

EDITORIAL NOTES.

The *Advertiser* says that "Those who undertake to make the French Roman Catholic missionaries responsible for the rebellion in the North-West are altogether mistaken as to their efforts. The Roman Catholic missionaries again and again warned the government of the impending danger. They did not instigate it—they were wholly unable to control it."

The *Western Catholic* very truly says: "Parents who do not give their children a Catholic school education are not fulfilling the precept of God in this respect, as they are bound to instruct them in matters pertaining to their eternal salvation. If children grow up indifferent to their religion, and ignorant of God's holy laws, their parents are responsible before the Lord for the manner of their training."

The *Manitoba Free Press* corrects with good reason the *Minneapolis Tribune* for speaking of the small-pox epidemic in Canada. If the small-pox scare in Montreal has, as hinted by the *Tribune*, kept out of Canada Americans of the *Eno* stripe, it has done great good. But, as the *Free Press* justly remarks, Montreal is not Canada, no more than Minneapolis is the United States.

The citizens of London by a decisive vote pronounced themselves on Wednesday, the 2nd inst., in favor of Queen's Park for Park purposes. The vote, the largest ever cast in London, stood as follows:

	Queen's Park.	Carlton's Park.
Ward 1	473	276
" 2	364	340
" 3	518	171
" 4	310	400
" 5	440	208
	2,106	1,395

We learn from the *Almonte Gazette* that the Rev. Father O'Donoghue, of Carleton Place, some time ago announced that he would himself give a gold watch to the lady who up to a certain time collected the largest amount towards the building fund of the Catholic church in that town. Several ladies, married and maiden, entered into competition for the prize. On Tuesday, the 1st inst., the presentation was made, Miss Burke, with a collection of \$393.45, being the winner. A concert was held on the occasion of the presentation, Mr. J. L. Murphy in the chair. Among those present was the Rev. Father O'Donoghue, Mr. Williams and Walsh. The presentation was made in a neat speech by the Rev. Father O'Donoghue. The total sum realized by the competitions, fourteen in number, was \$1,548.65.

At an Orange meeting held a few weeks ago in Belfast, Major White, to whom reference is made elsewhere, said: "Canadian Orangemen is not confined to those alone of Irish parentage. They had native-born Canadians, English, Scotch, and even aborigines who were members of the association. (Hear.) In his own district there were lodges composed of full-blooded Indians and he was glad to say that he never saw men behave better—they did nothing ever to disgrace the colors. (Cheers.) The speaker concluded by again expressing his thanks to the meeting for the unanimous manner in which the resolution had been passed and for the hearty welcome the delegates had received." We may after some time expect to hear of the formation of lodges in Zealand. The only difficulty the Orange organizers will meet within that country is the superior civilization of the natives.

The first excursion of the Catholic Literary Association of Kingston, was, we learn from the *Freeman*, a gratifying success. The steamer *St. Lawrence*, selected for the excursion, is, that journal tells us, the speed of her competitors in point of speed, speed and comfort. Although fully four hundred persons enjoyed the sail there was an entire absence of crowding. On the return trip a vote of thanks was extended to the officers of the steamer by the Rev. Father Kelly, who read the following:

To Captain M. E. Egan, *St. Lawrence*.
On behalf of the Catholic Literary Association, we, the undersigned, beg to express our acknowledgments and thanks for the courtesy and care with which our excursion to-day was conducted. We have to be grateful for the very kind treatment which yourself, Steward J. Rowley, and the other officers of this beautiful steamer bestowed upon us; and all our party expressed their pleasure with your arrangements for their comfort and enjoyment.
THOMAS KELLY, JOSEPH J. McNEIL, President. Secretary C. L. A.

Miss Little Kelly kindly favored the excursionists with two solos, which she rendered in a most pleasing manner. The splendid piano used on this occasion was kindly loaned by Mr. John Meagher, and was greatly admired by those on board.

The wealthy Catholics of Baltimore are talking of erecting a palatial residence for Archbishop Gibbons to occupy after he is made a Cardinal. The primate is a very plain man and prefers to remain at the archiepiscopal residence, but that will be out of the question, as another Bishop will occupy it. The leading churchmen say that the new Cardinal must have an elegant home.

