1763

A Prayer

Dear God, look down upon my heart topoor, tired heart that knows not strength nor light; My sin-dark soul that dumbly cries for My aching brain whose throbbing will

My empty life, all stripped and black and bare,
That once was garnished with all things most fair,

broken dreams, the idols that I I bend before Thee, Master, self-de-

Too well I loved Thy creatures God of They failed me, heeding not my anguished call;
Too close I held my dreams and my deaires, And burnt my heart at ever beck'ning

At last undone, within Thy house And Thou alone can know what now l

Oh, Thou, who on the wretched looked and smiled,
Have pity on Thy blindly erring child. Thou on the cross, in Thy climax of grief, Once turned to bless a death-repentant

Look down to-night upon my agony, Have mercy, Lord! Have mercy upon

-MARGARET R. DAVEY

FRANCE AND THE MISSIONS

THE GREAT DEBT CATHOLICS OWE TO THE FRENCH NATION

There is, perhaps, no country earth that is as much misunderstood as France. Everybody knows that France is governed for some decades of years by a handful of rogues, who blindly carry out the dictates of the Freemasons. Very few, on the contrary, are in a position to pronounce a just view about Catholicism in France, and many believe that, if the government is un-Christian and godless, then the corruption must necessarily have undermined the very foundations of the once greatest nation of the Catholic world.

I have heard with my own ears a Catholic, who ought to know better, make the following statement: "France deserves to be swept away from the map."
If all the critics of unfortunate France don't pronounce such a radical verdict, it is nevertheless true, that the French nation has been the object, not so much of well-deserved pity, as of harsh criticism, during the awful storm of persecution which has been scourging the Catholic Church in France. Ne doubt, the question, why French Catholics send such wretched representatives of the people to the Parliament, is a kind of puzzle for all those who are unacquainted with the problem of French politics, and with the old traditions to which the people and the clergy were used for centuries. Even this puzzle can be explained in a manner not so entire-ly unfavorable to the French Catholics, as the critics are wont to believe. In any case, many a stone would not be thrown at our unfortunate brethren of the following facts were not

If the Catholic life-blood that animated such heroic men as Marquette and Jogues and many others, who have died as heroes on the shores of the Great Lakes of this country, had run dry in the veins of the sons and daugh-ters of Catholic France, the foreign missions in every pagan land would be in a very bad plight.

In spite of the slow, systematic persecution of the French Catholics, in spite of the expulsion of the religious of both from French soil, the missionary spirit has not been crushed in the noble sons and daughters of France, who are laboring to-day with heroism and self-sacrifice in every pagan land under God's sun. Call back from the foreign missions the French missionaries and the French sisters and nuns, and the majority of those missions will be deserted. Now, every Catholic ought to know, that a priest or a sister is, as a in itself a standing proof that faith and religion are still deeply rooted in the families of France, more so than in any other nation of the world.

Catholics in the United States and in some other Catholic countries, have been accustomed from the beginning, to contribute to the support of their churches and their schools and their pastors, whilst in France the govern-ment had provided for the maintenance of these factors of Catholic life. The on of the Church and State, brought about by the French Government a few years ago, has done away, by a stroke of the pen, with all these customs which had become a matter of course for the French Catholics. Tae sudden necessity of breaking with the old traditions and of maintaining directly the priests and churches and schools must have been all the more painful to the Catholics, as it was an unexpected and uncalled for innovation. Yet they did not shrink from this new burden placed upon their shoulders. On the contrary, a new Catholic vitality makes itself felt all over the country, and if some were asleep before, they arise now to vigorous and energetic action, seeing that their enemies bave thrown off their

Many a country that would have been so suddenly called upon to concentrate its resources and its energies to national program every help and support to their missions in foreign lands, or at least that

support would have been reduced to very small proportions. Not so the Catholics of France. In spite of the heavy financial burden that weighs upon Oatholic Frenchmen at home in matters of religion, France contributes to this day the largest sum of money of the whole Catholic world towards the beautiful work called "Propagation of the Fatth," or "the Foreign Missions." For many years past France has contri-buted annually considerably more than all the other Catholic countries together and even now, in spite of their many needs at home, the French Catholics are not far behind the total contribution of

the other nations together.

