An Epitaph.

Within a country churchyard small, Where faded rose leaves gently fall, There lies a low and narrow mound, Which children softly gather round, And strangers trace the well-worn path To read this sweetest epitaph:

As pilgrims in a strange and unknown way pause at some holy shrine to kneed and pray So here I how, this prayer upon my lip: "Grant me this soal of Christ's discipleship. That for some soul the way was made less d And easier to be good when I was here."

O brother mine, with all thy wealth and power Which after all but answer one brief hour. Twere better that thou rest without a name. Thy deeds unknown to all but household fame, If lor a child shall whisper o'er thy bier.

"Twas easier to be good when he was here!" Lena Griswold Browne in Philadelphia Catholi Standard and Times.

THE ANGLICAN CHURCH AND CARDINAL NEWMAN.

From The Lamp (Anglo-Catholic.)

In July was celebrated the seven ty-fifth anniversary of the Oxford Move-ment, for it was on the Sixth Sunday after Trinity, July 14, 1833, that John Klebe preached in St. Mary's, Oxford, the Assize sermon on the "National Apostasy," which day Newman said he Apostasy, which day Newman said he "ever considered and kept as the start of the Religious Movement of 1833," It was in September of the same year that Newman published the first of the Tracts for the Times."

That John Henry Newman more than any other one man was the imperson ation and embodiment of the Catholic Revival in the Anglican Church few wil When the enterprise of Reunion deny. When the enterprise of Reumon shall be an accomplished fact we believe its brief epitome will be found in the religious experience of that one person-ality, whose first religious awakening came from the evangelical teachings which had originated with the Wesley in the eighteenth century, who grew in knowledge and spiritual stature until he had outgrown the limitations of the Carolina divines and submitting himself to the authority of the Vicar of Christ received in his good old age the exalted dignity of a prince and cardinal of the Holy Roman Church.

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Educated and drilled by the Royal Supremacy for three hundred years in horror and detestation of Rome as the Scarlet Woman and of the Pope as an 1-Christ English Churchmen had very pronounced prejudices. And that which aroused opposition to the Ox-ford Movement from the start was the suspicion that it was a revival of Popery, and as the Tractarians gained more and more a following among the clergy and people the chief rulers were heard again as of old to say: "If we let them thus alone all men will accept their teachings and the Romans shall come "If we let them and take away both our place and

At the outset no man feared this less erected the Anglican Church into a Via Media between Rome and Geneva, he was infatuated with the ideal of his own was infatuated with the ideal of his own creation, and a sincere apologist for the "Catholic but not Papal" theory of national Churches. A Roman Catholic writer, J. B. Milburn, in his brochure on "The Oxford Movement," says: "Rome in his eyes was great, but great with the greatness of anti-Christ—in England an intruder and disturber; and objectionable by her claim to infallibility, which overrode the consent of the Fathers, and was at variance with the conditions of the human reception of conditions of the human reception of knowledge.

THE ROMAN QUESTION.
Yet as early as 1836, D. Arnold of Rugby prophesied: "The Movement will not take the form which Newman wishes, but its far more hatural and consistent form of pure Popery." Cer-tainly in Newman's own case Dr. Arnold was right. In Tract 71 he wrote "The controversy with Rome has over taken us like a summer cloud." The first staggering blow which the giant of Oxford sustained in this controversy was dealt by the very authority he had confidently invoked, the voice of Antiquity. In 1839 he took up the study of the Monophysite heresy, which denied the human nature of our Lord, and leaned on the imperial arm for century he believed he saw reflected the of the Establishment. "Church of the Via Media was in the position of the Oriental communion; Rome was where see is now" (Apologia, A second and heavier blow was reading of Cardinal Wiseman's cle on the Donatist schism in the Review. The words of St. Augustine in refutation of the Donatists curus judicat orbis terrarum" (unerring is the juagment wide Church) sounded for Newman the wide Church) sounded for Newman the death knell of his appeal to Antiquity das against the Church of Rome. "Here, as against the Church of Rome. "Here, then," he wrote, "was Antiquity deciding against itself. * * * The Ciding against itself. * * * The Wadia was absolutely erring is the judgment of the world-wide Church) sounded for Newman the pulverized by those great words of the

ncient Father." (Apologia, p. 117.) Yet, even so, he loved the Church of England passionately, and had no wish to abandon her in submission to Rome. In relation to the present Church Unity movement it is worth while asking: Would Newman have left the Church of England had she listened to him, as a teacher sent from God, and accepting his convictions concerning the Papacy resolutely to work to undo the Reformation settlement and recover communion with the Apostolic See? There is much reason for thinking he never

