

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

VOLUME XXX.

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LONDON, ONTARIO, SATURDAY, SEPTEMBER 19, 1908

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ISSION

Killamey's legend misty mountains threw On Innisfail the stillness of their snows-The cloister-shadowing immemorial yew, Rooted in ruin, over him arose. In his bright vestments, with that strange

scorn, Half-pity, which one of a winged race Must feel for man that is of woman born. Upon a broken tomb he took his place.

Beneath his feet—oh, dust of dead men's pride ! The abbey-ivy, as with conscious shame. In green confusion spreads its leaves to hide Oblivion's comment upon crest and name.

"Now he will tell us All is Vanity, "And so dismiss us hardly wiser than The fock of good King Alfred's time," thought w "Who knew as much," The preacher thus beg

"Love one another.' for our breath is brief : "Love one another," we to-morrow die. (The singing woods sigh not for last year's leaf.) "Love one another." Yonder is the sky.

"Now let us sing," he said : and through the dim Great empty window went his flying strain : " Love one another," was his text and hymn— " Love one another," was his sweet refrain. -Sarah Piatt, in Philadelphia Catholic Standard a

For the CATHOLIC RECORD. A MIRACULOUS CURE AT LOURDES.

LETTER ADDRESSED TO MISS EVELYN FANE BY HER FRIEND MISS NAOMI NIGHTINGALE, AGED SIXTEEN YEARS. Hotel de France, Argeles Gazost, 21st

June 1908. My dear Evelyn,-Many thanks for your letter of congratulation. How strange your having heard of my wonderful cure at the Oratory ! They say it is all over Paris, and in all the French papers, but I did not know it

one miracle, and that was mine !

ing and jumping. There was a dead

silence, and this lasted for about four

minutes : then, when I thought I should

go mad with pain, I went into a kind of

several times behind my back she saw it

was true, and turned and told the multi-

tude.

crushed to death.

had reached London. **JPPLIES** Specialty made was on our fourth visit from Argeles to Lourdes, and was a pouring wet day. Mission Articles We went first to the Rosary Church, 1 in for prices and ples. You will be tly benefitted by ring your Mission plies from me. where I said my rosary. There were thousands of pilgrims just as usual, for neither the rain nor anything else save



NTED. WITH NORMAL ist know French and

to commence is geau, Steelton P. O. 1558-3. R S. S. NO. 6. Mon Reply stating salary L'Eveque, sec.-treas, 1559-2

EACHER WITH 350 per year. Add reek, Ont. 1559 1559-tf TEACHER FOR 8 of Vespra, holding ficate. State exper-. Duties to com-HER SENIOR OR

junior room second ting salary and ex-Treas., Mt. Carmel

NTED. LADY SEEKS Address Mrs. Clapp, 1559-2.

lo 4, London sday of every month Albion Block, Rich o, President; JAMES

The Sermon of a Robin in Muck- move three yards without being surrounded by hundreds. Of course my case was examined by Dr. Boissarie at the Bureau de Constatations, and by many other doctors, (non-believers) and finally recorded as a first class radical miracle. Doctors who were free thinkers and schismatics were obliged to own it a miracle, for they, after most minute examinations, were baffled, and finally believed-for, imagine both drums were broken and now the doctors attest that the drums have been reconstituted, only leaving a scar where formerly broken. Oh, how wonderfully good and bountiful has our dearest Mother been ! Almost too good for me. I was introduced to all the Bishops and they were so nice. Being a miraculee, they let me go right next the Blessed Sacrament in the processions, kneel in the sanctuary, have a prie dieu inside the Grotto, etc. I am so glad we saw the English pilgrims, for during their pilgrimage there was no other authenticated miracle, and the faith was getting damped. You cannot conceive what it

is to be able to hear everything, and so keenly, after having been completely stone deaf; for at the time of my cure I heard neither trains, motors, torrents, nothing at all-and now I hear far better than most people, and with both ears.

