

# The Catholic Record

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

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LONDON, CANADA, SATURDAY, NOVEMBER 11, 1916

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### ON THEIR WAY

Some writers arraign the Church because she will not compromise with the world. Surely our times are different from all others. In the days when humanity was emerging from the twilight and stood weakly in the highway of progress it needed guidance. But with the light of education round about us and discovery and research our handmaids, we are free to go our way unhampered and unguided. And they certainly go their way. Any fad can arrest their attention. Fakirs of all kinds can get their money. Any creed fashioned over night can demand and receive their humble submission. They will listen, not ungraciously, to men and women spouting platitudes, or unravelling the tangled threads of corrupted minds. At every turn, man denying authority and scorning the assistance of the Church which has given the world all the liberty which it has ever acquired, is merely the prey of whim and caprice.

### THE ONLY LIVING VOICE

They are irritated and betimes led into violent denunciation because the Church has ever the same message. They would love her if she receded just a little from her uncompromising stand; but the Church has no need of their friendship because her strength comes from above. She can neither be cajoled nor frightened. Her mission is to lead men to Heaven. When the powers of earth shake their mailed hands in her face and threaten her with death, she merely answers that they would not have any power against her unless it were given them from above. She knows the past. She sees the graves that are ranged along the centuries, and Peter is always victorious. "Peter is not dead," said St. Ambrose, "since it is against him, according to the divine promise, that the gates of hell have never prevailed." Doubtless Peter is annoying to them. According to their policy he should be dead. They have plied every art to procure his burial, but every generation knows that Peter is enshrined in the veneration and love of millions who pay him homage as the Vicar of Christ and supreme spiritual guide. His is the only living voice in the world today. Clamor and sounds of discord cease when he speaks. The world which knows him not, listens attentively if not reverentially, recognizing that his voice is different from all others, which add to contradiction and chaos. It forgets for the moment its hostility, its aversion to having any master but itself, it sees Peter the motive power of civilization, the centuries of unity, the history which is woven of the love and devotion of Peter to the best interests of humanity. Mayhap it sees also that a generation haunted by phantoms, stumbling along over the sands of doubt and uncertainty, should have a guide for whom eternity's stars are always shining. We are of the opinion that they are thinking that the religion which leaves them free to do just what they please does not quite suffice for immortal beings.

### THE WONDER

The wonder is that fair-minded non-Catholics do not ban and brand those clergymen who are always stirring up prejudice and slander. If they believe in the reality and truth of their denominations they should, we think, resent the methods of those who cast argument to the winds and appeal to the partisan bias of the ignorant. If they believe in fair play or have even an elementary idea of the amenities of civilization they should silence those who poison the wells and defile the reputation of Protestant scholarship. They should not give occasion to reasonable men to think that where the Church is concerned Protestantism sanctions puerile abuse, flagrant misrepresentation and inveterate calumny. We ourselves might make this slander - imagining business less effective if laymen would scotch a lie whenever it raised its head.

### CARDINAL MANNING

We are used to abuse and patient because we know its futility, but for the benefit of those who are without the gates calumny should be challenged and routed.

It seems to us that there is opportunity in this field for our loyal and educated laymen.

Now let us quote an instance of the methods of Cardinal Manning in dealing with Protestants. Intolerant of error, he was full of charity for the erring, especially those whose ignorance may be presumed to be invincible, of whom he thought there was a very large class in England. "I do not," he says, in the "Internal Mission of the Holy Ghost," "charge all those who are not of the unity of the Catholic faith with heresy. The English people are indeed in heresy, but I do not call them heretics—God forbid. They were born into that state of privation. . . . They have grown up believing what has been set before them by parents and by teachers; their state of privation has been caused by the sins of others and by no act of their own. The millions of our people, the children, the unlearned, the simple, the docile, the humble, the wives and mothers and daughters, the great multitude who live lives of prayer and of charity and of mutual kindness, who never had a chance of knowing the truth—to call them heretics would be to wound charity. They have never made a perverse election against the truth, and I heartily believe that millions of them, if the light of the Catholic Church were sufficiently before them, would, as multitudes have done in every age, forsake all things to take up their cross and follow their Master."

### THE MONTH OF THE HOLY SOULS

Other creeds have it:

"Once a person is dead, his fate is fixed, and you can no more alter it than you can alter the seasons. Even to wish to do so is impious and a questioning of the decrees of God."

Catholicism says:  
"Not all persons who die are ready for heaven, nor do they deserve eternal punishment. For them there is the intermediate state of purgatory. Souls in purgatory can help just as we could help them when they were on earth."