Last year France headed the world in her contributions to the work of the Propagation of the Faith, with an offering of \$605.157 — 3,025,788 francs. ing of \$605 157 — 3,025,788 francs. In order to tully appreciate the contribution of France in particular, the fact must be borne in mind that, strictly speaking, considering the actual value of French money, the French collection ought to be multiplied by five, for a dollar, contains five francs, and when a Frenchman contributies one franc towards a work of charity, this sacrifice is as a rule, as heavy for him as when an as a rule, as heavy for him as when an American subscription amounts to one dollar.

The above-mentioned generosity of our French Catholic brethren is another unmistakable proof that the Catholic re-ligion is far from being dead in France, for such liberal contributions towards foreign missions can only come from Catholics in whose hearts faith is deeply rooted.

As long as a nation furnishes such a splendid army of laborers to cultivate the roughest spots in God's vineyards, in distant and unhealthy climates, as long as a nation collects within its own long as a nation collects within its own bosom more than enough of money to support and maintain that heroic army, God Almighty cannot and will not forske it in spite of the repeated onslaughts of a handful of wretches who seek its religious ruin. Therefore, away with prejudices and national antipathies! Let us pray for our struggling Catholic friends on the other side of the access, that they will emerge from the ecean, that they will emerge from the beat of battle victorious and a singular wish, to say the least, will never be ful-filled, that "France should be swept

away from the map!"

Let us not forget that the two magnificent works for the extension of God's kingdom on earth, which are now spreading their branches like two majestic trees over all the nations of the Catho-lic world, namely, the 'Propagation of Faith" and "the Holy Childhood," have taken their origin in two noble and saintly souls of France. Therefore,

it is thanks to the initiative of France that the "Propa-gauda" in Rome is now enabled to distribute annually the necessary financial help among the missionaries of all nationalities, who are now sacrificing themselves for the salvation of souls in distant countries; without that help their heroic efforts would never have crowned with such admirable success .- Rev. Charles Wilhelm, C. S.

DIVORCE AND RE-MARRIAGE

Under the above title the Catholic Bulletin lays down the Catholic teaching on this all-important subject, and points out its uncompromising attitude

at all times. It says:
"The whole world is familiar with the
attitune of the Catholic Church towards divorce. From the very beginning she
has been the steadfast and uncompromising defender of the indissolubility of
the marriage bond and the champion of
the rights of the family which can be properly safeguarded only when the husband and father links his life with that of the wife and mother in a union which no power on earth can sever and which can be dissolved only by the

death of either one.

The attitude of the Catholic Church toward divorce is based upon the injunction of her Divine Founder—"What riage contract to the dignity of a sacrament; and in defence of this holy union the Church which He established has never ceased against those who would rob it of its sacred character by making its permanency depend upon the dictates of passion or the designs of serted. Now, every Catholic ought to know, that a priest or a sister is, as a vile, not the offspring of a family, from which faith and religion are banished. The army of French priests and nuns is, in itself a standing proof that faith and the fact that from time to time determined efforts have been made to bring termined efforts have been made to bring about a relaxation of her rigorous teach-ings in this regard such as would permit a severance of the marriage bond and allow one or both of the contracting parties to remarry during the lifetime

of the other.
In other words, persistent efforts have been made by interested parties to pre-vail upon the Church to consent to a divorce or to recognize one granted by a civil tribunal — but in vain. The Church has held steadfastly to her course, and neither threat nor bible nor the prospective apostasy of a whole nation could induce her to grant a di-vorce or recognize as valid the re-marriage of a divorced husband or wife during the lifetime of the other. Once a marriage is validly contracted in accordance with her laws she recognizes no real divorce. For good and sufficient reasons she may, and does at

times, permit a separation of husband and wife; but a real divorce—never. Cases have occurred when one or both the parties to a divorce entered into a subsequent marriage with the approval of the Church ; but in all these cases it was found, after a rigorous investiga-tion into the circumstances, that no real divorces had been granted because

The Catholic Church has laid down marriage laws for the government of her

subjects and those who do not abide by them cannot expect to have her blessing on their married life. Thus, for instance, she declares that no marriage of the Catholic will be regarded as valid and binding unless it takes place in the presence of a priest and two witnesses. If Catholics voluntarily trangress this law by going through the marriage ceremony before a minister of any sect, or any civil officer, they cannot expect that the Church will recognize the validity of their union. From her viewpoint they are not married and if subsequently a legal divorce is obtained the parties occupy the same position as if they had never been married at all. When the marriage of one of those parties takes marriage of one of those parties takes place with the consent of the Church there is no reason to charge her with laxity or with a change of attitude toward divorce and re-marriage; for the divorce which preludes the possibility of a re-marriage of any of the parties to it must be a real divorce, and not a legal married at all.

married at all.

