocese and group on the way that Europe has gone. What Europe is to-day we to-morrow will be."
The Washington daily papers refused to publish a report of this sermon.

Handly, C. S. P., of the Apostolic Mission House, and Rev. Thomas B. Hayden, of the North Carolina apostolate, also attached to the Mission House, invaded the precincts of Convention hall, inquiring for Dr. Butler. When Protestant workers had recovered from their astonishment, they directed the priests to the hotel at which the Mexican missionary was stopping. He was about to move the city, but consented to meet the priests at Calvary Baptist Church, where for fifteen minutes he was subjected to a grilling cross-examination.
He had stated that the Bible was a prohibited book in Mexico to-day and that it is burned by the priests at every opportunity. In reply to Father Handly's questions he was forced to admit that the Virgin of Guadalupe first, the Republic second and Jesus Christ third. A telegram was dispatched to Father Reis. Promptly came the reply flatly contradicting the missionary's assertion.
The faculty of the Marist College affiliated with the Catholic University was keenly indignant over the use of the name of Father Reis, who is a member of their order. Father Grimal, rector of the college, said:
"I am only slightly acquainted with Father Reis, but Father Reis, who is a member of our order, is a very interesting man. He studied here at the Catholic University, and is one of the chief promoters of the Knights of Columbus in the City of Mexico. He received his education in the City of Mexico, and had been one of the most active Baptist missionaries in Mexico for the last twenty years."
Mgr. Cerretti to the DEFENSE
Mgr. Bonaventura Cerretti, perhaps better qualified than any one in Washington to reply to the charges, published the following statement:
"Dr. Butler's account of the Catholics in Mexico is incorrect in every particular. It is impossible for him to be correct in the representations he makes. I readily believe that the Catholics in the Church in Mexico among Bishops, priests and people, but this is true of everything human. When Dr. Butler builds up from petty details a sweeping denunciation of everything Catholic in Mexico, he is unfair. I challenge comparison between Catholic Mexico and Protestant America. I unreservedly claim the superiority of Catholic Mexico.
"Moreover, I maintain that Catholicism in Mexico compares favorably with Catholicism in the United States. Dr. Butler's statement that it is difficult to obtain copies of the Holy Scriptures in Mexico is ridiculous in the extreme. He makes his statement only because he counts on the prevailing ignorance of things Mexican here in the capital of the United States. The Catholic Bible is on the shelves of every book store in the City of Mexico to my knowledge, and it is my belief it can be purchased in every book store of any size throughout the Republic. The remarks about the prices are equally misleading. A friend of mine here in this city has a large family Bible sold by a Mexican firm for \$3, which could scarcely be duplicated in the United States in English or twice the amount. Fifty-cent Bibles and 25-cent Testaments are on sale everywhere in Mexico.
"Dr. Butler's denial that the Papal Indulgences for daily Bible reading has been published in Mexico is one of his most grotesque assertions. Every Papal indulgence is published monthly in the City of Mexico, and is distributed in every parish. To this there are no exceptions. Besides, this indulgence has special prominence in the books of devotion commonly used by Catholics. Naturally Catholics do not go about the study of their Bible in the Protestant fashion. To the Protestant the Bible is everything. It is all of their religion. They go through it every day to every corner, because they have no other way of practicing their religion.
"The Catholic religion is embodied in the living personality of the Church, which uses the words of Holy Writ to convey to the people the daily messages of its richly varied life. In Mexico, far more than in the United States, the Church is continually busy with the Holy Sacraments, the many devotions that cluster around the Blessed Sacrament, and preaching. There is preaching at every Mass, and there is danger of serious being too long. These sermons are explanations of the Bible, which are passages from the Bible, which are constantly being quoted to the people. This embraces every part of the Holy Scriptures. The average Catholic in Mexico is as familiar with the words and facts of Scripture as the average Protestant in the United States.
"The old Protestant canard that the Blessed Virgin is placed before Christ by Catholics is a particularly cruel misrepresentation in regard to Mexico. Devotion to Christ is the supreme religious expression of Mexico. Of course, this is true of the Catholic Church everywhere, but it is especially striking in Mexico. In every large city there is perpetual adoration of the Blessed Sacrament night and day in a never-broken series of the Forty Hours. Some of the people are on their knees every hour out of the twenty-four. At the hours of benediction the churches are crowded to suffocation. Every visitor to Mexico comments on this. No nation on earth has a more vigorous or universal religious life. The Holy Communion is vastly in excess of anything known in the United States.