And now, E., do you say a prayer for our poor sick out here. I am "infirmiere" for the sick, and indeed I think the greatest miracle at Lourdes is the way Well, I must tell you all about it. It that nobody ever catches any contagious illness. Here I go in and out among all the sick, at the Piscines, in processions, and give them water, wheel their chairs, feed them at the hospital, pray with them, etc., and I have not as much as caught a cold. Neither has anyone else prayer is the only thing heeded there. The poor things are so delighted, they I asked mother to go down to the Grotto have so little joy in their sad, dreary which has ever been my favourite place. lives, and being a miraculée I can bring but of course she thought it mad on them a little hope and comfort. We such a wet day. However, after a time have a shocking number of sick at preswe went. There were only about five ent, and so few miracles, so do pray hundred people there, and a priest was pray, pray. It is so heart-breaking to preaching. Strange to say, he was tellsee them so full of faith, racked with ing the people to beg and implore pain, yet not cured, and doomed to linheaven for a miracle ; that they should ger out in sorrow if our dearest Mother offer to bear any sorrow or pain, if only does not take compassion on them. Ah! a miracle might be wrought to enliven how hard it is to say "Thy will be the faith, for so very few had been done." I would willingly give up my worked lately, and the faith was becomown great grace, if one of those poor ing damped ; indeed, there were one creatures might be released ; but our thousand five hundred sick and only Lord has His own designs and I can only wonder in silent praise, that is scarcely

So we all knelt with our arms out a praver, at His tender mercy and gooden croix beseeching for a miracle, I little less to me, so unworthy as I am. thinking as I prayed for the poor sick I am afraid we shall not be back before that I should be the one cured. After a

August in England, so I will hope to see time I was kneeling at the "Grille" of you in the autumn, and then tell you the Grotto, saying my rosary for the sensibly all the details of my miracle souls in purgatory; suddenly I felt At present I have tried to give you an dreadful pains in my ears. They were outline of this proof of the workings of saying the rosary aloud, so I tried not God and the supernatural on our natural to say anything to disturb them : howlives; but my heart is still too full, and my mind too confused by the crowds and by one who fails to remember the words of the Apostles: Whom he fore-knew he ever, they grew worse and worse until I called out in absolute agony. They letters and questions, medical examinaincreased in force, and I thought I tions, introductions, etc., to write much should lose my mind with the terrific detail. pain; then all my body started twitch-

My kind remembrances to everyone and love to you.

I remain, your affectionate friend, NAOMI NIGHTINGALE, E. de M.

holiness of life which the dignity of training Nepotian in the priestly life, your rank demands of you—for the priest is not priest for himself alone, but for others : For every high priest taken from among men is ordained for men in the things appertaining to God (Heb. v. 1.) Christ Himself has pointed out this truth when He explained the end for which the priest's action is destined by comparing it with that of salt and of light. The priest is the light of the world, the salt of the earth, and it must be clear to all that he is this by proclaiming the truth of Christianity. But is it not equally clear that the priesthood will be of but little use if the priest compromises by his conduct what he preaches in words? His hearwhat he preaches in words : his hear-ers, contunctiously indeed but not with-out reason, object : they profess that they know God but in their works they deny Him (Titus i. 16.) they reject the teaching and fail to profit by the light of the priest. Hence Christ Himself. made in the form of the priests, taught first by His action, then by His words : Jesus began to do and to teach (Act i. 1.) So, too, if sanctity is neglected, the priest cannot be in any way the salt of [12), he who finds him finds a treasur the earth, for what is itself corrupt and contaminated is quite unfitted for preserving soundness, and when sanctify is lacking, corruption cannot but be pres-ent. Wherefore, Christ dwelling on the same similitude, calls such priests salt without savor, good for nothing any more but to be cast out, and therefore to be trodden on by men. (Matt. v. 13.) THE FATHERS OF THE CHURCH ON PRIESTLY

SANCTITY. Such being the mind of the Church on the life of priests, nobody will be sur-prised to find that all the Holy Fathers and Doctors with one accord speak on this subject in a manner that might to some appear to be extreme; but if we weigh their words carefully, we shall weigh their words earchily, we shall find that what they teach is most true and right. Their opinion may be summed up thus: Between the priest and any upright man there should be as much difference as there is between much difference as there is between heaven and earth, and for this same rea-son priestly virtue must shun not only graver sins, but even the slightest. The Council of Trent held by the judgment of those venerable men when it admonshed clerics to avoid even light faults being in them most serious (Sess. xxii., de reform., c. I), most serious, that is, may be said : Holiness becomes Thy house (Ps. xcii, 5). THE NECESSITY OF THE " PASSIVE VIRTUE."