In all these cases (therefore, the Church sanctions the marriage of one who has been divorced, it can be taken for granted that she does so only after convincing herself by a searching examination that there is nothing to prohibit the second ceremony. Catholics amination that there is nothing to pro-hibit the second ceremony. Catholics who understand the second ceremony. Catholics who understand the teaching of the Church will be slow to take scandal in such cases and will withhold judgment until they learn the facts; and intelligent non Catholics who are familiar with the attitude of the Church in regard to divorce may rest assured that her traditional teaching has been safeguarded even in cases where there is apparently a departure from it.

It is necessary for Catholics, therefore, to understand the laws of the Church regarding marriage in order that they may not be tempted to enter into alliance which can never receive her sanction and blessing. Since the present marriage legislation went into effect on Easter Sanday, 1908, no Catholic can validiy marry unless the cere-mony takes place in the presence of a priest and two witnesses. This is in-tended to prevent clandestine marriages and to deter Catholics from taking such an important step without due delibera-tion and full knowledge of the consetion and full knowledge of the conse-

A MODERN INSTANCE

An English Protestant Bishop, Dr. Knox, Bishep of Manchester, has been echoing the Ulster Orange cry of "per-secution of Protestants by Catholics in an Irish Parliament," to which the Catholic Bishop of Salford (Manchester) makes effective reply by a few questions and pertinent facts. Why do Dr. Kuox and his friends in search for arguments the Spasish Inquisition of three centures ago, and fail to notice an exceedingly "modern instance" that stands out before their faces? Why argue from what Spanish politicians did in the sixteenth and seventeenth centuries to what Irish statesmen are likely to do in

the twentieth?

The Bishop had in his mind the remarkable instance and he says to Dr.

Knox that if he wants an object lesson n religious toleration he must go, not to England or the United States so

What are the facts in this modern instance? The Bishop of Salford tells some of them. Nowhere else in the world (except in Ireland) is there such broadminded toleration. So great is the toleration that members of the various cults, including Protestants and Jews cults, including Probestants and Jews, receive State aid both as salaries and for church buildings. Not only are the people of Belgium Catholics—there are said to be only ten thousand Protestants and five thousand Jews in a population approaching eight millions—but for twenty-eight years they have been ruled by a purely and professedly Catholic Ministry, whose members are convinced

by a purely and professedly Catholic Ministry, whose members are convinced and practising Catholics.

These facts are well and widely known—have been repeated over and over—yet the cry of "Catholic intolerance" and "Catholic persecution" is kept up even by persons of education like Dr. even by persons of education lil Kpox. What is the explanation? Their hatred of the Catholic Church blinds them to the known truth.—N. Y. Free-What is the explanation? Their man's Journal.

TRUTH AND FREEDOM OF

CONSCIENCE The idea of authority in matters of religion has been much cried down in modern times as being injurious to liberty of conscience, writes Father Hull, S. J., in a Catholic Truth publicacation. Yet when it is a case of ascertaining facts which some one else knows and which we cannot find out for our selves; it is necessary for us, if we wish to acquire them at all, to take them on the authority of another. Once being convinced that the living voice of the Catholic Church is authorized and guar-anteed by Christ, the only rational course is to accept the authority as a means of ascertaining Christ's teaching. Every non Catholic accepting the statements of the Bible as correct, submits to the authority of those who wrote the

It may be thought, however, that the Church extends her authority beyond the limits of revealed dogma, and so fetters the mind where Christ has left it free. The Church, of her own position, naturally expects the prevailing Catholic lines of thought and feeling outside the strict limits of faith, to be treated with respect, especially in public writing and speaking, and her general policy is to be cautious and slow in taking up novel views, such as tend to shook and alarm the simple-minded, until such views have been and the cautious and state of the same carely likely her widence. But as

books of the Bible.

for freedom of private thought and opinion and taste in all matters outside the strict limits of faith, Catholics enjoy the fullest liberty.

In communicating His teaching to mankind, Christ has made use of the most natural means at His command.