Similarly, must characterize as misleading Dr. Butler's insinuation that schools of Christian doctrine are only for the rich. Half a dozen teaching orders are bound by vow to teach only the poor, and that gratuitously. Every teaching order, and there are scores at work in Mexico, gives free instruction to those who cannot afford to pay. Every parish has its school; almost every priest is a teacher. Besides the regular schooling in Christian doctrine, the educated in remote places conduct Christian schools for the poor, and the proficiency of their pupils is astounding. It is hard to treat with patience the assertions of this Methodist missionary.
"I know Father Reis intimately. He is a vigorous up-to-date priest, partly educated in the United States. It is impossible for him to express the sentiments attributed to him as for me to turn Methodist.
"Jose Gonzales is as common a name in Mexico as John Smith is here. Nevertheless I strongly suspect that Jose Gonzales to whom Mr. Butler so worshipfully refers is none other than the former monk, who is now in the United States under the name of Fradryssa. It is useless to try to identify the Father Hyde he once mentioned.
"I am even able to deny his remark about the Aztec idols on the altars of country churches. These ancient Aztec idols exist and are still venerated by the Indians. There are degrees of idolatry in Mexico, just as there are in the United States. Some of the Mexican Indians are as grossly ignorant as some mountaineers in the United States. The Indians find these idols and bring them to church, making an offering of them for church decorations. Mr. Butler speaks as if the idols in the churches had the sanction of the authorities. On the contrary, the priests are diligent and resolute in throwing out such offerings whenever they are made. This is a piece of what Mr. Butler has said. He has taken a small item here and there and has made of it a universal statement. Nothing could be more unjust."
HOW BIGOTS ARE MADE
Editor of the CATHOLIC RECORD, London, Ont.
Dear Sir,—As a reader of your paper for some twenty years or more, I take the liberty to ask you for a little space. In your issue of the 21st of May, last, there is a very interesting article on the subject, "How Bigots are Made," which I have read and studied with serious consideration; but, unfortunately, there are people who endeavor to make bigotry on both sides of the road, and bigotry is often the echo of bigotry.
The cowardly fellow who crouches among his fellows and throws a brick across the road, starts the riot and generally the first to run away when the stones of retaliation are hurled back.
There is only one thing I can conceive more contemptible than libelling one's country and that is libelling his church, and the article referred to in your paper deserves all the censure that can be heaped upon it; but, unfortunately, you have similar characters on our side.
In your issue of April 23rd, you have a letter signed "New Brunswick," which follows as guilty as the party referred to in the article "How Bigots are Made." He is ashamed to sign his name, which proves his want of confidence in what he is saying, and he is throwing out bigotry, which must necessarily beget bigotry, and in all reason should know that he will arouse the indignation of the Catholics of his own country by the echoes of his false statement that the bigotry he arouses among his own people can possibly offset.
"New Brunswick" asserts that the Catholics of New Brunswick are grudgingly paid \$2,100 out of \$40,000, and that New Brunswick has a "Militant Administration." Where is our talented young Minister of Agriculture, Dr. Landry of Kent? Does "New Brunswick" pretend to say that he is a nonentity, when he asserts that Hon. John Morrisey is fighting a lone hand? Hon. Dr. Landry is a descendant of the Acadian French. He has done much to colonize our province and advance our agriculture, and would be a credit to any government or any country, and he is a Catholic managing the department of agriculture. Is it possible that he would be a member of a "Militant Orange Administration"? Or is it possible that these two departments, neither of which have anything to collect, are large paying departments, would remain members of a "Militant Orange Administration"?
Your correspondent "New Brunswick" is one of the men by whom bigotry are made, and the echo rebounds as this is circulated. The culprit who does so, and dare not give his name, apparently wishes to propagate, he arouses a feeling the opposite of what he seeks to make bigotry of the Catholics, and he stirs up a spirit of bigotry in the hearts of a hundred on the opposite side for every one whom he makes bigot of for the best interest of our Dominion.
T. W. BUTLER,
Newcastle, N. B., June 19, 1910.

CATHOLIC NOTES

The Luthers of New Orleans have openly declared war against Freemasonry as being non-Christian, a cult, a religion opposed to Christianity and accepting nature as its God.
