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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THE UNIVERSITY OF PARIS

The subjoined notes are for the correspondents who wrote us regarding the middle age university. It was during the thirteenth century that the university property so-called began to exercise a tremendous influence upon European society. We take Paris as an example because Paris was the intellectual world and because the name of its great university was spoken reverently by those who knew what learning was and the sacrifices it entailed upon those who acquired it. Prior, however, to the thirteenth century it had had no university system. It had its renowned masters such as Abelard, who, skilled in all the arts and subtleties of debate, but cursed by an overweening vanity, had played a part in the intellectual theatre of Paris. But up to the thirteenth century the masters of the Parisian schools had, without any bond of organization, carried on their work. After this century the teachers united to form a corporation, or what was so styled in order to distinguish it from other corporate bodies—an assemblage of men devoted to the pursuit of knowledge. The principal official of the university was the chancellor, who enjoyed extraordinary power and used it betimes in a very arbitrary manner. We have no space to follow the varying fortunes of the chancellorship: suffice it to say that during the years its prerogatives were modified and changed until it became but the shadow of a great name.

A RETROSPECT

The visitor to Paris cannot but look with interest on the site of the old haunts of learning where men worked out the salvation of their fellows. The buildings are gone: in your ears are ringing the sounds of the life of the boulevards, but one may look up the vista of history, and see the eager and motley crowd of students from the ends of the earth and the masters who gave up pleasure, even the sacred affection of home, to grasp with firm hand the fair form of truth. Still, as a correspondent warns us, we must not be too enthusiastic. Not all students were models of industry, and all the masters were not paragons of learning. Some of the latter, we are told, were conceited, and, gathering around them curious young men, encouraged them to waste their time in useless questions. Such examined seriously whether a pig driven to market was held by the man or by the cord around its leg. Some of these students made a great pretence to learning by employing individuals to carry enormous tomes before them through the streets so that they might be regarded as very studious. Others attended only the lectures, which took place at 3 p. m., so as to be able to sleep all the morning.

A CITY OF STUDENTS

The excitement of a city of students can readily be imagined especially when we consider that they were ages of singular enthusiasm and maddening life. The wildest acts of the present day student, even when the college team has won the foot-ball championship, dwindle into insignificance when contrasted with the scenes depicted by the chroniclers. The city streets would swarm with weapon-brandishing, brawling students, now denouncing Professor or the Chancellor, and again thronging around mimic-singer and troubadour who sang their love songs or declaimed against those in high places for the sake of the joyous thoughtless applause of the Paris student. Sometimes the disorder of dissipation did not satisfy the student. Ridicule of professors would become tame; idleness and revelry would pall upon him, and then anger would still laughter, and bloodshed and death wait upon their quarrels. De Vitry says that their bitterness and contentions were the results of three causes, viz.: because they belonged to different sects and so reviled one another; because of the school disputes and because of their different temperaments and nationalities. Each nation had its nickname to designate presumably its characteristic. The Englishman was a drunkard and a leech; the Frenchman was proud, effeminate and decked out like a woman; the German furious and obscene; the Roman seditious, violent and quick at blows; the Fleming a glutton, a prodigal and soft as butter.

FROM THE ENDS OF THE EARTH

During the days when things were in a state of chaos as well as when the university had its world in order, there were not wanting many who were worthy of the name of student. Paris was a magnet that attracted the intellectual of all climes. Tattered, friendless youths from the lands of France and the forests of Germany, went thither, hungering for knowledge and longing for a glimpse of the great masters.

The monks, also, felt the excitement of the intellectual victories of Paris. Seeing in spirit the myriads who were taking possession of the learning of the past and examining the problems that cried aloud for solution, they turned their backs on their quiet woodlands and rivers and threw themselves into the whirl of intellectual activity. Their lot was, in the beginning of their career at Paris, far from being an enviable one; but swayed neither by ridicule nor invective, they had ere long the satisfaction of seeing their representatives take an honored place among the professors of the great city.