Even the Apostles did not grasp their Master's full doctrine at once. A sound knowledge of the doctrines of the Church is to be found in the Catechism. If we trace back to its source the authority of the Catechism and of the priest who explains it, we shall ultimately come to the Bishop of the diocese, who is reeponsible for the teaching of the Faith within the limits of his own jurisdiction. The Catechism of one of the counting of the Bishops are the successors of the Apostles; they have neither the gift of inspiration nor of universal jurisdiction; yet they are infallible in this sense, that they cannot collectively be guilty of false teaching, and so lead the whole Church astray. As soon as defection is marked in the case of a bishop, he loses his office as a teacher of the Church's doctrine. Separated from the communion of the Church, he ceases to be a member trine. Separated from the communion of the Church, he ceases to be a member

of the teaching Church. It is to the collective body of teachers that the promises of Christ apply. Consequently it is believed that any doctrine unanimously taught by this collective body, as part of the deposit collective body, as part of the deposit of faith, must be infallibly correct; since otherwise the whole Church, clergy and laity (whose belief is simply a reflection of the teaching of the bishops) would be committed to a false doctrine. The unanimous teaching and belief of the Church is, therefore, guaranteed according to the fore, guaranteed according to the Founder's promise. The Pope is the supreme teacher of the whole Church, supreme teacher of the whole Church, as well as the supreme ruler. As ruler he has the power to make disciplinary laws binding on the whole Church, As supreme teacher, he possesses authority to settle disputed points of Patth and Morals.

Thus, when a heresy arises, and the unanimity of the bishops is disputed in respect of traditional doctrine, the need When in of a supreme teacher is seen. respect of decisions as to doctrine, rendered by him as supreme teacher, the Pope is infallible. Unless the Pope were absolutely reliable in such decis-ions, the faith of the Church might be corrupted by error. The Pope is not inspired; he receives no private rev-elations; he does not carry in his mind the whole of Christ's teaching as a miraculous treasure on which to draw at will. He has learned the faith as we learned it. If he wishes to know the two sides of a dispute; he must study it as we must. At no time can he depend or count on new revelation or inspira-tion of a personal kind. Yet when he renders his decision, we believe, that in virtue of Christ's promise that the gates of hell shall not prevail against the Church, he is acting as the Founder

would have acted.

Non-Catholics find a great difficulty in believing that infallibility means more than this. Yet it is seen that, say, a President of the United States does not always act as president; he has no presidential authority for instance, when he expresses his views about a picture, or about music, or about a yacht race. Even when he addresses a deputation of Presbyterians, Jews, or Baptists, or Catholics, the full authority of his office as President, does not attach to his utterances. It is only when signing a bill that this becomes play. As it is with the President, so it is with the Pope. In his private acts the Pope may make a mistake. But if he made an error in committing the whole Church to a point of faith or morals the damage would be irreparmorals the damage would be irreparable; the teaching of Christ's revelation would be adulterated, and the Church would cease to be the guaran teed delegate of Christ.

ABSTINENCE TO HELP OTHERS

"No one is allowed to live for himself. The egotist is unworthy of the spot of earth upon which he stands. We are all bidden be the keepers of our brother. We all have influence, and we should use we all have inhuence, and we should use it for the weal of others. Who, loving God and loving his neighbor, would not strive to save the victim of alcohol? Who, the Christian or the philanthrop-ist, could refrain from holding out the ead to wrest from the flood of sin and misery which alcohol is pouring upon the land some few of the millions who are perishing beneath its noisome waters? There are many methods and plans of rescue: The best, the most potent, is the example of Total Abstin-ence. Words are usually echoless ounds : examples are resistless magnate Let the good men, the men of position the men of social power, be Total Ab stainers and the weak ones will esteen Total Abstinence and be drawn to it. The most hurtful saying in a war agains intemperance is that the pledge of Total Abstinence is the proper thing for the men do not control their appetites. These words said, the pledge is made a badge of weakness, and no one puts it on his breast.

