

# The Catholic Record.

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

VOLUME XXX.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 19, 1908

1561.

## The Sermon of a Robin in Muckross Abbey.

Kilmer's legend misty mountains throng  
On Inghin's hill the stillness of their snows—  
The cloister shadowing immemorial year,  
Rooted in ruin, over him arose.

In his bright vestments, with that strange halo,  
Hail 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,  
The flock of good King Alfred's time, thought we,  
Oblivion's comment upon crest and name.

"Now he will tell us All is Vanity,  
"And so dismiss us hardly wiser than  
"The flock of good King Alfred's time," thought we,  
"Who knew as much." The preacher thus began:

"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 Pratt, in Philadelphia Catholic Standard and Times.

## FOR THE CATHOLIC CURE.

### A MIRACULOUS CURE AT LOURDES.

LETTER ADDRESSED TO MISS EVELYN FANE BY HER FRIEND MISS NAOMI NIGHTINGALE, AGED SIXTEEN YEARS.

Hotel de France, Argelos 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 had reached London.

Well, I must tell you all about it. It was on our fourth visit from Argelos to Lourdes, and was a pouring wet day. We went first to the Rosary Church, where I said my rosary. There were thousands of pilgrims just as usual, for neither the rain nor anything else save prayer is the only thing heeded there. I asked mother to go down to the Grotto which has ever been my favourite place, but of course she thought it mad on such a wet day. However, after a time we went. There were only about five hundred people there, and a priest was preaching. Strange to say, he was telling the people to beg and implore heaven for a miracle; that they should offer to bear any sorrow or pain, if only a miracle might be wrought to enliven the faith, for so very few had been worked lately, and the faith was becoming damped; indeed, there were one thousand five hundred sick and only one miracle, and that was mine!

So we all knelt with our arms out in ecstacy beseeching for a miracle, I little thinking as I prayed for the poor sick that I should be the one cured. After a time I was kneeling at the "Grille" of the Grotto, saying my rosary for the souls in purgatory; suddenly I felt dreadful pains in my ears. They were saying the rosary aloud, so I tried not to say anything to disturb them; however, they grew worse and worse until I called out in absolute agony. They increased in force, and I thought I should lose my mind with the terrific pain; then all my body started twitching 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 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 minutes I called out "I can hear! Marie, Marie, merci!" Mother would not believe it, but after speaking to me several times behind my back she saw it was true, and turned and told the multitude.

Wild, ferocious almost was the enthusiasm. At once the tremendous cry of "an miracle! an miracle!" was raised; thousands came pouring like madmen from all sides; the Basilica, Rosary, Piscines, and everywhere. Then with one accord those thousands of voices burst forth "Magnificat anima mea Dominum!" Mad, joyous cries of "Ave Maria!" "Gloria Patri!" filled the air, and in the meantime thousands had collected at the Grotto to see the miracle. So great was the enthusiasm of all those pressing round me, to touch my rosary, dress, etc., that they feared I would be trampled to death, and opened the grille of the Grotto, and put me inside. After a time when I was taken to the hotel, the Gardiens de la Paix were sent for, for the people were almost delirious in their joy. Not even the Bishops could restrain them, or prevent them again breaking forth into the "Magnificat," as they took me to the hotel, surrounded by double circle of men to prevent my being crushed to death.

All that night and next day we were surrounded by those wanting to touch me, asking my signature, details, etc. Even now every time we go to Lourdes we are mobbed, and it is impossible to

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 medical 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 re-constituted, 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 miraclee, they let me go right next the Blessed Sacrament in the processions, blessed 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 authentic 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 sense dead; 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 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. The poor things are so delighted, they have so little joy in their sad, dreary lives, and being a miraclee I can bring them a little hope and comfort. We have a shocking number of sick at present, and so few miracles, so do pray, pray, pray. It is so heart-breaking to see them so full of faith, racked with pain, yet not cured, and doomed to linger out in sorrow if our dearest Mother does not take compassion on them. Ah! how hard it is to say "They will be done." I would willingly give up my own great grace, if one of those poor creatures might be released; but our Lord has His own designs, and I can only wonder in silent praise, that is scarcely a prayer, at His tender mercy and goodness to me, so unworthy as I am.

I am afraid we shall not be back before August in England, so I will hope to see you in the autumn, and then tell you sensibly all the details of my miracle. At present I have tried to give you an outline of this proof of the workings of God and the supernatural on our natural lives; but my heart is still too full, and my mind too confused by the crowds and letters and questions, medical examinations, introductions, etc., to write much detail.

My kind remembrances to everyone and love to you.

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

## POPE PIUS X.

ADDRESSES A JUBILEE LETTER TO ALL PRIESTS ON OCCASION OF FIFTIETH YEAR IN THE PRIESTHOOD.

Catholic Columbian.

Beloved Sons, Health and the Apostolic Benediction!

Deeply impressed and full of warning are those words of the Apostle of the Gentiles to the Hebrews when, admonishing 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 authority in it. Hence we are night and day full of solicitude, nor do we ever cease meditating upon and working for whatever may tend to the salvation and increase of the Lord's flock. But there is one subject that mainly occupies us: that all those in sacred orders should be completely what their state requires them to be. For we are convinced that it is principally on this that the present welfare and the future hopes of religion depend. It was on this account that immediately on entering upon the pontificate, although taking the clergy as a whole we found many reasons for praise. We yet deem it well to exhort most earnestly our venerable brothers the Bishops of the whole Catholic world to bend all their constancy and all their energy to the task of forming Christ in those who are duly destined to form Christ in others. We know well the good-will shown by the sacred prelates in this matter. We know with what foresight and diligence they strive assiduously to lead the clergy to virtue; and for this they have merited not so much praise as the open expression of our thanks.

THE NECESSITY OF SANCTITY IN PRIESTS.

Hence, beloved sons, we begin our exhortation by stimulating you to that

holiness of life which the dignity of 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 is of but little use if the priest compromises by his conduct what he preaches in words? His hearers, contentiously indeed but not without reason, object: they profess that they know God but in their works they deny Him (Tit. 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 the earth, for what is itself corrupt and contaminated is quite unfitted for preserving soundness, and when sanctity is lacking, corruption cannot but be present.

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 surprised 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 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 heaven and earth, and for this same reason 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 admonished clerics to avoid even light faults as being in them most serious (Sess. xxiii. de reform. c. 1), most serious, that is, in themselves, but only to be held by one who commits them, of whom with better right than of material temples it may be said: Holiness becomes Thy house (Ps. xlii. 5).

THE NECESSITY OF THE "PASSIVE VIRTUE."

And now let us see in what consists this sanctity which should not be lacking in the priest, for if a man is ignorant of this or misunderstands it he is certainly in great danger. First, here 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 other graces can only be held by exercising the active virtues. This teaching is utterly fallacious and destructive, and concerning it our Predecessor of happy memory in his wisdom thus pronounced concerning it: (Testem benevolentiae, ad episc. Baltimore, 22 Jan. 1890): "That some of the Christian virtues were meant for other times, but only to be held by one who fails to remember the words of the Apostles: Whom he fore-knew he also destined to be conformable to the image of his Son. The teacher and exemplar 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 all times, therefore, are applicable the words: Learn of Me for I am meek and humble of heart. (Matt. xi. 29.) and there is no time when Christ does not show Himself forth to us having become obedient unto death (Phil. ii. 8.) and to every age belongs the sentence of the Apostles: They who are of Christ have crucified their flesh with its vices and concupiscences (Gal. v. 24). 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