The church of St. Benedict, the Moore, New York, for colored Catholics, in the first year of its existence reduced a debt of \$40,000 to \$14,000.

DR. BOURK.

We announce with pleasure the arrival in the city of a new medical practitioner in the person of our old and esteemed friend, Dr. Bourk, formerly of Montreal. No word of praise is needed from us, as he has been in practice many years, and is well up in his profession. His classical studies were made in Regiopolis, under the tuition of the late Bishop O'Brien, of Kingston. He studied medicine at Queen's University, and took the degree of M. D. from that institution. He also visited hospitals in the United States during the war and was a private student of the late Nathan R. Smith, of Baltimore, and took another degree from the *Academia Terrena Maria*. His record as surgeon in the United States Army was good and his appalling experience in Annapolis, Md., in treating the famishing and sick soldiers returning from the prisons in the south, was something to be remembered.

We heard of him favorably during the epidemics of diphtheria and small-pox in Montreal, where he was acting in connection with the board of health. Some years ago he removed to one of our thriving western towns, but a fire that destroyed two-thirds of it left him one of the principal sufferers. He has removed into London for, amongst other reasons, to secure for his family the advantages of education it holds out. His extended experience in his profession will, we have no doubt, ensure for him a lucrative practice. We wish him success and welcome him to our city.

CATHOLIC PRESS.

Catholic Review.

We have not yet reached any cause sufficient to account for the loud reverberating thunder in the English press; nor, as we stated at the beginning, has Mr. Parnell put forth anything startlingly new. He is reported to have said that the Irish people would never rest content until their own Parliament was restored to their own soil. Perhaps it was this that caused the outcry and the shudder at the thought that the Parnell programme meant separation from England. Hamburg! Why should such a Parliament mean separation any more than it did formerly? Why could not Irishmen look better after Irish affairs untrammelled in Ireland than when hampered and crowded in an English Parliament in England? Besides, all the English parties now advocate local self-government for Ireland. What is the highest form of local self-government but a free Parliament sitting on the soil to which it belongs? Why do these English writers persist in stultifying themselves and striving to delay the inevitable? Instead of separation, an Irish Parliament devoted to Irish affairs, while sharing the burdens and responsibilities of imperial interests, would mean peace and prosperity to Ireland and good-will to the country that had dropped the tyrant for the friend. Truly and nobly does Mr. Parnell say that "there is something solemn and dazzling in the thought that we belong to a generation about to witness the finish of a struggle lasting 700 years, opposed by such tremendous obstacles and odds." God grant for the peace and future of both peoples that the scales fall at last from England's eyes and that the end so long sought for, fought for, hoped for, and prayed for, come soon and forever!

The *Universitäts* departs from its disbelief in Hell to make an exception in the case of the London scoundrels exposed by the *Pall Mall Gazette*, of whom it says: "For such as these, Universalists believe in Hell general and particular, all and singular, and are not ashamed of their faith."

Lord Carnarvon has been touring lately in the West of Ireland. He has dispensed throughout with police and military escort, and has been civilly, though unenthusiastically, received. Lady Carnarvon and her companion, Lady Winifred Herbert, conversed with the peasantry in Gaelic, of which language both ladies are devoted students. Lord Carnarvon pointedly rebuked the deputation from the Queen's College, Galway, because there is no Irish professorship in the college. Arriving at Avon, he made the journey to and from Killybegs Harbor on a jaunting car driven by the lately-released Bryan Kilmarin. The Lord Lieutenant has promised to personally investigate Kilmarin's case, with a view to obtaining for him compensation for his unjust imprisonment. Evidently he has determined that the last of the Irish Viceroys shall be kindly mentioned in Irish history.

The Freemasons have only three hundred lodges in all France. Since the publication of the Holy Father's Encyclical on the subject, Freemasonry has been slowly sinking on the Continent, and it is said that scenes of revolt against anti-religious aggression are common in the lodges.