would. Shortly after the publication of Tract 90, "when he had been posted on the buttery hatch of every college, and when he was being denounced as a traitor, who laid his train and had been detected in the very get of fiving its control of the act of firing it against the time-honored Establishment" he wrote to a correspond-ent, "whatever be the influence of the Tracts, great or small, they may become as powerful for Rome, if our Church refuses them, as they would be for the Church if she accept them. * * * If this state of things goes on, I mournfully prophesy not one or two, but many secessions to the Church of Rome (Apologia, p. 140). Again two years later he wrote: "There were no con-

later he wrote: "There were no converts to Rome till after the condemnation of Tract 90." THE JERUSALEM BISHOPRIC. Along with the scoff and the denunciation rained upon him after the appearance of the last of the Tracts, that cut him yet more deeply to the heart was the passing by both Houses of Parliament of a bill confirming a com-pact with Lutheran Prussia for the establishment of a Protestant Bishopric of Jerusalem. An act which scandal-ized Newman and his Tractarian colleagues much as the Amendment to Canon 19 is grieving the hearts of Catholies in the Episcopal Church at this very hour. In 1842 Newman went into retreat at Littlemore, to use his own words, "as wounded brutes creep into some hole to die." This was followed some hole to die." This was followed in 1843 by his resignation of the living of St. Mary's, Oxford, and his retire-ment into law communion, but not until October 8, 1845, after two years more of travail and agony and prayer did his submission to Rome take place.

One of the most touching things in literature is his valedictory to the Church of England contained in a ser-mon he preached at Littlemore on the Parting of Friends." It reminds one, if we may reverently so speak, of our Lord's lamentation over Jerusalem. He says: "O my Mother, whence is this to thee that thou hast good things poured upon thee, and canst not keep them, and bearest children, yet darest not own them? Why hast thou not the skill to use their services, nor the heart to re-joice in their love? How is it that whatever is generous in purpose, and tender or deep in devotion, thy flower and thy promise falls from thy bosom, and finds no home within thine arms? Who hath put this note upon thee

* * * to be strange to thine own flesh, and thine eye cruel towards thy little one? Thine own offspring, the fruit of thy womb, who love thee and would toil for thee, thou dost gaze upon as though a portent, or thou dost loathe as an offence; at best thou dost but endure, as if they had no claim on thy patience and vigilance, to be rid of them as easily as thou mayest. Thou makest them stand all the day idle, as the very condition of thy bearing with them, or thou biddest them begone where the will be more welcome, or thou sellest them for naught to the stranger that passes by. And what wilt thou do in the end thereof?"

These words of Newman are indeed a vivid revelation of his own state of mind, but are they an exact statement of the treatment meted out to him and his fel-low Tractarians by the Church of England? After their long and devoted lives in her service is it conceivable that Keble, Pusey, Neale, Liddon, Church or Carter would have delivered on their death beds any such valedictory to their condensation. against anything and everything Roman, which he had openly set at defiance, yet Newman was not asked to surrender his living at St. Mary's, Oxford, he retired into lay communion by his own initiative; Pusey was suspended for two years, but Newman was not suspended.

THE FATE OF TRACT NINETY. Nor is it true that the Anglican Church ever actually condemned Tract 90. The occasion selected for that purpose by the opposition was February 13, 1845, when fifteen hundred people assembled for the contest in the Shelassembled for the contest in the Shei-donian theatre, Oxford. The proceed-ings were opened with the discussion of Mr. W. G. Ward's book, "The Ideal of a Christian Church." Mr. Ward himself Christian Church." Mr. Ward himself speaking in its defence. The book was condemned by a vote of 777 to 386. But when it was proposed to introduce Tract 90 for consideration, Mr. Guillemand, of Trinity College, as Senior Proctor, resorted to an extraordinary exercise of the proctorial veto, quashing the assault by the single sentence, "Nobis procura-toribus non placet." For this he and his colleague, the late Dean Church, were thanked in an address composed by Mr. Gladstone. The very storm of Protestant protest it provoked has given Tract 90 a name and a fame greater than all its eighty-nine predecessors and the principle of interpretation is elaborated in regard to the Thirty-nine Articles of Religion so far prevailed in the event over all opposition that it is perhaps more generally accepted among Anglicans to-day than any other inter-

pretation.
"THE SINKING VESSELA"