" How oft has the flush of indignation mantled my cheek as I heard men, who made profession of loving virtue and of leading their fellows to virtue, dishonor and degrade by language of this kind the practice of Total Abstinence, which is for so many the sole plank of salva-tion! Oh, for the charity of St. Paul, who exclaimed that he should eat no meat and drink no wine when there is danger of scandalizing a brother ! Oh for the charity of Manning, who declared general policy is to be cautious and slow in taking up novel views, such as tend to shock and alarm the simpleminded, until such views have been firmly established by evidence. But as

The Paris La Croix publishes the following circumstantial account received from Ventimiglia, San Remo:

A German girl — whose name is withheld—was a postulant in the Carmelite Convent of San Remo. During the three months preceding the time contemplated for receiving the garb of the Order, she became deaf. The specialist called in to examine her—by name Dr. Bubone—declared her complaint to be completely incurable, the tympanum of the ear being perforated. The postulant was told she could not be accepted for the convent. Allowed to stay on for a time, she endeavored to obtain a cure by means of earnored to obtain a cure by means of earnest prayer and novenas, but in vain. Accordingly she was sent home with the doctor's testimony to the incurable nature of her disease. One day, how-ever, after receiving Holy Communion, she heard an interior voice saying to her plainly: "Go to the Pope; he will cure you." Hastening back to the convent, she told the prioress what had occurred. She received small encouragement. "You are not content," said the superioress, "with being deaf; you must needs go mad beside!" But so strong y did go mad beside? But so strong y dia the girl insist on the truth of her experience, that it had to be finally arranged for one of the Sisters to accompany her to Rome. The journey occurred on January 9, of the present year. The Holy Father was forwarned of her company and of the details of her case by the ing and of the details of her case by the prioress. On entering the Pope's presence the late postulant threw herself or

am firmly convinced that you can cure me. I want to be a Carmelite, but they won't take me because of my ailment."
Thereupon the Pope rose and bade her make an act of faith and confidence three times. He then took her head be-tween his hands, saying: "My daughter, be it done to thee according to thy faith. Go and become a good and holy Carmelite." The girl rose up, hearing perfect-

The Pope's private secretary, Mgr. Brettan, said afterwards to the Pope,
"Bot, Holy Father, what is this you
have done?" "It is not I," replied the
Pontiff, "but the power of the Keys
that has effected the cure." On her return to San Remo the girl was received by the nuns with much re-joicing. Her clothing was fixed for Feb. 8. For that event the Holy Father

sent her the following letter, which the preacher for the occasion read from the pulpit before the Bishop who was perorming the ceremony:
"Dearly beloved daughter, I send ar amp e blessing to you, to the Mother

Prioress, to the community, and to all who assist at the ceremony of your clothing. In future you are to be called Maria Pia of the Good Shepherd."

CATHOLIC ORPHANS RECEIVED

HOLY FATHER GRANTS AUDI

Rome, July 8—Among these who have been received in andience by the Holy Father during the past few days been the orphans whom Pius Y took under his care after the earthquak that made Calabria and Messina a scene of desolation in 1908. In various convents and orphanages in the cit and province of Rome upwards of three hundred boys and girls are being reared and educated by direction of His Holiness, who, needless to say, continues to take the liveliest interest in everything

Once or twice a year the little ones are conducted to the Vatican to visit him to whom they owe so much from spiritual as well as a material stand point, and who, later on, will give each of them a start in life. Happiness seemed to beam from the Pope's countenance when, on entering the Bestifica-tion Hall on Thursday he was saluted by the smiles and cheers of the three

by the smiles and cheers of the three hundred orphans.

Passing slowly along the lines of healthy looking children, the Sovereign Pontiff gave each his ring to kiss, and addressed a cheery word to everyone of them. Then taking his seat upon the throne, he listened to the address which one of the older girls read to him.

"We all come here with grateful and reverent affection," ran portion of the address, "not only because you consoled us in the hour of distress and gave us bread and homes, but still more be you have led us nearer to the good God, cause you have taught us to know d love Him, and to be obedient to Him. We love you because you have confided us to virtuous teachers who know how to put your intentions regardng us into execution, and who have from the first guided us untiringly to real good, to real virtue, in order that we may become strong and worthy chil-

Well might the children thank Plus X. for his spiritual help. In time to come they will learn that at least one Pro-testant sect made the stricken region a hunting ground for orphans before the last roar of the earthquake had died away; while the Catholic press had to issue repeated warnings against the human sharks who sought to get pos-session of the female orphans.

The reply of the Holy Father evinced deep satisfaction at the appearance of the children and all he had heard of them. He referred to their joyful, healthy looks, and warmly thanked the religious, male and female, who are in charge of the crypage particularly Proreligious, mare and remaie, who are in charge of the orphans, particularly Pro-fessor Giuseppe Fornari, a zealous lay-man to whom Plus X. has confided the general supervision of the children.— Providence Visitor.