Several of our exchanges are discussing the subject of preaching—whether the rule with those who appear in the pulpit should be short or long sermons. Preaching is one of the things for which, obviously, it is hard to make a general rule; however, eminent authorities could be cited as favoring short discourses, among them St. Francis de Sales, who used to say that preaching at too great length is like watering plants too copiously. Another spiritual writer remarks, very truly: "If a sermon be good, it needn't be long; and if it isn't good, it oughtn't to be long." It is said that the ladies of the French court, who had the greatest admiration for the genius of Bossuet, and listened to him at first with rapt attention, afterwards complained that his sermons were too long, and used to mutter a fervent *Deo Gratias* when he had concluded. These ladies were not probably as pious as they might have been, but that surely did not

lessen the preacher's eloquence. "Of course," remarks one contemporary, "there are gifted men whose pulpit orations, no matter how lengthy, will always be listened to with undiminished delight. These need no advice regarding brevity." Perhaps not, still there are not a few who overestimate their oratorical powers. Eloquent preachers are not numerous, and speakers whose discourses are invariably alluded to as "brilliant efforts," should be on their guard against the intoxication of praise, and remember what was said of—even a Bossuet.

Philadelphia Standard.
Nothing can be more untrue than that Catholics are credulous in their belief respecting miracles. The very fact that it is part of their belief that God does work miracles, whenever and wherever it so pleases Him, in our own age as well as in past ages, preserves them from credulity and makes them slower and more cautious in believing every allegation of a miraculous occurrence. It is, as we have said, part of their faith to believe in the possibility and actuality of miracles to-day, as in past times. But it is no part of their faith to believe in the actuality of an alleged miracle, no matter how strongly it is supported by human testimony, until the Church formally vouches for its authenticity. On the contrary, they are obliged not to believe it as of the certainty of divine faith until the Church has testified to it. They may have a human belief of it, may accept it on the ground of human testimony to it, as not only possible but probable, or actual, according to the clearness and strength of the testimony supporting it. But beyond this Catholics do not and cannot go, consistently with their religious faith.

CATHOLIC NOTES.

Among recent converts to the Church are to be included the Rev. Thomas Wasmann, B. A., rector of East and West Torrington, England; and the Baroness Komeritz, whose husband is attached to the service of the King of Saxony. Her father was at one time Prussian Plenipotentiary at Dresden.

A private letter from Rome announces the arrival at the English College there of an English gentleman named Hay, who was formerly a Protestant clergyman stationed at Canterbury, but who has recently been received into the Catholic Church. He is 30 years of age and is a widower. It is his intention to study theology for a year at the college of the Jesuit Fathers.

The Scottish Hierarchy is composed of the following prelates, the Archbishop of St. Andrews and Edinburgh being vacant: Most Rev. Charles Eyles, Archbishop of Glasgow; Right Rev. John McDonald, Bishop of Aberdeen; Right Rev. George Rigg, Bishop of Dunkeld; Right Rev. John MacLachlan, Bishop of Galloway; and Right Rev. Angus McDonald, Bishop of Argyll and the Isles.

Archbishop Lamy ordained priest Rev. John D. Whitney, S. J., of Springfield, Ia., on August 13th. Father Whitney is a blue-blooded Yankee. He was born in Nantucket, Mass., in 1850, was for a time a teacher on the United States Schooner, *St. Mary*; was converted by Father Duquet in 1870; joined the Jesuits in 1873; and has distinguished himself as a teacher of mathematics at the College of St. Francis Xavier's, in New York. He is a born leader of men, and the Society of Jesus expects great things from him.

A telegram from the correspondent of the *Daily News* dated Madrid, Thursday, says: "Granada is now the most suffering province in Spain. On Tuesday its capital had 394 cases and 217 deaths, and its rural parishes 800 cases and 410 deaths. The cholera prevails in all the towns and villages where the ruins of last winter's earthquake yet remain unrestored. Many people who were spared then have fallen victims to the spreaded plague. It is melancholy to reflect that so many places are in absolute want of medicines and relief of every kind, amidst scenes of panic and confusion surpassing even those of the Christmas earthquakes. The village priests and doctors go about with admirable devotion, night and day, braving the tropical heat and the severe thunderstorms that have several times aggravated the epidemic. Their zeal is only rivalled by that of the Sisters of Charity. In Granada several of the latter have already sacrificed their lives. The tragedy, with their brave archbishops, are to be seen on foot in the worst infected streets. The cholera has made more victims already than during the last epidemic, and the hospitals have proved insufficient. The archbishop, who had already sold his horses and carriage to get funds for the poor, has offered his episcopal palace for the patients, and the mayor wants to establish an ambulance in the Palace of Charles V. Inside the Alhambra.

