

The Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, JULY 15, 1911

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TRUE CIVILIZATION

We are told oftentimes that personal dignity, manliness, reverence for authority and unselfishness are qualities of true civilization. Or, as Edmund Burke put it, the essence of true civilization consists in the spirit of religion and the spirit of a gentleman—that is, the union of all that is sacred in religion with all that is strong and gentle in humanity. It is well to remember this, for this pushing, crowding generation, with its idols of wealth and show, and love of the transitory, takes little account of the constituents of true civilization.

TO THE POINT

The Catholic Truth Society of Halifax, N. S., has sent to the public press an explanation of the No Temper. It is a lucid and terse presentation of the doctrine and should cause the agitators to cease discussing things which do not exist. The explanation has been accorded a favorable reception by many non-Catholics of Halifax who abhor the childish and irreligious follies and disorders which so often embitter social relations elsewhere. They may not see eye to eye with us, but knowing our case they will neither mistake it nor change it into a caricature. The request for publication was made by two officials of the Halifax society, viz., Sir Malachy B. Daly, an ex-governor of Nova Scotia, a distinguished Canadian beloved of all classes and creeds and a cultured Catholic gentleman, and Mr. W. Page, who enjoys universal respect for his integrity and ability.

USELESS TALKING

Before us is a pamphlet in which the author indulges in speculation on the status of Canada in the Empire. He does not like the word Empire on the ground that it cannot be applied with propriety to an aggregation of self-governing states. But why quarrel with that when there are so many anomalies everywhere? Words are retained because of past significance. The average Canadian is neither troubled nor swayed by words which seek to determine his standing in the Empire. He is proud to be a Canadian—a citizen of the Empire whose flag is the symbol of our strength and unity. He glories in his citizenship which is more significant and more fruitful in its wealth of rights and privileges than that which was the boast of imperial Rome. And we are sure that if ever the Empire flashed the signal, "England expects every man to do his duty," there would be an immediate and enthusiastic response from Canadians. We are aware of the progress of democracy, but there are no countries on the globe where freedom is more prized and rights more safeguarded and law, both in its administration and enforcement, more in honor than in the countries which owe allegiance to King George V. Nor are we given to over-much protestation of loyalty. Flag raising and addresses have their uses doubtless, but the Canadian, by his industry and thrift and devotion to duty, is demonstrating daily his appreciation of the right to dwell under the shadow of the flag which guards his home. He believes that the best test of civilization is the kind of men it turns out and hence pays little attention to theories or speculation which are fruitless.

THE SAME OLD THING

We came upon a passage in one of the novels belauded by the "critics" on the uselessness of nuns and monks. The book is of the "problem" type. We knew not what this means; and we see no problem in the life of a heroine who snaps her fingers at the code of morality and lives carelessly and foolishly. The wise female, finding but wisdom in over-fed and over-stimulated members of her set, must utter prohibitive platitudes on the futility of the lives of religious. We are not going to write about the contributions of the monks and nuns to our civilization. Suffice it to say that they are the wisest of people. The one thing necessary is their business. The author of the book thinks otherwise, and would have them strutting in the world, adding to its clamor and sin and purchasing his ill-smelling wares made up of the fotsam and jetsam of literary rubbish.

OUR OPINION

In our opinion many of us are falling into a loose observance of the Sunday. It is a day of joy and relaxation, not to be confounded with the Puritan Sabbath. But it is also a day of prayer. With some, however, it is a day for pleasure jaunts, for picnics and diversion. They

hear Mass at the earliest hour, and the rest of the day is given up to amusement, not perhaps of the noisy kind, but necessary, it is said, for the mind and body wearied after the week's work. We are loathe to believe that rowing a canoe for hours, or lugging picnic baskets, or prowling around a lake are essential to physical and mental well-being. We do not think that the picnickers who, to the accompaniment of motor-car music and laden with hampers, sally forth on the Sunday, give good example. We are overdoing the business of relaxation. Unless the tendency to lax indulgence be counteracted the children may regard the Sunday as the great day for pleasure, seasoned with a modicum of religion.