The practice of praying for the dead is not only a solace to the living and a comfort for the dead, but it is of divine origin. So great a solace to the living is it, that since the great war has slain its thousands of loved ones, a great cry has been heard coming from all Protestants who feel the deep desire to continue to aid their friends beyond death: "Why may we not pray for our dead?" To this question, at least one minister has answered: "We may."

To the Episcopalian correspondent who put the question to him, Rev. R. J. Campbell, writing from France, after witnessing All Souls' Day in a Catholic Church says:  
"Our dead are not gone far: they have only begun on the other side where they left off here. If they needed us before, they need us now, and we need them. If we can help one another by prayer while on the physical plane, there is no reason, either in logic or the nature of things, why we should not continue to do so even more effectually when the clog of the flesh is gone. Death is only a bend in the road of life."

And of the relief that this practice may be to the dead, Mr. Campbell writes:  
"If, as seems likely enough, the disembodied soul feels somewhat bewildered at first in its new environment, as we are told many do; if it has entered that new sphere through the din and the excitement of battle or fresh from the pain and weakness and delirium of days and weeks in hospital; if it longs for the old fellowships of the earthly home, and feels, as we may be sure it cannot but feel, the impact of grief and sorrow from those who mourn its loss—surely the best thing one could do on this side, both for that soul and ourselves, would be to send through nothing but earnest prayers that it may rest in peace."

Touching on the sanction of the doctrine, Mr. Campbell says:  
"Be it remembered: This, after all, is the faith of the majority of Christendom, the faith that communion continues after the shock of death. It has antiquity; on its side, and though greatly abused in pre-Reformation days, satisfies such a natural instinct and is such a solace to the bereaved, that it is a pity Protestants everywhere should not be encouraged to return to it forthwith."

Of the antiquity of praying for the dead there is no doubt. It is much more ancient than Christianity itself. Scripture, narrating of a time about two hundred years before Christ, tells of a great victory won by Judas Maccabeus. In the battle many of the general's people had been slain, so "Judas, making a gathering, sent 12,000 drachms of silver to Jerusalem for a sacrifice to be offered for the sins of the dead." And again: "It is, therefore, a holy and a wholesome thought to pray for the dead that they may be loosed from their sins" (2 Macc. xii, 46). And since Christ, when He came upon earth did not condemn this practice, the Church has believed that He, too, held it to be a holy and a wholesome thought. Therefore, she not only urges prayer for the dead, but has set aside the month of November as the Holy Souls are to be particularly remembered.—New World.

### SWEDEN

Little is known of the early religious history of the Scandinavians. Their first contact with Christianity was due to the expeditions of the Vikings. In this way they learned to appreciate the Christian civilization of their southern neighbors and were in a mood to receive the gospel when St. Ansgar, the Apostle of the North, communicated to them the message of Christ. At the request of Swedish nobles, in 630 St. Ansgar was commissioned by Louis the Pious to go to Sweden; and for over a year he preached the gospel to the people of that country. Having planted the seed of Christianity, he returned to Denmark. Twenty-three years later, having become an archbishop, he returned to Sweden and by his gentleness and shrewdness won many souls. The work was interrupted by internal dissensions, and it was not completed until the eleventh century. German and English missionaries preached the gospel with good results. The work of conversion was slow and Christianity was not formally established until the middle of the twelfth century, when the first National Synod was held in 1162 under the presidency of Bishop Nicholas of Alnabo.

The patron of Sweden is St. Bridget. She was the daughter of one of the noblest and wealthiest men in Sweden. She married at the age of thirteen and was the mother of eight children, among them St. Catherine of Sweden. On the death of her husband, St. Bridget devoted herself to religious work. She founded a religious order, made many pilgrimages, and was instrumental in urging the Pope to remove the See from Avignon back to Rome. She spent the last years of her life in the Eternal City where she died July 23, 1373. She was canonized eighteen years after her death and her remains were removed to her native country.

St. Bridget was announced the patron of Sweden by Leo XIII, in 1891.—Extension Magazine.

### UNITY

#### REV. R. J. CAMPBELL'S IDEAS

The Rev. R. J. Campbell expresses some very good sentiments on the necessity of Christian unity in the Sunday Herald this week. He points out the "unhappy divisions" among Christians both at home and in the mission field; recalls the benefit that Europe enjoyed when the Pope was universal Arbiter and Judge, deprecates abuse of the Holy Father, and says:

"Our Lord could never have contemplated such a state of things as exists to-day when He prayed that His followers might be one. The men who wrote the New Testament never dreamed of more than one Church, nor would they have deemed it possible that a Christian belonging to the Church in Alexandria could be denied communion in the Church at Rome. They would have said that he belonged to the Church at Rome as much as to the Church at Corinth. The Church, according to the original exponents of Christianity, was one not only on earth but in heaven, one on both sides of the gulf of death."