THE PARNELL CATHOLIC PICNIC.

The *Gazette* says: The annual Catholic picnic took place in Neil Monck's Grove, 14th concession of West Williams, on Tuesday, Sept. 1st. Undoubtedly if the weather had been propitious there would have been thousands present, and even in spite of the rain, there was a very large crowd. The music was furnished by an excellent string band and by three pipers, of whom Prof. Moon, the celebrated Highland piper, of London, secured the prize offered in this department. Master Wilkins, of London, and Miss Jennie Stewart, of Nairn, secured the prizes for dancing the Highland fling and the sword dance. The elegance with which these young people performed their several parts gained for them universal applause and admiration. The dinner, prepared by the ladies of West Williams and Parkhill congregations, was excellent, and testified to their good taste and skill. In the half-mile race, first prize was won by R. Henderson, second by J. McDonald. The first prize for running hop, step and jump, was won by J. McDonald, Bismark; second prize won by J. Clune, Parkhill. 300 yards race, first prize won by R. Henderson, Galt; 2nd prize won by J. McDonald. The contest for 2nd prize was very close between J. McDonald and James McKenna. In the hundred yard race a special prize of \$8.50 was won by R. Henderson, against Jas. Kenna. The contest for the gold watch, awarded to the most popular young lady, was very close. Miss Mary

Currie was the successful competitor, receiving 463 votes. The other candidates polled each the number of votes placed after their names. Miss Kate McLeod, 392; Miss Kate McKenna, 229; Miss Flora McLean, 173. Altogether the arrangements made for the entertainment of the picnicers were most complete and satisfactory, and a most pleasant day was spent, marred only by the rain which fell during a portion of the afternoon, and which necessarily spoiled a portion of the pleasure which was anticipated.

A MIRACULOUS CURE.

MRS. JOHN WILSON, OF BIG RAPIDS, MICH., CURED OF A SEVERE AFFLICTION AT THE SHRINE OF ST. ANNE DE BEAUPRE.

We gladly give space to the following letter from the Rev. Pastor of St. Mary's Church, Big Rapids, Diocese of Grand Rapids, announcing the miraculous cure of a member of his parish through the prayers and intercession of *la bon St. Anne*:

To the Editor of the *Michigan Catholic*:

DEAR SIR—Please give this note a place in *The Catholic*.
Mrs. John Wilson, daughter of Mrs. Daniel Bowes, who lives next door to my house, had been afflicted with *Phlegmasia Dolens*, commonly called "milk leg," for sixteen months. For the last twelve months she had been entirely without the use of one limb and consequently had to make use of a crutch in order to move from place to place. She suffered pain more or less, but at times the pain was almost excruciating. She had visited many physicians, but found no relief. Some time ago she read in the papers of some miraculous cure effected at the shrine of St. Anne de Beaupre, near Quebec, Canada. The church is in charge of the Redemptorist Fathers. Mrs. Wilson requested me to write to the Superior of St. Anne's for particulars. The priest wrote rather encouragingly, and consequently Mrs. J. Wilson, accompanied by her mother, Mrs. D. Bowes, started for Quebec, Wednesday, the 19th inst. They reached St. Anne, on Saturday evening. They went directly to the church, and Mrs. Wilson went to confession that same evening. Next morning during the five o'clock Mass she received holy communion. She went to the church, evening and morning, supported by a crutch. After she had received holy communion, she was, of course, absorbed in fervent prayer.

Of a sudden, a strange sensation passed through her system. Soon after she started to leave the church and found that she was cured. She went to the altar, which is adorned with a statue of St. Anne, placed her crutch down, and went away glorifying God, who had heard her prayers and the prayers of St. Anne, whose assistance she had expected and received.

Mrs. J. Wilson was in my house this morning, and I write what I have seen and what many others who have known that lady for years have seen also. She said that there were perhaps a thousand crutches, sticks, bandages, etc., stored away in and about the church, as so many tokens of the goodness of God and the power of the prayer of St. Anne. Mrs. Wilson was cured on Sunday, the 26th inst., St. being the feast of St. Joachim the husband of St. Anne, who is the mother of the Blessed Virgin Mary, the mother of our Lord and Saviour Jesus Christ.