THE LIBERAL CATHOLIC

The "liberal Catholic," said Pius IX., is a worse enemy of religion than even the infidel or the heretic. And years ago, Brownson, in his Quarterly Review, declared that it is the liberalism which has penetrated the Catholic camp that renders Catholics throughout Europe so imbecile in the defence of the rights and interests of their religion, and enables the enemies of God and society to usurp the government of once Catholic nations. It is accused liberalism, so glib in its tones, so sweet to the taste, yet so fatal in its effects on the system, that has brought the Catholic population of Europe into their present deplorable condition. . . . It is all the work of liberal Catholics, without whom Protestants and infidels would be reduced to impotency and become the laughing stock of the world.

ANOTHER WORD

In many of our cities the Y. M. C. A. is housed in structures which are equipped with many things to attract the attention of the young. Libraries and reading rooms, swimming pools and gymnasiums are as so many magnets to draw the young men to its membership roll. Some of our brethren write us rather dolefully about the Catholics who are members of the Y. M. C. A. They lament that indifferentism is responsible for these Catholics forming part of an organization not under the auspices of the Church. But it seems to us that they can furnish as antidote something better than exercising their laudable muscles. If our young men wish gymnasiums why not provide them. If, again, they will not content themselves with billiards and cards, why not endeavor, so as to keep them under our influence, to furnish them with the recreation that is offered them elsewhere. Why not imitate the energy and self-sacrifice that are evidenced by the splendid halls of the Y. M. C. A.

STILL AT IT

A few noisy divines are talking about the No Temper violating the sanctity and integrity of the law, and they want the State to save them from papal usurpation and domination. This childish clamor is pathetic and wearisome and futile. Pathetic it is because men who can read and have with trained minds should be able to see that the decree does not trench upon the domain of the civil law. And it is futile because all this unnecessary agitation has no effect upon the Canadians who believe in minding their own business and who know that an exercise of legitimate authority is not an act of usurpation. Do the preachers wish the State to prevent the Church from determining her own members? We do not read, however, that Christ consulted the civil authorities. He made the spiritual power independent in its own province. To the State loyalty in all things not condemned by religion was commanded as a burden duty. We do not imagine for a moment that these protests, these invitations to assault the most sacred rights of conscience will find, in the Dominion Parliament a sympathetic echo. The preachers would vainly legislate for us, but we are content as we are—and wish but for fair play.

KEEP IT UP

We hope that the scheme for the federation of our societies will be placed before the laity at no distant time. We may say that we have been handed a very drastic criticism to the effect that federation will create ill-will and opposition and be used for political aims. Our Catholic friend may pride himself on his prophetic power, but we may be pardoned for thinking that his imagination was overheated when he penned the criticism. He condemns it without a fair trial. He summons the scheme to the bar of prejudice, reads the indictment, and then a long drop for federation. Upon what does he base his assertion that Federation will provoke animosity and opposition? Has it done

this in the United States, where it has achieved to its credit? Is there any possibility of arousing antagonism when its aims stand not only for Catholic interests but for the moral and intellectual development of the Dominion? Our friend is haunted by the spectres of his undisciplined imagination. He walks the land with bated breath, sits only for the smiles of the outsider and convinced that any expression of opinion will get him ostracized from society with a big S. But fear not, friends. Remain among the "prudent ones," be patient to the verge of cowardice and you will live and die a poor, backhanded individual. There are some, says Bishop McPaul, who at the mention of Federation cry out, "politics, politics." Those who have raised this cry are either unacquainted with the literature of the movement or they are scheming, selfish politicians who realize that Federation is a new factor which they can neither hope to influence nor control.