And now let us see in what consists this sanctity which should not be lack-ing in the priest, for if a man is ignorant of this or misunderstands it he is certainly in great danger. For there are those who think, nay, proclaim aloud, that the merit of a priest should consist in the fact that he is entirely occupied in working for others, so that paying but little heed to the virtues by which a man is perfected himself (and which they thus call passive virtues) they proclaim that all a man's strength and zeal should be put forth in fostering and exercising the active virtues. This teaching is utterly fallacious and de-structive, and concerning it Our Predecessor of happy memory in his wisdom thus pronounced concerning it (Testem benevolence, ad episc. Baltimore, 22 Jan. 1899): "That some of the Christian virtues were meant for also destined to be conformable to the image of his Son. The teacher and eximage of his Son. emplar of all sanctity is Christ, and upon His rule are to be modelled all who wish to have a place among the blessed. Now Christ does not change with the progress of ages, but is the same yesterday, to-day, and forever (Hebr. xiii. 8.) To men of

inculcated : Let sacred reading be never out of your hands, and he pro-ceeds to give a reason for his advice : Learn yourself what you are to teach, attain that faithful speech which is according to knowledge, that you may be able to exhort in sound teaching, and put to silence those that contradict (Ep. Ivili at Paulinum, no. 6.) What great profit from this exercise for the priests who practice it constantly, how full of savour is their preaching of Christ, and how forcibly the minds and hearts of their hearers, instead of being smoothed and petted, are drawn to better things and raised to heavenly desires ! But for another reason, and one, beloved greatly profitable to you, should counsel of Jerome be taken to heart the counsel of Jerome be taken to heart : Let sacred reading be never out of your hands (Ep. ad Paulinum, No. 6). For who does not know of the great influence exercised over the mind of a friend by end who candidly warns him, helps m with advice, rebukes, stimulates leads him back from error ? Blessed is who finds a true friend (Eccli. xxv (lb., v. i.14). Now pious books we must count as truly faithful friends.

GOOD BOOKS OUR BEST FRIENDS

For they solemnly warn us of our duties and of the precepts of lawful discipline; they awake in our souls the heavenly voices that have been silence ed; they disturb the treacherous calm in which we live; they charge us with those inclinations which contain concealed snares; they reveal the dangers that so often lie in the path of the un-

y. And all this they do with such at kindness that they show themes not only to be our friends but our best friends. Thus we have al-, whenever we like, at our very side ids ever ready to help us in our ost secret necessities, friends whose pice is never harsh, whose counsel i dictated by cupidity, whos ch is never timid or false Ther re many striking examples to show the salutary efficiency of pious books, but one that stands out beyond all others is that of Augustine, whose immense services to the Church dated their origin Take and read, take and read from it : . . . I took up [the Epistle of Paul] and read in silence . . . (Luke, xvi, 8). As though the light of certainty not in themselves, but by reason of the person who commits them, of whom with better right than of material temples it c. 12). But too often alas! in our days the contrary happens, and ecclesiastics are gradually plunged in the darkness of doubt, and led to follow the crooked paths of the age, chiefly because to pious and divine books they far prefer others of all kinds and a host of periodicals, that bring seductive error and pestilence in their train. Be on your guard, beloved sons; rely not on the fact that you have reached years of maturity or even advanced age, and be not deluded by the treacherous hope that by reading these you will be in a better position to provide for the comnon welfare. Certain limits are to be observed, those prescribed by the laws

escape the evil consequences.