After telling of Newman's reception "into the communion of the undying Church," to use his own phrase, Mr. Milburn says: "The end was indeed come. The trusted captain, who so long as he thought there was a chance of saving the ship held back his men, was now among the first to abandon the sinking vessel. The cry was now, 'Sauve qui peut.' If these words fairly represent Newman's thought at the time the subsequent history of the Anglican Church goes very far to prove that he was wrong in his anticipations, and it seems

about the Anglican Church at the pres-ent hour. The departure of Newman was indeed as Keble called it, "a thunment to collapse or the Anglican ship to sink. On the contrary, the Catholic Revival in the Church of England be-came one of the most notable religious events of the last half of the nineteenth events of the last half of the nineteenth century and the extension and expansion of the Anglican Communion into an almost world-wide institution numbering many millions of adherents, has been the concomitant of Anglo-Catholic progress. In fact no one of the almost innumerable the concomitant of Anglo-Catholic progress. In fact no one of the almost innumerable the concomitant of Anglo-Catholic progress. throw, and what seemed most destruc-tive at the time has in the course of a teachings, no matter how mysterious forces in the early days of the movement, but it has proven as futile to stop the progress of Anglican belief in baptismal regeneration as a child's embankment of sand to resist the rising sea. Even the creation of the Jerusalem Bishopric, bad as it appeared at the time, is a so who believe that the Church hopric, bad as it appeared at the time, seems to have been converted into good, and under the pacific administration of Bishop Blyth, it has tended to draw the movement is bringing about the condi-Eastern and Anglican Churches closer tion of affairs on this earth which Christ to-gether.
"THE END THEREOF."

" And what wilt thou do in the end And what wilt thou do in the end thereof?" This question of Newman's many anxious souls in the Anglican Church are asking now. What will the Anglican Church do with the Catholic thereof? This question of Newman's many anxious souls in the Anglican Church are asking now. What will the Anglican Church do with the Catholic Movement in the end thereof? We started out by saying that Newman himself was the impersonation and epitome of that movement and the end thereof by the flat of our Lord Jesus (Christ is union with His Vicar, the thereof by the flat of our Lord Jesus Christ is union with His Vicar, the occupant of St. Peter's Chair. There is a national and an ecclesiastical con-science, as well as that of the individual, and by the dictates of conscience, nations and Churches, as well as individuals, are judged, but the conscience of a nation or a Church, is slower and much more tedious in arriving at conclusions than is the case with individuals. Nations and churches live on through the course of many generations, the span of the individual is three score and ten. What Newman grasped by quick intuition and the prophetic vision in the course of a few years the Anglican Church, as a complex organism hampered by civil and religious tradition, foreign and hostile to Catholic truth, has slowly, laboriously and painfully, "here a little and there a little," absorbed and appropriated through the course of a man's allotted span and still the process of Catholic assimilation on the part of the Anglican body goes on. The first decade of the twentieth century is signalized by a new and distinct advance. Following along the road that Newman in his mental progress travelled, the Anglican con-science is now awakening to the question of corporate submission to the Holy See "and what will she do in the end there-of?" As in all else the Anglican Church, while seeming to reject, has yet in the event more and more accepted the teaching of John Henry Newman, will she not in the end, like him, find her

THE "CATHOLIC SOCIALIST" A

Apostolic See?

This paper and the Catholic press generally is trying to point out the in-consistency of the man who claims to be socialist and a Catholic at the same time. It has explained this inconsistency. It has proved it time and again by good Catholic logic as well as by quotations from socialist literature. It has shown that to be a socialist one must be an enemy of the Church. Still there are Catholics who think that "socialism has nothing to do with religion," that it is "only an economic question." If it is only an economic question, why do socialists and the sotime. It has explained this inconuestion, why do socialists and the socialist press keep crying that "religion has failed to do the work it started to do?" Why do they keep saying that "the Church has always been opposed to progress," and that "man will pro-gress in spite of the Church?" Why gress in spite of the Church? Why did Eugene V. Debs shortly after his latest nomination for president of the United States, in a speech declare that ", kings, emperors and priests" are tyrants, and put them all in the category of those "who live in luxury and ease" while millions are crying for bread? What does Mr. Debs mean when he says the socialistic state will deprive them of the "power" they now possess and make them "and their possess and make them "and their capitalist friends" go to work?