FINDING THE TRUTH

Concerning the Separation Law in Portugal the London Times says that if through its provisions affecting the finances of congregations, it seems to strike a deathblow at any possible Roman Catholic Church in Portugal its prohibition of services after sundown no less effectually blights the hopes of any Protestantism for Portugal. It is only in the evening that mission congregations can be got together and any furtherance of the evangelic cause accomplished. With public worship confined to the hours of sunlight the most that can be expected is that the Protestant congregations already constituted will be enabled to have their Sunday services till, by their gradual extinction, that time is hastened when Senor Alfonso Costa's prophecy of no God and no religion in Portugal will be fulfilled. Speaking at Oporto, but a short time ago, this same Senor Alfonso Costa declared that "the religious sentiment that merely human laws are and remain quite distinct from party questions and from the changes of circumstances, and that it is unlawful for Catholics to allow the craving for novelty which has seized upon the people, to be a means for throwing aside the faith of their fathers. For besides that, Christ, there is no other name under heaven given to men in which we are to be saved." (Acts, iv, 12). Moreover it should be abhorrent to the noted gentleness of character and manners of the Portuguese, as well as a grave insult and a total forgetfulness of benefits received, to reject the paternal embrace of the Church which took them to her bosom the moment they saw the light and regenerating them in Christ sedulously fostered them and enriched them with those gifts which brought such a high degree of civilization to their nation, and conferred such glory upon their name even to the farthest shores of the Orient, as their national history testifies.

Quite in harmony with our mind are those teachings you have treated at length in the course of your epistle regarding the obedience which is to be shown to those in authority but which is to be denied to unjust laws. For great to be ever abolished or annulled by the will of men, and they are also the perpetual discipline of the Church whatever be the regime by which a State is governed.

ACTS OF THE HOLY SEE

PONTIFICAL LETTER TO DIOCESAN MISSIONS IN FRANCE

To Our Venerable Brothers the Archbishops and Bishops of France.

Venerable Brothers, Health and the Apostolic Benediction.—At the meeting which you are about to hold for the purpose of promoting diocesan missions you must not be deprived of the encouragement of Our paternal charity, by which, as we trust, your efforts to secure abundant fruit for the increase of the glory of God and for the salvation of souls may be further stimulated. And in truth, Venerable Brothers, you see clearly the great efficacy in promoting Christian living among the people which attaches to those sacred expeditions, in which select members of the clergy address the people, not in the learned words of human wisdom but in plain language adapted to the understanding of the most untutored, explaining those eternal truths and precepts of the Gospel which contain the chief points of Christian teaching and which, once they have been engrained in minds that lend a willing ear to them, become at once for them a fount of water springing to eternal life.

Let it be your most earnest care, therefore, to so increase the number of apostolic men engaged in this task that there be no parish in your diocese long deprived of their ministry. We are not unaware that in France there is no lack of men who, instant in prayer and in the ministry of the word after the example of the Apostles, devote themselves wholly to the making of saints and to the building up of the body of Christ. But as you well know they are not sufficiently numerous to go through all the parishes and establish them in the discipline of the Gospel. Hence We would also most earnestly commend to your pastoral care to provide that every diocese may be furnished with its branch of that salutary and profitable Association for forming and supplying Diocesan Missionaries, duly constituted and provided with all the means for promoting piety and doctrine.

The undertaking is not without its difficulties from the lack of priests and of means. But you realize that the work of which we speak is of such great utility for the promotion of piety as to deserve your favor beyond other pious works. Nor is there any reason to fear that development might mean the diminution of such works: on the contrary it should be said that the latter will be greatly benefited since it is clear that the piety which the sacred Missions so greatly stimulate and foster is so

necessary for these Christian organizations that where it falls the result is the failure of everything that springs from it and finds its daily subsistence in it. Charity also urges us to commend to your diligence those most salutary precepts and admonitions for the preachers of the Divine Word which we recalled a short time since in Our Motu proprio *Sacrovere Anathematis*. Do you also, Venerable Brothers, press them with all zeal at your meetings, and take the utmost care that they be religiously observed in your dioceses by all remembering that very little profit to the Catholic religion will result from your efforts unless, while increasing the number of preachers you take pains also that they be equipped excellently for their mission.

May God, the Father of lights, We pray, assist you in your deliberations and pouring the Light of His Counsel upon you, enable you to decide upon what will bring the greatest profit for the faithful and to put it into operation as soon as possible. In the meantime We impart the Apostolic Blessing most lovingly in the Lord, as a pledge of Our affection, to you, Venerable Brothers, and to all who attend the meeting with you.

Given at Rome at St. Peter's, May 15, 1911, in the eighth year of Our Pontificate.