A TERRIBLE WARNING. When the duty of our office obliges us to think on all this, beloved sons, our heart is filled with grief, and we groan aloud: Woe to the priest who does not know how to keep his place, and who un-faithfully pollutes the name of the holy God for whom he should be holv ! The corruption of the best is most dreadful : Great is the dignity of priests, but great is their ruin if they sin ; let us re-joice in the height upon which we stand but let us fear the depths to which we may fall; the joy of having held loftiest places is not so great as the grief of havall times, therefore, are applicable the words: Learn of Me for I am meek and Hieron. in Ezech., 1, xiii, c. 44, v. 30). Woe then to the priest who unmindful of himself abandons the practice of prayer, who rejects the nourishment of spiritual reading, who never turns back to himself to listen to the voice of his accusing conscience! Neither the bleeding wounds of his own soul, nor the lamentations of his mother Church shall rouse the wretched man until those terrible threats strike him: Blind the heart of this people, and make their ears heavy, and shut their eyes; lest they see with their eyes and hear with their ears, and understand with their heart and be converted and I heal them (Is. vi, 10) May God, rich in merey, avert from every one of you, beloved sons, this terrible omen. He who sees Our heart knows that there is in it no bitter ness against anybody, but that it is stirred with all the charity of a pastor and a father for all : For what is our you in the presence of our Lord Jesus Christ? hope, or joy or crown of glory? Are not

Holy Ghost has placed as rulers of the Church ever flourish and increase especially let your minds and hearts be drawn daily in closer bonds of fidelity in the obedience most justly due to this Apostolic See. Let charity, that never seeketh its own, shine forth in all, so that the goads of envy and ambition ma be restrained and all your efforts unit in friendly emulation for the increase of God's glory.

UNION AMONG THE CLERGY.

Again we heartily commend a certain closer union of priests among themselves as becomes brothers, under the sanction and the rule of the Bishop. It is cer tainly profitable that they should unit to render mutual assistance to one an other in adversity, to protect the honor of their name and office against attack aud for other similar reasons. But it is far more important that they should join together for the purpose of promoting sacred knowledge, and first of all for maintaining with greater earnestness the holy purpose of their vocation, for consulting the interests of souls, by combining their counsels and their strength. The annals of the Church bear witness to the excellent fruit de-rived from this kind of communion in the days when priests generally lived in a sense in common. Why should not something of the kind be revived in our time, as far as may be done with due re-gard to different places and offices ? Is there not good reason to hope the forme fruits would thus be produced again, to the joy of the Church? Indeed there are already in existence a number of ach societies with the approval of th Bishops, and they are all the more use ful when priests enter them early, at the very beginning of their priesthood. We, Ourself during Our episcopate, favored one which we found to be suitable, and even now we continue to favor it, and others in a special way These aids to sacerdotal grace, and those others which the watchful prudence of the Bishops may suggest as occasion serves, do you, beloved sons, so value and so employ, that every day

while and so employ, that every day more and more you may walk worthy of the vocation in which you have been called (Eph. iv. 1) honoring your minis-try and perfecting in you the will of God which is your sanctification. Such are our chief thoughts and an-

xieties ; wherefore, raising our eyes up to heaven, with the voice of Christ the Lord we suppliantly and frequently repeat on behalf of all the clergy : Holy Father. . . sanctify them (John xvii, 11,17.) We rejoice that in this holy aim great numbers of all ranks of the faithful are praying with us, deeply solicitous for our common good and that of the Church; nay more, that there are generous souls, not a few, nor confined to those dedicated to religion, but living in the midst of the world, who freely offer themselves as victims to God for the same purpose. May God Almighty re-ceive their nume and normation