Do you know, dear "socialist-Catholic" what the real socialists the

what the real socialists, the socialists whose delegates met in conven-tion in Chicago last month, would do if they got into power? Can you not see that they would take the "power" they speak about away from the priest-hood that now governers the spiritual welfare of the faithful? They would call the clergy parasites and make them give up their spiritual duties in order to be "useful" in the production of to be "useful" in the production of wealth for all the people. Under socialism "every man must work," and according to Mr. Debs and all the other red hot socialists, the clergy are not workers, for they are living "in luxury "the present system So that under the system of socialism the spiritual world would have to look after itself. The

to us that certain of our brethren, both Roman and Anglican, are equally wrong, who are saying the same thing about the Anglican Church at the present hour. The departure of Newman was indeed as Kesla called it. was indeed as Keble called it, "a thun-der-bolt," and as Lord Beaconsfield said years afterward, it was "a blow from which the Church of England was still with all other property, and that all reeling." But divine Providence did not permit either the Tractarian Move-ment to collarse or the Anglican ship men alike?

weapons forged against the Oxford of the Church and know that it was Movement has prevailed for its overtive at the time has in the course of a few years been left by the roadside as a piece of broken artillery. The Gorham Judgement, for instance, fell as a staggering blow upon the Tractarian belief in a God at all, some of them ists also who believe that the Church has been teaching falsehood all through meant should come, and that when socialism gets into power earth will be a paradise—no poverty, no crime, no struggles for a livelihood, no profits, no

miracles of raising the dead to life, giv-ing sight to the blind, making the deaf hear and the lame walk, He says, "And the poor have the gospel preached to them." What was that gospel preached to the poor? Was it the gospel of class-hatred, envy and discontent? No. It is the gospel that it being marked. is the gospel that is being preached from every Catholic pulpit throughout the universe. Socialism was cradled in the rejection of this gospel to the poor and is a blasphemy through through.—Buffalo Union and Times.

WHO ARE INTOLERANT?

FAIRLY DIRECT AND CONCLUSIVE ANSWER GIVEN BY A NON-CATHOLIC

In a recent number of the Ladies Home Journal the editor treats frankly a question which is frequently the subect of newspaper men's talk (among themselves,) but of which they never write. It is one of a number of subjects which the profession has labelled "load-ed," and which are not to be touched (for publication) with a forty-foot pole not to speak of pen or pencil. That is true of the editorial profession in genrest and refuge in the communion of the

view takes on a curious study of human Baptiste Biot. Even Renan publish, for axample, a pictorial article describing the life of Pope Pius X. at the Vatican. Immediately there issues a stream of letters from readers of all shades of Protestant beliefs protesting against what they call our endorsement of Roman Catholicism. 'Yours is a Pro-testant magazine (mind you, we have never said that it was!), says the writer, 'and you have no right to enter our homes and advocate a religion in which we do not believe.' But suppose we turn the matter around, and how about the scores of articles voicing Protestant beliefs entering the homes of our Roman Catholic subscribers? Yet it is a signifleant fact that never a word of protest comes to us from the thousands of our Roman Catholic readers with reever published voicing Protestant be liefs!"

And such, it may be safely asserted, has been the experience of every magazine and newspaper editor in the country. Take, as an example Philadelphia's daily papers for the past month, with their columns upon columns of reports of "Union Evangelistic services. Catholic readers have no been protesting to the editors. It "voicing of Protestant beliefs that moves them to action in that line, but the misrepresentation of Catholic

But if they have not been writing, they have been doing some hard thinking, those Catholic readers, and with good reason. They know that simul-taneously with the widely advertised "evangelistic services" there has been proceeding within many of their own churches a special work of conversion, which has taken thousands of worn toilers from their beds at dawn for Mass and instruction, and assembled the again in the evening for a sermon and more prayers. They know that this is the "King's business" in earnest: that it involves labor and fatigue on the part of priests and people; that it is vastly more effective, more beneficial

ious activity possibly could be, and they know that it is ignored by the papers whose pages are bursting under the pressure of matter setting forth to the last detail the incidents of a campaign conducted by sectarians.

What if the conditions were re-

What if our daily papers devoted three, four or five columns every morning for a month to reports of the exerises, sermons and results of missions in Catholic churches?