LEO XIII. AND ANGLICAN **ORDERS**

Though the "True History of Leo XIII. and Anglican Orders" is not yet completed, the work may be expected from the author's pen within a month. It will not, however, be brought out until October, and then by a well-known Leadon from

known London firm. Owing to the deep import of the book, the writer of this column has thought the writer of this column has thought well of obtaining precise information on the history of the great theological discussion, to which Very Rev. Father David Fleming, O. F. M., consultor to the Sacred Congregation of the Holy Office, is giving the closest attention.

In the opening chapters Father Fleming details the circumstances that Fleming details the circumstances that led up to the re-opening of the then much debated question of the validity ber of prominent Anglicans appealed to Leo XIII. to open the question, though many ecclesiastics of the Catholic Church were utterly adverse to such a course. They felt convinced that there could possibly be only a decision against the orders, just as on a former occasion, and they did not wish to see raised hopes in Anglican hearts that could only be dashed down again when per of prominent Anglicans appealed to could only be dashed down again when the theological and historical search-light should be turned on the question. Further on the author deals with the host of rumors which, before the commission sat to examine into the validity of the orders, began to go about regard-ing Pope Leo's attitude towards the point at issue. These reports were common both in the Catholic and Anglican camp, and were, as Father Fleming knees, and said : " Holy Father, I decisively shows, on the whole devoid of foundation. The Pope acted according to the usual practice of the Church by permitting the question to be re-opened as well as by keeping an open mind until a long and patient investigation on the part of a learned body of ecclesias-tics had proved beyond doubt that the orders conferred in the Anglican Establishment, according to the Ewardine Ordinal of 1552, were far from being the holy orders instituted by Jesus Christ, and also that the Ordinal of 1662 had failed to remedy their invalidity. Then Leo did what he was bound to do. He condemned Auglican orders as being invalid; they were not

of the creation of Christ; they were men's handiwork. He could not do otherwise if all England were to return to Catholicity on the morrow. Fairness and toleration had signalized Leo's action towards the Anglicans. Four members of the commission appointed Pope well knew, not famous for hostility where the validity of the orders were concerned. Even for nom-inating these four Pope Leo was criti-cized, but Father Fleming defends this course of the great Pontiff in vigorous

history of the controversy on Anglican orders from the sixteenth to the

analysis of the Edwardine Ordinal and to an exposition of the theological grounds upon which Leo XIII. based his

Considering the provocation given by which Father Fleming's book is a reply, generosity and extreme courtesy run through the whole from cover to cover. Personal questions are avoided, and evidently a desire to enlighten both Catholics and Anglicans in an honest, broadminded manner as to the sacrament of holy orders filled the mind of the gifted author from start to finish.—Rome Letter Catholic Standard and

PRIEST RISKS LIFE

TO RESCUE TWO WORKMEN IN HOLD OF A STEAMSHIP

A remarkable deed of heroism was performed the other day by Rev. Wil-liam C. Egan, of St. Clement's Church, named. Egan, Harbor, N. Y., when he risked his life to rescue two workmen who had been overpowered by fumes in

the hold of a steamship.

The priest accompanied Battalion
Chief William Brogan, to the vessel in which the men were imprisoned. Father Egan, on learning that the men were probably dying went down into the hold with the firemen, but all were driven back, the priest being earried out unconscious. men were finally rescued only after the deck of the vessel had been chopped away.-Church Progress.

This salvation through Christ alon is the reason of His coming, and this salvation is not to be limited to the saving of men's bodily lives by feeding them, healing their diseases and raising the dead, but is infinitely wider in its application. It is the salvation of their souls by imparting to them a life their souls by imparting to them a life which in its nature and scope, in its principles and effects, is very much higher.—Father Thomas.

CATHOLIC NOTES

The Church of St. Ann, in Jerusalem marks the site of the birthplace of the Blessed Virgin. The White Fathers are in charge of it.

It is announced from Dublin that Richard Croker will send a pasty of 6 Irish pipers with their war pipes to the Panama-Pacific Exposition at San Fran-

A prayer-book for the deaf has been A prayer-book for one dear may been compiled and published by the Xavier Epnpheta society of New York. The small manual of devotion is called 'Ephpheta.' Rev. J. M. McCarthy, S. J., edited the work.