THE ATTENDANCE

The proof of our assertion that the students came from all climes may be had from an inspection of the attendance registers of the Universities of the Middle Ages. Oxford, with "its majestic towers lifting their varied shapes o'er verdant bowers," had, in the time of Henry III., thirty thousand students on its roll. The University of Bologna had, in 1260, ten thousand students: and in 1261 ten thousand of all grades of society thronged to hear the lectures of a celebrated professor. Paris promised to send at one time twenty-five thousand men to increase the pomp of a funeral: and in the sixteenth century counted forty thousand students who called her Alma Mater.

THE POOR STUDENT

Many of these students were miserably poor. When Sir Thomas More, deprived of the favour of Henry VIII., found himself obliged to economize, he wrote to his wife: "But my counsel is that we fall not to the lowest fare first; we will not, therefore, descend to Oxford fare."

But poverty was not regarded as a disgrace or a humiliation. Under the rags of the indigent men saw the lineaments and the form of Christ: and many a student and professor of empty purse and scanty raiment were more in honour than belted earl with gold and silken doublet.

THE PROFESSORS

The Professors were generally picked men of acknowledged prowess, and not vain and conceited, with an overweening thirst for intellectual fence. We do not intend to cite the professors whose names sparkle gem-like on the pages of history: but we may not refrain from naming the greatest of them all, St. Aquinas. Of princely race, and born in a time when the cradle had to be protected against the shout and shock of charging spearmen, he turned from the tent and field and sat himself down among the children of the Benedictine order. How he progressed in the school until he became the crowning glory of the University of Paris has inspired many an essay and panegyric. Let us in passing call attention to his "Summa," that, attacked by thousands, has ever been regarded as a mighty monument to industry and genius.

THEIR CLEAR VISION

They believed, these old professors, that the best teacher is not necessarily and often the "one who knows the most, but he who has most power to determine the student to self-activity, for in the end the mind educates itself. Hence a strong character develops strength. A strong man who loves his work is a better educator than a half-hearted professor who carries whole libraries in his head."

A DEFECT TO BE AVOIDED

They avoided a defect of some modern educational systems — a multiplicity of text-books. Not believing that a man can be stuffed somehow with knowledge they saw to it that the student was able to think for himself. How often does it happen nowadays that a lad from the country outstrips the college graduate. Want of industry, of perseverance, may sometimes account for it, but it may be that while the mind of the college man is drugged with bits and scraps of information the country boy brings to his task unwarped mental powers that can by their own native strength do good work.

PERSONAL INFLUENCE

The master and his assistant used no books, but infused the charm of their personal grace and eloquence into the hard syllogism with which they dealt. The students took down the lectures as best they could, either by a species of shorthand or by committing them to paper after they returned to their quarters. This fact had something to do with the influence of the schools, for the whole bearing, the moral weight of a professor, must, if a superior man, be a potent factor in the development of the youthful mind. The students were admonished "to pass from the easy to the difficult: be slow to speak and equally slow to give assent to the speaker: strive to understand what you read: find out what you can do: study your limitations and do not aim higher than your capacity admits."

THE RIGHT VIEW

The students sat at the masters feet, not for a short time, but for years. A sojourn in a University induces many a young man, before that wise old dame Experience has licked the conceit out of him, to imagine that the world is to him as an open book; but in those days the earnest student devoted half a lifetime to fitting his mind for ripe and manly thought. The Gospel of Dirt, that learning is valuable only when it serves some practical purpose, found no preacher.

"This is a narrow and false view. A cultivated intellect, an open mind, a rich imagination, with correctness of thought and eloquent expression, are among the noblest endowments of man, and though they serve no other purpose than to embellish life, to make it fairer and freer, they would, nevertheless, be possessions without price, for the most nobly useful things are these which make life good and beautiful."

HOW THE WORK WAS DONE

The work of the schools was done by disputation. While we are not an ardent advocate of this method, we are inclined to condemn it as unreservedly as some critics have done. Whatever its defects it had the advantage of imparting to the student a readiness in exposing his views, an imperturbable coolness and self-possession in maintaining them. In these discussions no generalization was allowed. The weapon was the syllogism, a very efficient instrument in the hands of a skilful man.