P. P. P. X. SUPREME S. CONGREGATION OF THE HOLY OFFICE

DECREE ON THE FORTUNICULA INDULGENCE

As the day approaches for gaining the Indulgence known as that of Fortunucula petitions almost innumerable have been sent from all quarters to the Apostolic See, and others are likely to follow, both for the concession of the concession already given and to ask that other concessions be made. Since, therefore, it is the mind of this Supreme S. Congregation of the Holy Office, which has the charge of regulating Indulgences, to lay down certain and fixed rules regarding this most striking spiritual favor, lest the faithful anywhere should be deprived of it while these rules are being prepared, the Most Eminent and Reverend Cardinals Inquisitors General in a plenary meeting held on Wednesday May 24, by a general Decree, to have force until a new disposition is made, decided to do as follows:

1. Both for all the faithful living in the world and for pious communities, the concessions for the Fortunucula Indulgence which have hitherto been granted by the Holy See and which have expired or are to expire in the future, are to be held as indefinitely extended, with the proviso that the clauses and conditions of the preceding Indult are to remain valid and taking into account, as regards the time fixed for making the sacred visits, the recent Decree of January 26 of the current year issued by this Supreme S. Congregation (Acta Apostolicae Sedis an. III. vol. III. pag. 61).

2. For new concessions both for the faithful living in the world and for pious communities the provision is also indefinitely extended to the respective Ordinaries with the necessary and appropriate faculties, saving however the clauses and conditions prescribed in the Motu proprio of June 11 of last year (Acta Apostolicae Sedis an. II, vol. II, pag. 443).

3. Finally for respective Ordinaries is indefinitely extended the faculty granted to them in the said Motu proprio of last year, of appointing for the gaining of the above-mentioned Indulgence, instead of August 2, the Sunday immediately following with observance of the clauses and conditions thereto attached.

All things to the contrary, even those which have been granted by individual mention, notwithstanding.

Rome, from the Seat of the H. O. May 26, 1911.

ALONSO GIAMBENE Substitute for Indulgences.

CATHOLIC SOCIAL WORK

What has come, in our day, to be called "social work" is not a new thing in the world. It is as old as Christianity. The teachings of Christ regenerated the social as well as the religious spirit of man, and it is one of the glories of the history of Europe, that to see how earnestly the Church, from the very beginning, sought to ameliorate the condition of classes oppressed and degraded under the pagan system of civilization. Monsignor Parkinson, D. D. president of the Catholic Social Guild of Ireland, calling attention to this very fact for our encouragement, says: "The earliest and most successful of the social work of the Church, that is, the emancipation of the slave world of the essential equality of the slave with his master, demanded that his salary for his labor, respect for his dignity as a man and a brother of Christ, and in due course it made him free."

Still there hung to emancipated labor to hired and paid labor, freed though it was from the chains of slavery, some taint of its former degraded condition. But here the Church's teaching and practice continued to exert their powerful modifying influences. As the life of the people came more fully under the sway of the Church, toil was no longer degrading, but accepted as a duty; it was enabled by the example of Christ; the monks encouraged it, blessed it, exemplified it in their lives, and with providential wisdom guided it. To quote Monsignor Parkinson again: "The fair and fertile lands of Europe were largely created by the ceaseless toil of the monks. Churchmen throughout the ages of the true landlord. They lived among their dependents, they cared for them, were the most considerate and generous employers, and secured for their dependents an abundance of cheerful recreation, compared with which the hole of our bank holiday is little more than a mockery of human needs. And if the innumerable corporations and guilds of arts, crafts, and industries which covered Europe in the Middle Ages (of which there are said to have been fifty thousand in England alone) are not in every way adapted to our existing condition, they still stand as a glorious monument of what religion did, not only for the working class, but also for the employer."

rejoices in the triumph of victory shall not be daunted by the danger of the battle, and assuredly this is the victory which conquers the world; our faith. As a harbinger of Divine gifts and a pledge of Our affection, we most lovingly impart the Lord's Imparata Apostolic Benediction to you, Venerable Brothers, and to your clergy and people.