ceive their pure and powerful prayer in the odor of sweetness, nor despis our own most humble pravers. May He in His mercy and providence vouchsafe to hear us, we earnestly pray, and from of the Church and those which prudence and charity for one's self point out; for when a man once takes these poisons the most Sacred Heart of His beloved Son pour out on all the clergy the treas into his heart, very rarely does he sures of grace, charity and all virtue Finally, beloved sons, we heartily thank you for the good wishes you have offered us so abundantly on the ap offered us so abundantly on the ap-proach of the fiftieth anniversary of Our priesthood, and that our good wishes for you in return may be fulfilled over and over. We put them in the hands of the great Virgin Mother, Queen of Apostles. For she it was who by her example taught those first fruits of the sacred order how they should preserve unanimously in prayer till they were clothed with virtue from above, and that this same virtue in them might be made greatly more abundant she ob-tained by her prayers, she increased and strengthened by her counsel for the rich fertility of their labors. Meanwhile beloved sons, we earnestly hope that the peace of Christ may exult in your hearts with the joy of the Holy Ghost, through the Apostolic Benediction which we im-

1561.

CATHOLIC NOTES. Bishop Muldoon has been appointed Bishop of Rockford, Ill. The ecclesias-tical province of Victoria, B. C., has been

changed to Vancouver, and Right Rev. Bishop Bontenwell transferred thereto, with the title of Archbishop of Victoria. Four Canadian Jesuits left for Alaska during the past month to work for the conversion of the Eskimo and Tinneh tribes along the Bering coast and the Yukon, and two Gray Nuns of the Cross, Sisters St. Julian and St. Hilaire, left Ottawa recently to labor among the

Cree Indians, near Hudson's Bay. That the Holy Father believes in thletic sport is evidenced by the fact

that the Vatican grounds is to be the scene of a great athletic meet in Sep-tember. The Pope will review the pro-cession of athletes and will give them the honor of assisting personally at some of their athletic displays. Miss Florence Monica Cecilia Morris,

only daughter of the Rev. H. Morris. rector of Llantwit Major, Glam, was re-ceived into Church by the Rev. Father William Gibbons, of St. David's, Cardiff, on Saturday, the Feast of the Assump-tion, and made her First Communion on Sunday in the chapel at Witla Court. Cardiff.

Martha Moore Avery, for a number of years one of the leaders of thought unong Socialists recently embraced the Catholic faith and is one of the most active workers in the promotion and development of the new Catholic Univer-sity which is to be built at Newton, Mass., under the direction of the Jesuit Fathers of Boston College.

Facing ostracism by the members of his family, declaring all his Masonic ties void, and relinquishing his claim to high political honors waiting him, George E. Rockwell, South Norwalk, Ct., nephew of the "twinGovernors of Connecticut," Phineas and George E. Loundsberry, has announced his intention of joining the Catholic Church.

A new church for the Indians of the Capitan Grande Reservation, San Diego County, California, was blessed recently. The work on the structure was done by the Indians, eight of whom, following an ancient custom, acted as sponsors during the ceremony of dedication. At the conclusion, three Indian couples were united in marriage

One family at Guthrie Centre, Ia., has contributed sufficient funds to erect a \$10,000 Catholic church. When the mother of the Flannery family died she bequeathed \$2,000 towards a structure to be known as St. Mary's Catholie Church, and each of her eight sons gave \$1,000 apiece. John O'Connor, a Des Moines architect, is drawing the plans. Charles and James Flannery are the sons who will superintend the erection of the new church.

In his address before the National Negro Business Men's League of Balti-more, Booker T. Washington paid deserved tribute to Cardinal Gibbons. He said in part: "In this city for the most part there is a thrifty, prosperous and law-abiding negro population, and here the most kindly relations exist between the races. Much of this, let me add, is due to the influence of that great citizen and churchman, Cardinal Gibbons, whom every negro loves and honors.

When the Mauretania left for England last Wednesday, it carried the Rev. John J. Wynne, S. J., editor of the Messenger, and one of the board of editors of the "Catholic Encyclopedia." Father Father Wynne is on his way to the Eucharistic Congress in London, where he will meet many of the European scholars who are contributing to the Encyclopedia, and with whom he wishes to get in personal touch. After the Congress he is to visit other od Daria and

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lovely dream, and don't remember anything until I heard. Oh joy ! I really heard the " Magnificat."