A PICTURE OF THE WORK

Let us imagine that a student, having taken the various grades of the university, presents himself for the crowning act, for the highest dignity—the Doctorate. Suppose that you are back in the thirteenth century in one of the crooked streets of Paris. You are afire with excitement, for you are to witness the greatest sight of Paris—a display of dialectic and intellectual power. Perhaps because of our utilitarian tendencies we cannot appreciate in due measure all the circumstances that gave to this act such importance and solemnity: but we can see the students, with a taste for clever retort and caustic rejoinder, discussing merits of the candidate. We can see the bands of monks, many a goodly burgher and gallant knight and simple peasant, all to take an interest, for the inhabitants of Paris seemed to have derived a species of education through constant intercourse with busy student and sharp set professor, even as the Athenians learned much from the Sophists and talkers of their day. You behold the students seating themselves as best they can on benches, on trusses of straw, in the assembly hall. There is a buzz of excitement as the highest exponents of learning—the university authorities—take their places on a raised platform. The candidate rises and announces, in measured tones, the proposition for discussion. He is sure to be well drilled in intellectual fence, for none but a master would dare to present himself before the elite of the intellectual world and such a keen-witted audience. The eyes of the students are upon the candidates, and though ready to catch him tripping and to ridicule him, are readier to applaud as he pierces a sophism and meets an objection in workmanlike fashion. Such, in a few words, is a description of the life of the university men of long ago.

Italian Makes a Bad Convert

So far Mr. Tipple. Now here is what Miss Amy Bernardy, commissioned by the Italian government to study the needs of Italian women and children in the United States, had to say recently regarding the proselyting attempted by various Protestant churches among the immigrants. "The Italian people," said Miss Bernardy, "are either Roman Catholics or freethinkers. They are by tradition Catholics, especially the women, and they come to this country strong in faith. They land here, and instead of civic societies extending the hand of welcome and undertaking to teach them to be good Americans, it is missionary bands belonging to Protestant faiths who meet them and take them under their wing. To unsettle the faith of the Italian immigrant is to unsettle his conscience. He loses his poise when he undertakes to embrace a new faith, and he makes a bad convert." The Methodist church in Rome might well take heed of these words of Miss Bernardy [illegible] Herald.

THE CHURCH OF EARLY BRITAIN

FATHER CANNING OF TORONTO DEALS WITH AN ANONYMOUS WRITER, LETTER FROM REASON

Editor of The Star,—I see it stated that the Roman Catholic Church is the parent Church of all other Christian churches. I suppose this is on the supposition that Augustine introduced Christianity into England. Now, Augustine did not arrive in England until the year 597, when he found a Church already existed in these islands with liturgy and schools of learning and bishops. The British bishops declared to Augustine that they were under a Metropolitan of their own the Bishop of Caerleon, and that they knew nothing of the Bishop of Rome. A proof that Christianity existed in these islands before the landing of Augustine is the fact that St. Alban was martyred during the reign of the Roman Emperor Diocletian A. D. 303. As a matter of fact, it was St. Paul who introduced Christianity into Great Britain after his imprisonment in Rome. Sildas, the earliest British historian, A. D. 530, says that Christianity was introduced into the British Isles five years after the Crucifixion, between the years 42 and 61. The Roman Catholic Cardinal Baronius states that the British Church was founded ten years before the Roman Church A. D. 35. Another proof that the Church of England existed before the arrival of Augustine is the fact that at the Council of Arles, in A. D. 314, British bishops were present, at which time there were three Metropolitans in Britain—York, London, and Caerleon in Monmouthshire; and at the Council of Sardica, A. D. 347; and we know there were seven British bishops and a British archbishop when Augustine landed in Kent in the year 597. No trace can be found of the Bishop of Rome having exercised ecclesiastical authority in England for the first six hundred years after Christ. There is every reason for believing that the English Church is older than the Roman Church. Such was the opinion of Christopher Wordsworth, late Bishop of Lincoln, one of the greatest authorities of the age.

REASON.