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Because of the division of Christianity into many warring sects and consequent

loss of the power and influence of the Church, it is impossible for her to-day to work for the betterment of the social conditions of her people with the same success as in older, simpler and more Catholic days. The state of society that has evolved since the Protestant Reformation is none of the Church's doing. It has in great measure come about despite her protests, and its acknowledged evils are the direct and indirect consequences of the false principles of the great religious revolt of the sixteenth century. On this point Monsignor Parkinson says again:

The deplorable decadence of the last centuries has been due to a desertion of the principles of true charity and industrial co-operation—the might of capital has suppressed co-operation, the State has gradually divorced itself from religion; business has treated with scant courtesy the varied elements of justice and equity; even people who at home have been examples of rectitude have adopted a wholly different tone in matters outside the circle of home and the relations of friendship. To offset these conditions, so menacing to the present and future welfare of society what has the Catholic Church to offer? Monsignor Parkinson asserts confidently that the power of Catholic social principles is not less now than in the past. But it is less generally applied. And though the Church as an organization can not to-day wield such influence as in the days when all acknowledged her authority, individual Catholics and Catholic societies are bound to learn what the Catholic remedy for unjust social conditions is, and to apply it so far as they can. Too long have Catholics been asleep to their duty here. Too long have they who are best able to remedy social maladies been circumscribed in their charitable activities. To a regrettable extent they have neglected the duties of social work to others—to the non-Catholic, the agnostic, and the humanitarian. They acquiesce in a state of society when they should study how to put it right. They are content with the spirit of the hour, when they ought to return to the maxima of Christian social action so long ignored.

It is true that the great majority of our Catholic people, here in America, and of course also in England and Ireland, are themselves toilers in the field, the shop and the factory, wage-earners with little opportunity to give any study to this social question. But there are many Catholics nevertheless who have the time and the intelligence to be earnest workers; but alas, many of them are to be Monsignor Parkinson's words) "untouched by the crying injustice, the depressing inequalities, the degrading miseries of the times. They are apathetic, and believe somehow that the masses are meant to be without the amenities of life, are themselves largely to blame for their condition, and after all do not seem to mind it very much; and when compassion stirs them, it is only to the vicarious assistance of a donation, and rarely, if ever, to personal service.

Person I service—that is what we want! Unless we are much more taken personal service in religious and social work is coming more and more to be the test of practical Catholicity all over the world. For the Catholic who is a man who feels that he ought to be active in this field and who wishes to do something worth while, we can offer no better advice than this: "Join some conference of the St. Vincent de Paul Society."—Sacred Heart Review

PRAYS FOR ENGLAND

POPE SAYS CONVERSION OF ENGLISH SPEAKING LANDS DEAREST HOPE

Rome, Italy, June 12.—Cardinal Merry del Val yesterday ordained as subdeacons six English clergymen who abjured Protestantism and entered the ecclesiastical nobles' academy here with the object of joining the Catholic priesthood. The ordination was held in the Pauline chapel in the Vatican.

The services were of great solemnity and were attended by all the students of the academy and many prelates. After the ceremony Cardinal Merry del Val accompanied the converts to the papal apartments, where they were received in audience by Pius X. He welcomed them cordially and blessed them.

The Pope said it afforded him the greatest consolation that six Protestant clergymen should join the church, as he was convinced that their example would be followed by other Anglicans in England and America.

Continuing, the Pope said that he prayed daily for the conversion of England, which constituted his fondest hope, as he believed that if this occurred it would lead to the conversion of all English speaking countries. Catholic.

He closed by saying that the Protestants joined the Catholic Church spontaneously, thus showing that their conversion was wrought by Providence.

After the address, which deeply moved the converts, the Pope knelt and recited a prayer for the conversion of the English-speaking countries. He then asked the subdeacons to join him in repeating the same prayer every day of their lives.

"Jesus wishes," says Father Galwey, "so to die that we may understand that which changes but no change in Him through the time to come. Forever, our Lord will remain as He dies,—with His ear bowed down to hear us; His arms stretched out to welcome us; His sacred lips bowed down to kiss His repentant prodigal. St. Augustine says: 'We return His kiss as often as through love for Him we are contrite and moved to compunction.'"