It appears that at the end of four PRIESTS ON OCCASION OF FIFTIETH YEAR IN THE PRIESTHOOD. minutes I called out "I can hear Marie, Marie, merci !" Mother would Beloved Sons, Health and the Apos not believe it, but after speaking to me

tolic Benediction : Deeply impressed and full of warning are those words of the Apostle of the Gentiles to the Hebrews when, admon-

Gentiles to the Hebrews when, admon-ishing them of the duty of obedience to their superiors, he solemnly affirmed : For they watch as being to render an account of your souls (xiii 17). But if this sentence applies to all who rule in the Church, it falls in a special way on Us, who, unworthy as We are, have from God the supreme anthority in it. Wild, ferocious almost was the en thusiasm. At once the tremendous cry of "au miracle! au miracle!" was raised ; thousands came pouring like madmen from all sides ; the Bascilica, Rosary, Piscines, and everywhere. God the supreme authority in it. Hence We are night and day full of Then with one accord those thousands solicitude, nor do We ever cease meditaof voices burst forth "Magnificat anima ting upon and working for whatever mea Dominum !" Mad, joyous cries of may tend to the salvation and increase of the Lord's flock. But there is one "Ave Maria !" " Gloria Patri !" filled subject that mainly occupies Us ; that all those in sacred orders should be the air, and in the meantime thousands had collected at the Grotto to see the completely what their state requires miraculee. So great was the enthusiasm m to be. For We are convinced that it is principally on this that the pres-ent welfare and the future hopes of reof all those pressing round me, to touch my rosary, dress, etc., that they feared ligion depend. It was on this account that immediately on entering upon the I would be trampled to death, and pontificate, although taking the clergy as a whole We found many reasons for praise. We yet deem it well to exhort opened the grille of the Grotte, and put me inside. After a time when I was taken to the hotel, the Gardiens de la most earnestly Our venerable brothers the Bishops of the whole Catholic world to bend all their constancy and all their Paix were sent for, for the people were almost delirious in their joy. Not even the Bishops could restrain them, energy to the task of forming Christ in or prevent them again breaking forth who are duly destined to form those Christ in others. We know well the good-will shown by the sacred prelates in this matter, We know with what into the "Magnificat," as they took me to the hotel, surrounded by double circle of men to prevent my being foresight and diligence they strive assiduously to lead the clergy to virtue;

and for this they have merited not so All that night and next day we were much praise as the open expression of

Hence, beloved sons, We begin Our manded Timothy : Attend unto read-exhortation by stimulating you to that ing (1 Tim. iv. 13). So also Jerome, Even now every time we go to Lourdes we are mobbed, and it is impossible to

humble of heart. (Matth. xi, 29;) and POPE PIUS X. there is no time when Christ does not show Himself forth to us having become ADDRESSES A JUBILEE LETTER TO ALL obedient unto death (Phill. ii. 8;) and to every age belongs the sentence of the Apostle: They who are of Christ have

Apostle : crucified their flesh with its vices and concupiscences (Gal. v, 24.) And these quotations, while applying to every one of the faithful, refer more specially to priests, who should also, above others, take to themselves what Our Prede-

ssor, with Apostolic zeal, proceeds to d: "Would that these virtues were cessol add: now practiced by many more in our times as they were practiced by those most holy men of former ages, who their humility, obedience and abstinence were powerful in their works and words to the great advantage not only of relig ion, but of civil society," Here it well to observe that this most pruder Pontiff rightly makes special mention abstinence which in the language of the gospel, we call self-denial. Truly, be loved sons, under this head is containe the strength and virtue and all the fruit of the sacerdotal office: this neglected the way is opened for everything that is capable of offending the eyes and soul of the people in the life of a priest. For if a man works for filthy lucre, if he to be mixes himself with the affairs of the to her i

world, if he seeks after the first places and despises the others, if he yields to flesh and blood, if he strives to please ent of Christ and rejects the condition id down by Him; If any man will laid down by Him; If any man will come after me, let him deny himself. Marth. xv. 24,)