I suppose there are people who will not believe that this cure was miraculous; greater things have happened and have been believed in by the mind. It's been said that he who has the use of his limbs for over a year, if physicians can do no good for the patient, but, if confiding in God and trusting to the prayers of the Saints, all of a sudden the person is radically cured, what do you call it? No one is so blind as he who will not see.

H. W. GRUBBS,
Pastor of St. Mary's Church,
Big Rapids, Mich., Aug. 25, 1885.

HIS LORDSHIP BISHOP LORRAIN AT POINT ALEXANDER.

The time having arrived for the regular pastoral visit of His Lordship Bishop Lorrain to the mission of Point Alexander, the members of that mission determined upon giving him a right royal reception. By the vigorous efforts of the parishioners, under the energetic direction of Rev. Father Dowdall, to whom the care of the mission is entrusted, their determination was carried out, and His Lordship was welcomed by a reception which fully testified the veneration in which the members of his flock hold him, and the respect entertained for him by all classes.

His Lordship drove, on Saturday last, from Pembroke to Field's, where he was received by nearly the whole parish assembled there, together with many visitors from Pembroke, Deception, and other missions. Vehicles of every kind were there to the number of thirty-six, loaded with people, and with flags floating gaily to the breeze. But the principal feature of the scene was the Pambroke S. C. Band, which awaited His Lordship, and by a stirring tune, expressed better than words could do it the hearty welcome of the people for their bishop.

The procession soon started with His Lordship at the head, driven by Geo. Carr, of Point Alexander, followed by the band, and a long line of buggies and wagons. At Chalk River a beautiful arch was erected. Just before His Lordship passed under it he was presented with an address of welcome by the citizens of that place. Time did not permit the reading of the address, which was handed to the Bishop by the Mayor. The procession passed on. Meanwhile Rev. Father Dowdall, with a number of parishioners, especially the children who were to make their first communion or to receive confirmation, waited at the neat little mission church, with eyes and ears full of anxiety to catch the most distant sign or sound of the approaching cavalcade. Of course, long before it was visible, the best strains of the band wafted the news of the approach to the ears of the anxious waiters. Driving up through the tangle of trees and avenue of trees which led to the church, His Lordship entered. Festoons and wreaths of evergreens and flowers decked the walls of the sacred edifice, and the altar was beautifully ornamented with flowers and lights.

After vesting in his pontifical vestments, His Lordship retired outside the door of the church, and was then formally received into it with all the ceremonies prescribed by the ritual for the reception of a prelate. A short instruction in French and English was given by the bishop, after which took place the Benediction of the Blessed Sacrament. On Sunday morning about 9 o'clock, Rev. Father Dowdall said low mass at which about fifty children made their First Communion. At half past ten His Lordship administered the Sacrament of Confirmation to fifty-two persons, including most of the children who had made their first communion. This ceremony was followed by Pontifical High Mass. At four o'clock in the afternoon another instruction was given, followed by Benediction of the Blessed Sacrament. On Monday morning at 8 o'clock, His Lordship said low mass and administered confirmation to six more persons. This closed the exercises of the visit and the bishop soon after left for the Chalk River, where he took the 11.30 train for Pembroke. The church was filled to overflowing at all the exercises, especially those of the reception and on Sunday morning. Over 100 persons approached the Holy Table during the visit. Messrs. I. Martin, of Pembroke, T. Marlon, of Des Juchins, Mr. and the two Misses Dumontier, of Weston, and Mrs. and Miss Dubois supplied the singing necessary for the various ceremonies in the most desirable manner. The pastoral visit was fruitful in good results in a spiritual point of view, and was most efficient in spreading the joy consequent upon the exact fulfillment of religious duties. "When the Lord brought back the captivity of Zion, we became like men comforted. Then was our mouth filled with gladness and our tongue with joy. The Lord hath done great things for us; we are become joyful." (Psalm 125). The Pembroke band deserves the thanks of all our mission for the essential aid which it gave in making the reception a success. We will not soon forget its splendid music and the gentlemanly ways of its members.

A CATHOLIC SHRINE.

MEMORABLE PILGRIMAGE—THE MARTYRED JOSEPH—MEMORIAL CHAPEL IN THE MOHAWK VALLEY.

