

Roman ritual, amid candles and incense, at the great altar of the very building they were gathered in. St. Hugh of Lincoln had nothing in common with modern Protestants, and the Catholics of England made pilgrimages to his shrine for 300 years before a Protestant was heard of. He was born in 1135 at Avalon in Burgundy, and joined the Carthusians at 20 years of age. Ten years later he came to England to establish his Order, and commenced at Witham in Somersetshire. He was made Bishop of Lincoln in 1186, and while he ruled that See he retired every year to his Monastery at Witham for retreat, and to remind himself he was still a monk. In advance of his age, he preached toleration for the Jews, and condemned cruelty to animals. He gained renown as a tamer of wild birds by kindness, and he possessed a pet swan at his house at Stow which used to show such evident delight when he approached that the people considered it supernatural. He died in full communion with the Bishop of Rome on November 16th, 1200, and the Catholic Church, since his canonisation, has continued annually to keep his feast on November 17th, while for many long years it was forgotten and unobserved in his own Cathedral.

Presentation to a London Priest.—A large gathering of the clergy of Westminster, Southwark, and Portsmouth, took place recently to make a presentation to the Rev. Dr. Rymer, who has taken an active interest for many years in the Clergy Fund. The presentation took the form of a massive clock and an illuminated address. In reply to various complimentary speeches, Dr. Rymer said that advancing age was the sole cause of his retirement.

Death of a Catholic Lady.—The death is reported, at Clapham, of Mrs. Bourne, mother of his Lordship the Bishop of Southwark, in her seventy-third year. His Lordship had been in constant attendance at his mother's side during her last illness. She was the widow of the late Mr. Henry Bourne, chief clerk of the Accountant-General's Department of the General Post Office.

Lord Halifax.—Lord Halifax denies the report in a Dublin evening paper that he has become a convert and will shortly be received into the Catholic Church. The rumor probably arose out of the conversion of a gentleman who held the position of chaplain to him.

The Pastor of Mafeking.—Father Ogle, O.M.I., pastor of Mafeking, is now in London collecting for his mission, which is in sore need of assistance.

FRANCE.—Pilgrims to Montmartre and Paray.—Statistics show us that the present year has been one of great impetus to devotion to the Sacred Heart in France. And this in more directions than one. During the months that the exhibition was drawing its 60,000,000 visitors the basilica of the Sacred Heart at Montmartre was drawing its 3,000,000. Visitors to the basilica in the preceding year had not exceeded a million. Paray-le-Monial since the opening of the great pilgrimage thither in May has seen in its midst 15,000 pilgrims. There were some English of the

number, but not so many as could have been wished. Paray had not seen such an afflux of visitors at its shrine since the great pilgrimage year of 1873, when English pilgrims there made such a good figure.

The Authority of the Church.—M. Ferdinand Brunetiere, the French academician, delivered an address some weeks ago at Besonçon on 'The Necessity of Belief.' For himself he said his sheet-anchor was the authority of the Church.

GERMANY.—The Passion Play Receipts and Expenditure.—A statement of the receipts and expenditure in connection with the performance of the Passion Play at Oberammergau was recently issued. As many as 173,785 visitors paid for admission, and these payments amounted to £2,008 14s. After paying £12,000 for the erection and decoration of the hall, £2000 on certain structural improvements, which will make the hall available for practice during the next nine years, £7500 for new costumes, and distributing £12,500 among the performers of the play (779 in all), there remains the sum of £15,538 to be appropriated in grant towards the church and the schools (elementary and school for carving), the endowment of a hospital, the liquidation of the debt incurred over the new water supply, and various other local undertakings. From this it will be seen that the thrifty villagers put to very good account the large sums of money paid for the most part by English and American visitors.

Pastoral Letter by the German Bishops.—Almost simultaneously with the weighty pastoral letter of the Irish hierarchy a similar document was issued by all the bishops of North Germany, the text of which appears in the German newspapers. There is this difference, however, that the German hierarchy devotes its letter almost entirely to social questions and chiefly to the question of workpeople's unions and guilds, urging the clergy to still further zeal in the creation of such associations. The episcopal pastoral lays great weight on the extreme importance of Catholic workingmen's associations, and lays down the principles which must guide their creation and management. The document, which is dated 'at the tomb of St. Boniface in Fulda,' is signed by Cardinal Kopp, Prince Bishop of Breslau (and also as proxy for the Bishop of Hildesheim), the Archbishops of Freiburg and Cologne, and the Bishops of Trier, Ermland, Munster, Limburg, Fulda, Oulm, Osnabruck, Paderborn, and the Auxiliary of Posen.

A Centre for Catholic Pilgrimages.—Probably the next important centre for Catholic pilgrimages (says the London Monitor) will be Aix-la-Chapelle, or Aachen, as it is now officially known, 1902 being the year of the septennial exhibition of the sacred relics contained in the Cathedral shrine of this ancient city. When these relics were displayed to the public gaze in 1895 the flow of strangers was very great. At ordinary times visitors to the Cathedral have to be content with a view of the sarcophagus in which the remains of Charlemagne were deposited by the Emperor Otto III, after the opening of the original tomb in the year 1000,

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