FATHER CANNING'S REPLY

In last Saturday's issue of your paper a correspondent signing himself "Reason" wastes much space in proving what everybody admits, namely, that there was a church in England before the coming of St. Augustine in the year 597. I say he wastes space, because there is no question about the existence of a Church in England before St. Augustine's time; but the question is as to whether that Church was Protestant as "Reason" would have us believe. Now, had he confined himself to unauthentic proofs and unsupported traditions like that of the introduction of Christianity into England by St. Paul, he might have been allowed to pass unnoticed. But when he endeavors to prove from the fact of this British Church sending representatives to the Council of Arles in the year 314, A. D., that therefore this Church was not in communion with the See of Rome, his position is pitiable indeed.

ENACTMENTS OF ARLES

Does he know anything of the enactments of the Council of Arles? Evidently not, otherwise it would have been the last council in the world which he would cite in favor of his theory; for it was from this council that these British bishops wrote to the then-reigning Pope Sylvester, saluting him, and commending him for remaining in the Holy City, "Where the Apostles sit in judgment." This letter which is still extant, is very damaging to "Reason's thesis, for the Pope appears in it, not only as the first Bishop of the west, but as the head and superior of the whole western Episcopate. Add to this that in the fifth century, when the Roman secular authorities had already quitted Britain, the Palagian heresy, the author of which was a British monk, gave trouble among the British and St. Germanus of Auxerre, designated by Pope Celestine, came to Britain and brought the clergy back to Orthodoxy in two successful missions (A. D., 427-429). And again that Palladus, a British or Roman deacon, was ordained Bishop by Pope Celestine and sent by him to govern the converted Scotts. In the face of these facts nothing could be more absurd than to claim a special independence on the part of this British Church with regard to the Roman See. On the contrary, they furnish very clear proof as to the relations between the British Church and the Apostolic See. To put it mildly they seem to have been quite "Popish" even in those early days.

Nor are these facts the only proof of the union which existed between the two Churches: When St. Augustine, fresh from the city of Rome, assembled these British Bishops in council, he had no fault to find with their faith for it was the same as Pope Gregory's. The difficulty was about minor details, such as the date of Easter, etc. There was no dispute about the Real Presence in the Holy Communion, about honoring the Blessed Virgin and the saints, about Papal Supremacy, etc., upon all of which St. Augustine held the same views as Catholics now hold. In fact, they were so Catholic and so orthodox that he asked their assistance in converting the Saxons. Evidently these Bishops had no quarrel with St. Augustine on these or any other articles of faith, otherwise such things would have been discussed instead of the minor affairs of discipline. Again, according to the venerable Bede, who is the only authority of this period, the very advisers of these British Bishops who came to interview St. Augustine were monks, chosen from twenty-one hundred of their brethren who lived in the monastery of Bangor, monks who don't faint, dear "Reason"—never married, and fasted for days at a time. Then, again, they offered the "idolatrous sacrifice of the Mass," and to this they added the unpardonable sin of having some Masses in honor of the Virgin Mary. Yes, they were on the ground before St. Augustine but though "Reason" may believe almost what he chooses and still remain an Anglican in good standing, yet I fear if he imitated these ancient British Churchmen by sending a congratulatory letter to the Pope, or if he advocated the "monkish superstitution" of saying Mass, practising celibacy, and fasting as they did, his brethren would ere long dub him "Romanist" and "Jesuit in disguise."

A CURIOUS PLEA

The efforts of the Baptists to convert Quebec remind one of "the mountains in labor" and of the offspring thereof, "a ridiculous mouse." But at least one result does follow; when the "shekels" of the *unco guid* are needed to rescue the poor benighted French from the thraldom of Rome, we do get, now and then, a rather unsavory rehash of old fables and unblushing misrepresentation. The latest orator in the field that we wot of is Rev. P. J. Stackhouse, B. D., of Campbellton, in the province of New Brunswick. This gentleman is very anxious to rescue the "French people of Canada" from "political, social and religious subjection." And yet, according to the same authority, "The French Canadian has played an important part in the development of our country. He has in his veins the blood of one of the most highly gifted nations in the world—a nation that has left its impress upon the political history of Europe and has been a leader in philosophy, the sciences, art and literature. There is not a phase of our Canadian life that has not been profoundly influenced by our fellow-countrymen, the French Canadian. In our Provincial Legislators and Dominion Parliament his oratorical genius and talent for statesmanship has made him a commanding figure."