Excavations are being made at the tower of the ancient monastery of St. Peter, in Wearmouth, England, which will, it is hoped, result in solving the mystery of the birth-place of the Venerable Bede.

The Vatican astronomer, Rev. Jos. Hagen, S. J. has published a work on "The Rotation of the Earth." The work is a development of results he obtained with his double pendulum called the isotome ograph.

A \$30,000,000 scheme for the reclama tion of the supposed site of the Biblical Garden of Eden at the delta of the Euphrates and Tigris rivers, was considered recently by the Royal Geogra-phical Society, London.

A leading British newspaper, which has no love for Catholics, has just in-formed its readers that the average annual number of converts to Rome during the past ten years has been somewhere like 6,000 persons.

The colored Catholics of New York will soon have another church for their exclusive use, as Cardinal Farley has decided to place the Church of St. Mark the Evangelist under the care of the Fathers of the Holy Ghost, wao will devote all their attention to the spirit-ual care of the colored people of Har-

Mrs. Gertrude Halle Lanman, widow entered the novitiate of the Sisters of Mercy at Hooksett, N. H. Mrs. Luman is said to have inherited \$1,000,000 from her father. She has been for some time engaged in charitable work and decided to become a nun in order to pursue her

avocation more thoroughly. The discovery of what is believed to be the real "Mount Sinai" of Hoiy Scripture is reported to the Academy of Science by one signing himself Prof. Dr. Al Musilfrom Damascus. Prof Musil pelieves that the extinct volcano Fialal-Bedr, in the Hedja region of northern Arabia, is the Biblical mountain where the Ten Commandments were given to

A handsome gift, says the Indianapolis Catholic, was received Tuesday for the magnificent new St. Vincent Hospital at 26th and Illinois streets which is now almost completed. The Sisters of Charity received a check for \$5,200 from a Methodist lady, Miss Anna Frances Blank, of Indianapolis, to be applied to the hospital building fund.

Xayambi is a mission in the wilds of Africa and is the possessor of a Gothic church, where nearly 800 Christians are packed every Sunday. Fifteen years ago the Holy Name of Jesus was unknown throughout the whole of this part of Nyassaland; to-day there are over

ATHOLIC ORPHANS RECEIVED BY POPE

OLY FATHER GRANTS AUDIENCE TO CHILDREN WHOM HE HAS HAD UNDER HIS CARE

To the history of the Ordinals of 1552 and 1662 the second part of the work is entirely devoted.

The third part is given to a lucid exposition of theology affecting holy orders, commencing with the inspired writings and coming down through the long vista of ages.

In the fourth part the author gives versity at the two hundredth anniver-sary of the foundation of the medical college of Trinity, and also to represent Laval at the convention of all the uni-versities of the British Empire to be held in London.

The daughter of the Earl of Ashburnham has become a nun, having entered the convent of the Sacred Heart at Roehampton. The Lady Mary Cather-ine Charlotte is the only child of Ber-tram, the fifth Earl of Ashburnham. She is twenty years old. Her father, the present Earl, succeeded to the title in 1878, and on his desth it will go to his brother John, unless there be an heir in the direct line. The family seat is Ashburnham Place, Battle, Sussex. Earl of Ashburnham was chairman of the Home Rule Association in 1887.

Fire, which burned out the tower of St. Aloysius' Church, Washington, D.C. badly damaged some of the most valuable paintings in America. That by Bermudi, showing St. Aloysius receiving communion from the hands of Cardinal Borromeo, was damaged by smoke. The ceiling of the church, which was fresyears ago, will have to be repainted. It is estimated that \$20 000 will not cover the damages. St. Aloysius is one of the most historic churches in Washington. It is almost sixty years old. During the war it was used as a hospital. The church was designed by Father Sistini, an Italian Jesuit.

Among the officers who sent in their America when it was ordered to turn the nuns out of their convents, and generally to use force of arms to drive from their country these poor women, who had done so much good, was M. Trochu, whose father was the famous defender of Paris in the year 1870 1871, M. Trochu settled years ago in Alberta, Canada, having had enough of the French gov-ernment and its doings. His pioneer work there has prospered exceedingly, for after a while he managed to surround himself with old comrades-in-arms, and when some years had elapsed they suc-ceeded in founding the flourishing town which now bears his name and which is situated about seventy-five miles north-east of Calgary. French nuns have gone there to teach the children, look after