A remarkable pilgrimage was made to Auriesville Sunday by nearly 3,000 pilgrims, principally from Albany and Troy, and under direction of the Rev. Father Casey, S. J., of Troy. They were accompanied by Kline's band, of this city, and made the trip by a special train over the West Shore road. A special train was also run from Fort Jackson, conveying over four hundred members of St. Mary's Church, of Amsterdam, under the immediate supervision of the Rev. Father J. P. McInerney, pastor of St. Mary's church in that city. The pilgrimage was made to dedicate a chapel in memory of Father Jogues, who was martyred there by Indians over two centuries ago. A temporary chapel and

MEMORIAL CROSS have been erected there, mainly through the efforts of the Jesuit Fathers of Troy. The shrine is located about 40 miles west of this city, along the line of the West Shore road, on the banks of the Mohawk river, overlooking the valley for miles on either side. It was the scene of the death of many martyred Jesuits killed by the Indians while living along the river in the seventeenth century. In the year 1648 the Rev. Father Isaac Jogues and companions were brought to the spot captives. This was followed by the torture and the burning of several Huron Christians, and by the burning of Rene Goupil, novice, S. J. At the end of the year 1648 Father Jogues escaped to New Amsterdam, now New York city, where he began the mission of a Catholic priest. In 1646 he returned to Auriesville to found what was already called the mission of martyr, and was killed the day after his arrival.

THE CHAPEL WHICH HAS BEEN ERRECTED over the spot where Father Jogues was slain is a temporary structure, which will be replaced by a suitable church as soon as the necessary means are obtained. The architecture of the chapel is very unique. It is octagonal in shape, surmounted by a dome. Within are contained an altar and the statue of our lady of *Pieta*, "Our Lady of Pity." The statue represents the Virgin Mary seated at the foot of the cross holding the dead Christ. The cross is situated on a sloping plot of ground a short distance from the chapel, and on either face of the cross are inscribed the following: "To the most Holy Trinity, June, 1646." "St. Mary's, 1667." "St. Peter's, 1673." On the sides of the base are these inscriptions: "The Blood of Martyrs is the seed of the Church." "In memory of the native converts of the mission, Hurons, Algonquins and Iroquois, whose virtues shone in captivity and persecutions." Especially of the *Lily of the Mohawk*, Catherine Tegakivita, the Iroquois Virgin, born here in 1656, baptized in the mission church Easter Sunday, 1676, died in Canada, 1690. "Near this spot Rene Goupil was slain for the sign of the cross, September 29, 1642, and before and after in different years many other Christians, men and women, companions and disciples of the missionaries of French and various Indian races offered up their lives."

"ON THIS INDIAN VILLAGE" was founded in his blood by Father Isaac Jogues, S. J., October 18, 1646. In this, the first and chief Iroquois mission, 14 priests, S. J., suffered and toiled till its destruction in 1684. Erected for the two-hundredth anniversary. There is also a marble tablet upon which is inscribed the following: "This cross erected by the Rev. James Howorgan, at one time pastor of three counties—Broome, Cortland and Chenango—now pastor for 38 years of St. Patrick's Church at Binghamton, N. Y." The Right Rev. Bishop McInerney, D. D., of Albany, has also granted the Jesuit Fathers permission to build a house of retreat for the priests and laymen at Auriesville. It will be the first establishment of its kind in this country. Its purpose is to afford a place of quiet and seclusion for priests and laymen who desire to make spiritual retreats. These retreats are made in three, five, eight and fifteen days, according to the wish of the applicant. They are made in silence, prayer and meditation upon the great truths of re-

ligion. They conclude with the examination of conscience, confession and holy communion.

THE DEDICATION.
While aboard the train the pilgrims were engaged in devotional exercises in preparation for holy communion in honor of the *Pieta*, "Our Lady of Pity." At the arrival of the 1,500 pilgrims at the West Shore station they formed in line in the following order and marched up the hill to the shrine, a distance of 500 feet:
Cross bearer; pilgrims from Amsterdam; banner of young men's sodality of Troy; young men's sodality of Troy; banner of young ladies' sodality of Troy; young ladies' sodality of Troy; choir; band; sodality of Sacred Heart, Troy; congregation of St. Joseph's church, Troy; clergymen.