SPIRITUAL READING. With the daily contemplation of divine things it is of great importance that the priest should unite the assiduous read-

made like to the angels so is he too more venerable in the eyes of the Christian people, and richer in holy me, asking my signature, details, etc. Our thanks. THE NECESSITY OF SANCTITY IN PRIESTS. are divinely inspired. Thus Paul commanded Timothy: Attend unto readfruits. Let the reverence and obedience solemnly promised to those whom the

EVIL DAYS FOR THE CHURCH. But you see, all of you in all parts of the world, on what times the Church in the hidden designs of God, has fallen See also, then, and meditate how holy i the offer hold, that you may strive d assistance in her trials

to her i y we received the reat dignity with which you are endowed. Now, if never before, therefore it is necessary that the clergy should words of human wisdom — all this hap-pens because he neglects the command-ready to work for Christ and to withstand the strongest attacks. For nothing else do we pray and yearn more ardently than that this may be realized in you, one and all. Let chastity, therefore, ever flourish among you in unblemished

honor, that choicest ornament of our

order, in whose beauty as the priest is

"Among the cabin passengers we have nine physicians and surgeons, six Pro-testant ministers and two priests and one representative of the bench." writes

Rev. C. E. Byrne, aboard an ocean liner bound for Gibraltar, to Church Progress of St. Louis. "The Protestant ministers are a more liberal type than one usually meets. A couple of days ago I had a conversation with one of them, a Metho conversation with one of them, a Metho-dist minister from Brooklyn, about the Holy Father's encylical on Modernism. He was of the opinion that the Pope's pronouncement was timely and much eeded by the whole Christian body. He told me, too—a strange utterance and though from a Protestant minister's lips—that he thanked God daily for the Catholic Church.

itable romance. "When I asked his reasons for such anwonted gratitude, he told me it was because he realized fully that without the Catholic Church life in America would be impossible and government of a free people impossible ; the Catholic Church was doing a work no single Protutions. testant church nor all combined, could do for morality and order and Christian do for morality and order and Christian truth and life. And this power to con-Michael's Hospital, \$1,000; Little Sistrol and direct, he said, was not in the pulpit, but had its stronghold in the

centres of Europe, with a view to enlarging the array of savants who are writing for the "Catholic Encyclopedia." Two notable English Catholic laymen

Two notable English Catholic laymen Two notable English Catholic laymen died last month, Lord Petre and Sir John Day. The late Baron succeeded his brother, Monsignor Petre, who was the first priest to sit in the House of Lords since the Reforma-tion. Two of his sisters became Sisters of Charity. His youngest bro-ther, Captain Joseph Petre, was killed at Spion Kop. He was the largest land-holder in Essex, and the Archbishop of Westminster spoke warmly of him as the Westminster spoke warmly of him as the head of a house which had done much for the revival of Catholicism in England and had dotted the county of Essex with missions and convents.

The famous French poet, Adolfo Rette, whose conversion to the Church last year caused a sensation, recently nade a 'pilgrimage to Lourdes on foot. The railway," as Rette naively put it, is very well for sick people, for the azy and for tourists, but for a believer is an absurdity, a shame to t is an absurdity, a way." Rette has anctuary in that way." Rette has passed the last few months in a Bene-mann in Belgium. He intends to stay fifteen days at Lourdes. and on his return to write a work for the purpose of confuting Zola's discred-

The will of the late Mary O'Brien who was a servant until just before her death, was admitted]to probate in New-ark, N. J., last week. Her estate ark, N. J., last week. Her estate amounted to about \$10,000, and was all left to charitable and religious The bequests were as follows : Seton Hall College for educating young men for the priesthood, \$4,000; St. ters of the Poor, Catholic Protectory House of the Good Shepherd and St. confessional. He might have added, if be knew more, that it dwelt, too, upon our altar, whither power of the confess-ional leads."—Intermountain Catholic. House of the cool shepherd and St. Patrick's new rectory, \$500 each; \$100 for Requiem Masses, and the residue to St. Patrick's parochial school. The estate represents her life savings.