Open The Door Of Your Heart

Open the door of your heart, my lad,
To the angels of love and truth;
When the world is full of unnumbered joys,
In the beautiful dawn of youth,
Casting aside all things that mar,
Saying to wrong "Depart!"
To the voices of hope that are calling you,
Open the door of your heart.

Open the door of your heart, my lass,
To the things that shall abide;
To the holy thoughts that lift your soul
Like the stars at eventide,
All of the fadeless flowers that bloom
In the realms of song and art
Are yours, if you'll only give them room,
Open the door of your heart.

Open the door of your heart, my friend,
Headless of class or creed,
When you hear the cry of a brother's voice,
The sob of a child in need,
To the shining heaven that o'er you bends,
Open the door of your heart.

CATHOLIC NOTES

The Pope has ratified the Consistorial Congregation's decision appointing Father Patrick Morris, Dean of Maynooth College, Bishop of Aheoyru.

Bishop Maes, of Covington, Ky., president of Eucharistic Congresses in the United States, has issued the call for the national congress, to be held at Cincinnati from Sept. 28, to Oct. 1.

Martin I. J. Griffin, the Catholic American historian, states that the venerable Bishop Neumann was the first American Bishop to introduce the devotion to the Sacred Heart into the United States.

Although Irish Catholics are said to constitute ninety per cent of the Catholics of Great Britain there is only one native-born Irishman in the hierarchy of England. This is the recently appointed Bishop Kelly of Plymouth.

The Catholic celebration of Cardinal Gibbons' jubilee will take place on Sunday Oct. 15. A Pontifical Mass will be celebrated at the Baltimore Cathedral. All the Bishops of North and South America will be invited to attend it. It will be a memorable function.

Archbishop Farley of New York has kindly given \$500 towards the erection of a residence for the Carmelite Fathers at Ossipee, N. Y. These Fathers have recently taken charge of the Catholics of a large county district, including the New York Tuberculosis Sanitarium at Ossipee.

A memorial altar has been erected in the monastery of the Church of the Paulist Fathers, Columbus Avenue and Fifty-ninth Street, as a tribute to Father Isaac Hecker and other founders of the community. It was consecrated by Father Hecker and other priests before the community was organized.

The Christian Brothers are preparing to celebrate this summer the centenary of the Order's establishment in Cork. Five hundred of their pupils will present at this celebration a pageant of Irish history. Already dress rehearsals have been held, and the local press is enthusiastic in its praise of the work of the boys and their instructors.

It is stated that five Sisters of the Franciscan Order, from Milwaukee, Wis., left recently for the Philippine Islands, from whence they will go, later on, to the Caroline Islands. The Sisters are missionaries, and will be occupied, principally, with hospital and missionary work, though they plan to do some teaching also.

On the morning of June 11, six candidates for the priesthood were ordained subdeacons by Cardinal Merry del Val in Rome. Everyone of the six new subdeacons had been ministers of the Established Church of England. After their conversion they made their ecclesiastical studies in the Academy of Nobles. The new subdeacons were presented by the Cardinal Secretary of State to the Pope.

While a crowd of ten thousand persons were shouting in the street below, Father Duffy of St. Ann's Church, New York, crawled beneath a car of an uptown Third Avenue "L" train at the Fourteenth street station, June 9, and, braving the third rail, administered the last Sacraments to John Brennan. Brennan had fallen from the platform in front of a moving train and lay dying for forty-five minutes, wedged between the brake shoe and the shell box of the forward truck.

An "Old Catholic" priest of Berne, Switzerland, one of those who went into schism at the time of the Vatican Council in 1870, returned to the church before his death the other day at the age of 87. His name was M. Goffard and his fiery eloquence had turned thousands from the true fold. His influence caused the government of Geneva to persecute and finally expel Cardinal Mermet, and until his eighty-seventh year his efforts were ceaseless against "Rome."

Writing in "Etudes," (Paris) Father Thomas O'Mara, S. J., makes the following striking statement regarding woman's suffrage in Australia: "The woman's rights movement is far advanced in Australia; women have the right to vote and may even become members of Parliament. Sometimes in the case of important questions of religious education being involved in any Parliamentary bill, the Bishops order the clustered nuns to vote, and the spectacle of their doing so is not at all uncommon."