While marching to the shrine the pilgrims sang cantatas, hymns of praise to the Blessed Virgin, and her litany of Loreto. At the arrival at the shrine the holy Sacrifice of the Mass was offered up by the Very Rev. Father Falton, provincial of the Society of Jesus, and by the Rev. Ralph Dewey of Woodstock. Mr. Dewey has made a careful examination of the documents which prove the existence of the former site of the Indian village at Auriesville, by which the shrine has been placed, and has cared for the literature through which the purposes of the shrine have been brought to the attention of Rome and the general reading public. During the masses the pilgrims recited in common the beads or the rosary of the Blessed Virgin. After the first mass holy communion was distributed to the pilgrims. Each pilgrim has a special intention in making the pilgrimage, the gaining of some favor, either spiritual or temporal, through the visits which he makes the shrine in honor of the Blessed Virgin.

THE ORDINARY CONTROVERSIES OF CATHOLICS.

Cleveland Universe.

The Catholics of this present time in this country meet with adversaries quite different from those encountered a generation back.

Non-Catholics then accepted the Scriptures as a rule of Faith, and contended that from the Sacred Books alone we were to learn the way of salvation. A knowledge of a few scriptural texts on the foundation and character of the Church, and the traditional testimony in favor of the same were the only required sources on this point. Contentions against the veneration and use of images, charges of unjustifiable persecutions here and there in the history of the Church, and a few other matters, formed the whole remaining stock in trade of the opponents of Catholicity.

Now things are changed. Ordinary opponents do not quote Scripture. Their opposition to the Church is rather rationalistic and infidel. It is a sign of the decadence among non-Catholics of knowledge of the Scriptures, and also of firm belief in the same—the gradual growth of infidelity to which Protestantism infallibly tends. While you will not find very many yet who have gone so far as to question the existence of God, you will find very many who are more or less sceptical in all other matters of religion. The great tendency in English-speaking countries among men of scientific attainments to adopt opinions that can not be reconciled with the Sacred Scriptures, has had its natural weakening effect upon the weak foundations on which Protestant belief rests. Ministers are prepared to find allegories in Scripture now where they found nothing but plain history before. Medical men have become quite materialistic. They do not understand the spiritual element in man, and to say that there is still life in the sinking frame does not mean to them that the soul is still there. These changed conditions render the position of the Catholic controversialist more difficult than it formerly was. It is true that the indifference peculiar to materialism and infidelity renders attacks less frequent, but when the assault is made there is frequently need of more trenchant weapons of defense than former times demanded.

The Catholic layman occasionally feels these altered conditions. Frequently when assault is made the ill-temper of the adversary, or the unfavorable surroundings may render advisable a calm refusal to enter into controversy. Patient and fearless endurance that shows with firm conviction a commiseration rather than dislike of the opponent has an edifying influence often more effective than a sharp retort.

There is one answer that is universally available for the Catholic layman when he is obliged to answer for the faith that is in him and that is the authority of the Church. To the outsider the Catholic priesthood must at least appear, or can be made to appear, a large, devoted, earnest body firm in adherence to Catholic Faith, manifestly sincere, willing to meet any sacrifice rather than abandon any of the duties which the Church imposes. It is not fashionable, of course, to have recourse to authority for anything in this age when everybody thinks he has an "opinion" on every possible subject. Nevertheless it is easy to show that if ordinary men are to have any belief at all they must accept a great deal on the authority of others. The truth is that your ordinary skeptic who must, to believe himself, form his own opinions, is the most gullible of mortals. He can not accept the gravest authority in religious matters but he can very often be misled by the most reckless reporter of an unscrupulous sheet. Reason as well as numerous facts of daily experience show that he who accepts none but his own lights is most apt to go astray. We are dependent upon one another and God has given unusual lights to some it is to enable them to be of assistance to their fellows. We have to trust to the physician though we do not know the grounds on which he bases the action on which our life depends. The same necessary confidence in the teachings of others is found in every part of human industry. How unreasonable that men should expect themselves to need no guidance but their own penetration in the most difficult branch of human knowledge, the way to save one's soul! T. F. MAHAFF, D. D.

Reports from Paris announce the serious illness of Rev. Mother Hardey, of the Ladies of the Sacred Heart.