This eulogy is just, but it is fatal to the reverend preacher's argument. On what ground is he going up to Quebec to teach and improve a people so gifted? In social life he will find in that province people far superior to himself in courteous manners and chivalrous sentiments. He will find there, too, a people who know how to distinguish politics from religion, but who, nevertheless, realize, as a Christian democracy ought, that moral principles must shape and direct conduct whether public or private. And, then, the same people have been in possession of the deposit of Revelation for hundreds of years and their missionaries have been among the chief glories of the Christian name. How are Mr. Stackhouse and his confreres going to convince them of their errors? First, to what brand of the Baptist verity do they seek to convert the French Canadians? Is it to the Regular (North), Regular (South) Regular (Colored), Six-principle, Seventh Day, Freewill, Original Freewill, General, Separate, United, Baptist Church of Christ, Primitive or the Old Two Seed in the Spirit Predestinarian?

And then, when a particular brand is decided upon, on what ground, Mr. Stackhouse, will you rest its truth? On your private authority? The Quebec people will likely prefer the authority of the Catholic Church. But you will rely upon argument? But your arguments have been weighed by far abler men in the Protestant churches, and they have been found wanting. You ridicule confession; some Protestant ministers extol it. An organ of German Protestantism (Evangelische Kirchen Zeitung) says that Modernism means the "absolute destruction of the Christian religion;" you believe the contrary. Who is right? Professer Earp of Syracuse University, who is a clergyman, and "frequently speaks from an orthodox pulpit," says that "it is unscientific and absurd to imagine that God ever turned stone-mason and chiseled commandments on a rock." Is your opinion more reliable, Mr. Stackhouse? And then, the other day, Rev. Dr. Moxom, Springfield, Mass., said: "The doctrines of eternal punishment, the fall of man, the virgin birth, the resurrection of the body and the reality of miraculous deeds are no longer necessary in the faith." This particular minister is an able man and in good standing; is your opinion worth more than his? There is, again, Rev. Dr. Aked; he is of the Baptist persuasion, and a scholar to boot. Those who still talk about everlasting punishment and the inspiration of the Bible he calls "little men with little minds." No wonder that many Protestants turn to one self-contradictory dogma only, which they call "creedless morality." Protestant ministers have been influenced too much by the atmosphere of pseudo science. They, in too many instances, have gone with the tide, have been swept from their moorings and appear before men no longer as the exponents of supernatural beliefs, but as dabblers in modern scientific theories and social and economic problems with a thin solution of Christianity to preserve some resemblance of Christian teachers.

Then, when hold on dogma becomes thus uncertain, what is the result? Morality suffers. You cannot subtract divine sanction from dogmas of the speculative order, such as the existence of God, the Incarnation, the Divinity of Christ, the Inspiration of the Bible, etc., without at the same time destroying the very basis of the moral law. Chaotic state of belief, then, throws some light on the race suicide that we hear so much about to-day. But where do we find this race suicide which is causing so much alarm and which was the chief cause of the downfall of ancient Greece and Rome. Not many months ago a very interesting article appeared in The Nineteenth Century, entitled "The Extinction of the Upper Classes." Among other things, the writer, Mr. Whetham, says:

"It should be noted that, in respect to the main question now under discussion the Roman Catholics alone among our families of good stock, taught by the principles of their religion, have kept a right sense of social responsibility. Among them alone the birth-rate is maintained, and the figures are very significant, showing clearly that there is no real decrease in fertility in the classes involved in our survey. If present tendencies continue, the future of England, perhaps of the world, lies with those born in Roman Catholic homes."