THE UNHEEDED ANSWER. To the constantly reiterated taun hat science and religion must be eterally at odds with each other, the venerable octogenarian, Mgr. Baunard, who has been all through the fight, asked he Faculty of Lille the other day how that could possibly be if the greatest princes of science, "the royal dynasty f our masters," as he called were all of them most ardent Christans and devoted Catholics." Thus o-day, the world is ablaze with electrilights. Who deserves the credit of it all? Why, Volta, with his thermo-electric pile; Volta, the Italian who became a Frenchman, and whom Napoleon made a count, and a senator, and a nember of the Institute, and what not else beside. What kind of a man was he? It is enough to look at Magaud's picture of him in Marseilles. He is seen standing with his electric apparatus on one side and his Bible on the Near him is his friend Silvice Pellico, whom he had converted. thine old age, O Volta," said Pellico, "the hand of Providence placed in thy pathway a young man astray. O thou, said I to the ancient seer, who hast plunged deeper than others in the secrets of the Creator, teach me the road that will lead me to the light." And the old man made answer: "I, too, have doubted, but I have sought. The creat sended of my worth sended. have doubted, but I have sought. The great scandal of my youth was to have beheld the teachers of those days lay hold of science to combat religion. For me, to-day I see only God everywhere." Then there is Ampere. Who does not know what volts and amperes are known nothing of electricity. are, knows nothing of electricity. What kind of a man was he? As everyone knows, he ruled supreme as a physicist, a naturalist, a chemist, an astronomer, a mathematician, a writer, a poet. He was an encyclopaedia, but he was, over and above all, that, a mystic with a tranquil, tender and ardent faith. Listen to the thoughts that pour forth from his heart as he kneels in adoration before his Maker when he affectionately sells. his Maker, whom he affectionately calls his Heavenly Friend: "What, then, his Heavenly Friend: "What, then, are all these sciences, all these reasonings, all these discoveries, all these vast conceptions that the whole world admires? Very little; only the truth of God abides eternally. If thou feedest thyself with it, thou shalt be permanent like it. Labor and study, always in the spirit of prayer. Study the sciences of this world, but keep thine eye fixed on the eternal light. Listen to the learned, but hearken to

them only with one ear; let the other be always ready to receive the words of thy heavenly Friend. Write only with one hand; let the other cling to the vesture of God as a child clings to eral, but the particular editor here quoted is rather partial to topics of the "loaded" variety, and seems the care little whether they "go off" in the handling or not. More interesting, therefore, than surprising is the following comparison of the respective attitudes of the Catholic and Protestant patrons of a magazine under the realms of science in France, were the realms of science in France, were given conditions:

"This expression of both points of undoubtedly Augustin Cauchy and JeanBurtisto Riot. Even Renan wrote of nature when one sits in an editorial Cauchy: "The Academy still possesses chair and watches the effects. We may a great number of believers, as for ina great number of believers, as for instance, M. Augustin Cauchy, whose pro digious discoveries in the invisible world, all of which placed beyond doubt or cavil, by the research of the half cen tury that has elapsed since his death have never ceased to give birth to other discoveries." discoveries." It was Cauchy who, speaking to all the friends of science, said: "I am a Christian; that is to say, I believe in the divinity of Jesus say, I believe it the dayling to session the Christ as did Tycho Brahe, Copernicus, Descarte, Newton, Fermat, Leibnitz, Pascal, Grimaldi, Euler, Guldin, Boscovich, Gerdil and all the great astronomers, all great physicists, all the great geomettricians of past ages. More than that, I am a Catholic, with most of them, and if they ask my reason, I will say that my convictions are not the result of the prejudices of birth, but of profound examination. They will see how deeply are those truths which are more incon testable in my eyes than the square of the hypothenuse, or the theorem of Laurinus." We need not mention Biot who died at eighty-four. At his bed-side was his friend, Father de Ravignan, giving him the last absolution; nor Jean-Baptiste Dumas, who was Perpetual Secretary of the Academy of Science and afterwards Minister, and who as sured the doubters by telling them the passing fever of scientific thought in its birth-throes which threatens sound doctrine, and has nothing to put in its place, will calm down as it has hereto-fore. 'I believe,' said he, 'in the God of Revelation, as I believe in the God of nature and reason. It is the same God.'
All the world knows Pasteur, who, when he entered the Academy, said in reply he Infinite will make itself felt in human thought, temples will be built for its worship, and on the pavements of those temples you will see men kneeling and prostrate, overwhelmed in the thought of the Infinite. 'In the face of the two great problems of the beginning and end of all things,' he afterwards wrote,