The Misses Mabel, Anne and Mary Bell, three sisters, have disposed of their estate in Boston, Mass., and have joined the Visitation Order, two going to the convent in Mobile, Ala., and one to the convent in Mexico.
The new Church of St. Paul, one of the handsonest of New York, with its new rectory and school costing \$300,000, and built on the foundations of the old church erected in 1835, was consecrated by the Archbishop on the 15th of May.
According to the Columbian, official organ of the Knights of Columbus, Baron G. Arnelli, a representative Catholic of Stockholm, Sweden, has written that a large number of Catholics in Stockholm are anxious to have the order introduced into their country.
Loyola University, Chicago, recently chartered and under the direction of the Jesuit priests of that city, will receive a donation of \$135,000 from Mrs. Henri F. Joughe, 5224 Sheridan road. The announcement of the endowment was made by the Rev. Joseph Roswinkel, pastor of St. Ignatius Church.
There are dark days ahead for the Church in Italy. Last week a delegation from the Catholic associations had an audience with Premier Luzzatti. The spokesman asked the Government's protection in the free exercise of the religion which is threatened by anti-Clericals. They warned the Prime Minister that if protection were refused then they would defend their own rights.
A letter from the Pope was presented to King George last week by the Duke of Norfolk. The missive was delivered at a special audience granted the Duke. As Great Britain has no diplomatic relations with the Vatican there is no matter for surprise in the fact that the letter was conveyed by the Duke of Norfolk, as he is not only Earl Marshall of England, but also the recognized lay head of the Catholic Church in England. The chief curiosity is to know the contents of the message.
In the chapel at St. Paul's Seminary, St. Paul, Minn., on Wednesday of last week, Archbishop Ireland raised to the priesthood a colored candidate, Rev. Stephen Louis Theobald. He will say his first Mass in St. Peter Xavier's church for Afro-Americans in St. Paul, and will afterward take up work in the same parish. Father Theobald was at one time a reporter on the Montreal Star, coming from Georgetown, British Guiana. He made his studies at St. Paul Seminary.
The Lamp, published by the Society of the Atonement at Graymoor, Garrison, N. Y., makes the following interesting announcement: "The Rev. John Thilly, an Augustinian, was received into the Catholic Church on the feast of St. Athanasius, May 2. He has been for a long time our London correspondent, and has written for the Lamp under the nom de guerre of 'Londinium.' His brother, also an Anglican clergyman, made his submission three years ago and now wears the habit of St. Dominic."
France is to have something in the nature of a rival to the Passion Play of Oberammergau. At Domremy, on the spot where Jeanne d'Arc heard the miraculous voice urging her to go to the rescue of her king and country, an immense open air theater is to be constructed, in which the drama and tragedy of real life, and the aggregate of leading roles to be played by native actors. About 600 persons, 150 of them on horseback, will take part in the representations. The first of these, a spectacle to be given every part of May, next year. Two performances a month also will be given in June, July and August. Special train service will connect Domremy with every part of France and neighboring countries.
The mission work for non-Catholics, says the Missionary, is beginning to bear fruit in a marvelous way. The statisticians at the Apostolic Mission House have been gathering, during the past few weeks, some accurate figures of converts who have been received into the Church in this country, and an official report of the result of their work was tabled in the Congress. The announcement was a source of very great gratification to the assembled missionaries. They find that during the year 1908 there were 25,709 converts recorded. These figures were received from the report of chancery offices, and a few returns are missing. Yet with these exceptions, this figure, 25,709, represents the aggregate of adult baptisms in all the dioceses of this country.
Mrs. Margaret Sterling Postely, whose reception into the Church a year ago, has been the cause of much edification in New York, San Francisco and Paris, where she has residences, was received recently in private audience by the Holy Father. As Mrs. Postely, since her conversion, has shown herself indefatigable in promoting works of benevolence, the Pope judged it appropriate to show his appreciation of her charitable labors. Accordingly an invitation to visit the Vatican next morning reached her hotel on Friday morning from the Cardinal Secretary of State. His Eminence, on the arrival, explained that it was the desire of his Holiness that the decoration "Pro Ecclesia et Pontifice" should be conferred on one who has displayed so much zeal for the faith which she has embraced, and then invested her with the insignia.