The French Canadians are doing more than their share to verify the forecast of Mr. Whetham. There is no race suicide among them, and consequently they are rapidly over-running New Brunswick and glorious Ontario, and developing, besides considerable strength in the New England States. Can the same be said of their neighoors, who are so solicitous concerning their spiritual and temporal welfare?

Now, what is the cause of the fecundity of families? Fidelity to Christian traditions; statistics prove that up to the hilt. In fact, Neo-Malthusianism (race suicide) is decimating liberalism. It was to this cause that the Weekblad of Haag, the organ of the liberal-socialists in Holland, attributed the defeat of its party last year. Moreover, the same canker-worm is committing greater ravages everywhere among orthodox Protestants than it is among genuine Catholics. Bebel's organ, the Vorevaerts, boasted some time ago, of the rapid increase of the population of the German Empire, but it noted, too, that the increase is largely due to the Catholics, "among whom the fruitfulness of marriage is 20 per cent. higher than among Protestants." As a matter of fact, it is Protestantism that is inevitably drifting into liberalism, not Catholicism. There is yet hope for even France, for there is a sound nucleus yet in that country which makes no compromise with the enemy. Can the same be said of Protestant countries? When the universities and theological schools are drifting, the ninnies and the ignorant will not long stem the tide.—Antigonish Casket.

ILLUMINATING THE DARK AGES

The story of Charlemagne in the Cosmopolitan is developing in such a way that it may be commented on with a proper understanding. It is interesting, of course, but it is even more amusing. The last place one would expect to find a serious study of the life of the old emperor of the Franks is in a modern popular magazine. Still popular magazines want sensations. The editor and the writer doubtless feel that they are springing one of the greatest possible sensations on the American public by showing them how much a great ruler of the so-called Dark Ages did for education, art, culture, enlightenment and the uplift of his people. They have discovered the Dark Ages. The subject is as interesting as the North Pole.

For some time our editors have realized that the American public is tired of muck-raking, tired of having only the seamy side of humanity served up to them. Now in the swing back of the balance we are to have humanity at its best. The writer's previous contributions were in very different vein. Mr. Charles Edward Russell has been writing up-to-the-minute articles about recent unfortunate social conditions and evils that humanitarianism was to obliterate. It is significant, then, to have him go back to find some good things to say of the dear old Dark Ages. Mr. Russell has fittingly but rather startlingly called his articles "The Story of Charlemagne, Champion of the Church, Patron of Learning." We welcome heartily this contribution to history. It will help our people to put away the foolish notion of the ignorance and lack of social uplift even in the Dark Ages and make them understand how much was accomplished in civilizing the hordes and barbarians who had overrun Europe and destroyed the old Greek and Latin civilizations. We hope sincerely that Mr. Russell will be tempted to go back one period further in the history of modern civilization and tell the American public the magnificent story there is in the work of the Irish Monks who, before Charlemagne did so much to civilize, to educate, and to raise even to a high culture the barbarians in the mainland. It was to them that Charlemagne turned when he wanted help in his great undertaking for the uplift and education for his people. The work that they have accomplished in his empire exceeded that of all others; indeed, even the others, English and Germans, were disciples of the Irish schools. All that is needed to turn the so-called Dark Ages into ages of light and uplift in history is to know enough about them; to know how complex and unfortunate was the situation and yet how much was accomplished in a few short centuries for these barbarous peoples, so that when the thirteenth century came there came with it the foundation of all the arts, the architecture, the education, the literature and the liberties of modern Europe.—America.

We walk through life fearing this and fearing that; praying to be guarded from this danger and delivered from that peril, and making ourselves uncomfortable and unfit and those around us unhappy. Day after day we meet and pass the causes of these fears. To-day it is something we have been dreading for a week. To-morrow it will be something we have been dreading for months. And the remarkable part of it all is this—that nearly always our fears are proved baseless!

HOME IN THE HEART

Oh! ask not a home in the mansions of pride,
Where marble shines out in the pillars and walls;
Though the roof be of gold it is brilliantly cold,
And joy may not be found in its torch-lighted halls.
But seek for a bosom, all honest and true,
Where love once awakened will never depart;
Turn, turn to that breast like a dove to its nest,
And you'll find there's no home like the home in the heart.