revelation; the other, the torture of a soul which expresses itself by an absolute silence or what comes to the same, the avowal of an impossibility to penetrate any further into the abyss. He died in 1895, just as Volta died, and Ampere, and Cauchy, and Biot, and and Ampere, and Cauchy, and Biot, and Dumas, taking part in the prayers for the dying, his hand in the hand of his wife, the crucifix on his lips, his eyes turned to heaven awaiting the beatitude of which he spoke when he said: Happy is the one who has God within him, the Ideal of beauty, and goodness whom he obeys. There-in is the source of all great thoughts and great actions.' These splen-did words are cut into his tomb. There are many others not so resplendent in their glory as those who have been named, but who are the acknowl-edged leaders to-day in the realms of scientific research, whose greatness is a sufficient reply to the reproach that religion is antagonistic to science. M. de Lapparent, who was the successor of the infidel Berthelot, as Perpetual of the infidel Berthelot, as Perpetual Secretary of the Academy, and who has just died, thus writes: 'Let us not fear to say it aloud. The end of the century is good for believers and especially for Catholies. The power which seemed to be about to destroy them has no doubt augmented, but the light which it has caused to shine has light which it has caused to shine has only shown more clearly the extreme difficulty of the problems before us. Science has not turned against faith; those who have suffered are the ones who wanted to use it to further their passion of hate. The application of the processes of science has sufficed to condemn a number of affirmations of our opponents. Our principles alone re-main standing in the wreck, in spite of the world which persists in not perceiving it, but which will find neither truth nor salvation outside of their applica-We alone are on solid ground. The modern dilettantes are dancing in

CATHOLIC NOTES.

Over 500 Italian boys are attending the classes of the Irish Christian Brothers in Rome.

The creation of the new diocese of Toledo, through a division of Cleveland diocese, was officially stated Tuesday morning by the Rt. Rev. Mgr. Felix M. Boff, administrator of the Cleveland diocese.

The new \$16,500 organ installed in the Gesu Church, Milwaukee, is one of the greatest instruments in America. Ton-ally it is surpassed by but one. It is a three-manual organ, with fifty stops. It contains 3,241 pipes and one of its features is a set of chimes. The Jesuits have purchased for St.

John's college, Toledo, Ohio, the property of Westminster Presbyterian church, located diagonally across from the college building. Erected in 1871. the church was closed three years ago owing to diminishing membership. Right Rev. Msgr. Felix M. Boff, Ad-

ministrator of the diocese of Cleveland has declared that the diocese is to be divided and that Toledo will be the new See city. Cleveland diocese is one of the largest in the country, and this division has long been desired.

The Pope announces that the old Lateran palace, the residence of the Papacy from the time of Constantine to the Migration of Avignon, will be built over for the purpose of housing the Rota and Segnatura courts, while the penitentiary tribunal will be housed at the holy office near St. Peter. English Catholics are interested in the engagement of Mr. John Churchill, Mr. Winston Churchill's brother, to a younger daughter of the Earl of Abingdon. This

daughter of the Earl of Abingdon. This will bring the house of Churchill into close connection with the inner circle of the Catholic aristocracy, to which this branch of the Berties belongs. It is understood, according to a correspondent in Rome, that the Pope has drawn up a universal encyclical recommending a more rational interpretation of the principle of love for one's neigh-bor as the only means by which the brotherhood of nations may be contained

and consolidated. In a discussion of "Civies," a paper ead by Miss Elizabeth Sullivan before the Sisters' institute recently held in Santa Monica, Bishop Conaty roundly scored Buster Brown literature and other Sunday supplement reading, which he declared tends to develop irreverence, disrespect for authority and disobedi-

ence to parents. On July 29th Holy Name Cathedral, Chicago, witnessed a notable event in the history of the Catholic Church in the United States. On that day Rev. Paul Peter Rhode, D. D., pastor of St. Michael's Polish Catholic Church, South Chicago, was consecrated auxiliary bishop of the archdiocese of Chi-

In reply to the congratulations offered by Cardinal Rampolla in the name of the Vatican Chapter, received in special audience a few days ago, the Holy Father gave expression to the intense and effectionate veneration he has for the noble Basilica which contains the tomb of the Prince of the Apostles, and expressed his earnest desire that his own remains might one day be laid in that hallowed crypt.

Very Rev. Fr. Constantineau, O. M. I., of Lowell, who is stationed at San Antonio, Texas, and is provincial of the the Infinite.' 'In the face of the two great problems of the beginning and end of all things,' he afterwards wrote, end of all things,' he afterwards wrote, being a delegate to the council which is being a delegate to the council which is vastly more effective, more beneficial there are two states possible; one, being a delegate to the council which is to the community than any other relig- faith in a solution given by a direct to elect a superior general of the order