Oh! link but one spirit that's warmly sincere,
That will heighten your pleasure and solace your care;
Find a soul you may trust as the kind and the just,
And be sure the wide world holds no treasure so rare.
Then the frowns of misfortune may shadow our lot,
The cheek-searing teardrops of sorrow may start,
But a star never dim sheds a halo for him
Who can turn for repose to a home in the heart.

—ELIZA COOK

CATHOLIC NOTES

His Grace, Archbishop Langevin, recently celebrated his fifteenth anniversary as Archbishop of St. Boniface.

The pioneer priest of North Texas, Right Rev. Joseph Martiniere, vicar general of the diocese of Dallas since its foundation, died at Dallas on April 3. He had recently been made protonotary apostolic and a Domestic prelate. On several occasions in the early days he narrowly escaped from Indians.

March 4 was the thirty-second anniversary of the restoration of the hierarchy of Scotland. This restoration was one of the first great acts of the reign of Pope Leo XIII. The remarkable growth of the Church in the land of John Knox within the last thirty-two years is one of the most striking facts in modern religious history.

Rev. J. J. Carroll, who has been named as successor to the late Bishop Doyle, of Lismore, New South Wales, is a native of Kilkenny, Ireland, where he was born on Christmas day, 1865, and belongs to that stock that gave America its first Bishop in 1789, as Daniel Carroll, father of Dr. John Carroll, first Bishop of Baltimore, was born in the same part of Ireland.

A dispatch from London, England, says that the first national Catholic Congress will be held at Leeds from July 29 to Aug. 2, and will be attended by the Archbishop of Westminster, many of the members of the hierarchy and the Lord Mayor of London. The Lord Mayor of Leeds will entertain the archbishops and bishops and Lord Mayor of London to luncheon on their arrival, and will afterwards afford the congress a civic reception.

Very Rev. Canon Murphy, P. P., Arranquay, Dublin, Ireland, died on March 19. The deceased priest was born in County Cork. He made his studies for the priesthood in the Irish Catholic university and the Irish College, Rome, which was then under the guidance of Dr. Moran, now Cardinal Archbishop of Sydney. During the early years of his priesthood he was curate of Kingstown under the late Cardinal McCabe. In 1909 he was made a canon of the archdiocese.

At Florence, in the Palazzo Vecchio, some workmen have made an interesting find. It was a secret repository in which were discovered about two hundred manuscripts dating from 1385 to 1459. The writings have reference to the diplomatic relations then existing between the Venetian republic and Germany and the neighboring Italian states. Several of the documents bear the seal of Cardinal Ippolito Medici. The manuscripts have been classified, and it is proposed to translate and then publish it.

Most Rev. D. Boylan, Bishop of Kilmore, died somewhat unexpectedly a week ago at his residence in Cavan. The announcement of his demise came as a surprise to his people, although it was known that he had been ailing for some time past. It caused the deepest sorrow amongst the members of all classes in the diocese over which he ruled. As a most active and hard-working member of the Redemptorist Congregation, Dr. Boylan became widely known and will long be remembered in England and Ireland. He ministered to Clapham, Limerick, Belfast, Dundalk, and other places at home, and likewise in the Philippine Islands. He won golden opinions wherever he labored.

Rev. William A. Stanton, S. J., whose return to civilization after years of privation and hardship among the Mala tribe in the jungle of the Honduranean mission was announced recently, died in St. Louis, Mo., on March 11. By all who knew him Father Stanton was loved for his unfailing gentleness and generosity, and admired for his giant courage and devotion. Father Stanton was born in St. Louis in 1870, and, after his classical studies in the St. Louis University, entered the Society of Jesus in 1887. On the completion of his course in philosophy and science, in 1894, he fulfilled the duties of a professor in Detroit College for a brief interval before assuming a similar task in St. John's College, Belize, British Honduras. He returned to St. Louis in 1899 and entered upon the study of theology, but before the end of his course was sent to the Philippines, where, in 1902, he was the first American priest ordained in those islands.