Hence he longs for the day "when the sundered Churches of Christendom will join together in one again." The only true Church of Christendom has never been sundered at all, but let that pass, for we know what he means. The question is, what kind of unity does he want and intend when he cries out for a "joining together again." Is it a mere federation of sects, each holding its own views, like the Triple or Quadruple Alliance of different nations? If so, then it is not Our Lord's unity he wants, which is both interior and exterior; nor St. Paul's, who said he would anathematize even an angel from heaven that should preach any other Gospel than that which he was preaching (Epistle to Galatians). Mere external union, supposing it could be attained, would be nothing without interior union in matters of belief. The Truth Our Lord delivered is necessarily one, indivisible and unchangeable, because it is Divine;

all must agree in this, else they are none of His. They must all, according to the holy Apostles, "speak the same thing, be of the same mind and judgment," avoid heresies and schisms, and not even "bid God-speed" to any one coming with a different doctrine. "The original exponents of Christianity," by whom we presume Mr. Campbell means the holy Apostles and Evangelists, not only "never dreamed of more than one Church," but never dreamed of more than one doctrine, among those who professed to be Christ's disciples.

#### THE APOSTLES AND INDIFFERENTISM

We can hardly imagine St. Paul, St. Peter or St. John saying "it does not matter what you believe so long as you live a good life, or belong to any united Church!" And this is the unity that the Catholic Church, and she alone, has ever taught and ever maintained, all the members agreeing in the one faith, all having the same Sacrifice and Sacraments, and all being united under one Head. Outside Catholicism, we have often insisted in these columns, such a unity is an absolute impossibility; for Protestantism in essence is the very antithesis of unity; it means "each for himself." And even if they were *per impossibile* united, it would not be the unity demanded by Our Blessed Lord, which was to consist in obedience to His Vicar on earth, the Bishop of Rome, successor of St. Peter, on whom He built His Church. The unity desired by Our Lord can only be achieved in Our Lord's own way. Catholics already enjoy that unity. Mr. Campbell does not, neither do the "sundered Churches of Christendom," because they have departed from Our Lord's way. They can have it now if they wish for it on Our Lord's terms, of course. Let Mr. Campbell show them the example. That will be far more effective than vague and aimless exhortations to a unity which is both impossible of realization, and, even though possible would be un-Holy, un-Catholic, and un-Apostolic and un-Scriptural.—H. G. G. in Edinburgh Herald.

### CONSISTORY WILL BE HELD IN DECEMBER

NAMES OF SEVEN NEW CARDINALS GIVEN IN ROME DISPATCH

A cablegram to the Catholic Press Association says under date of Oct. 17:

At the coming Consistory, which will probably be held on either December 4 or December 7, Pope Benedict will impose the red hat on Cardinal Scapinelli and also, I have learned from a reliable source, upon Cardinal Fruewirth, the name of whose successor as Nuncio at Munich, Bavaria, will soon be announced. It is stated that Monsignor Aversa, at present Nuncio to Brazil, but who is now in Rome, will be appointed in his place. The new Cardinals will include Monsignor Ranuzzi, Monsignor Dei Bianchi, the Papal Major Domo; Monsignor Sbavetti, Assessor of the Holy Office and formerly Apostolic Delegate to Canada, and Monsignor Sili, Pontifical Almoner. Monsignor Tacchi Torrelli, recently Nuncio at Brussels, Belgium, will succeed Monsignor Ranuzzi as Major Domo.

### NEWS FROM ROME

#### THE PONTIFICAL GENDARMES CELEBRATE ANNIVERSARY

Catholic Press Cablegram

Rome, Oct. 24.—Yesterday the Pontifical gendarmes celebrated the anniversary of their establishment under Pope Pius VII. After attending a Solemn High Mass and "Te Deum" in the Pauline chapel, and giving a band concert in the Court of San Damaso, the whole corps was received in special audience by the Holy Father, who addressed them in congratulatory terms, and presented each member with a medal specially struck for the occasion.

#### BRITISH MINISTER'S FAREWELL

On Thursday last Sir Henry Howard, British minister to the Holy See, was admitted to a special audience by Pope Benedict, to whom he formally presented his letters of recall, and of whom he officially took leave. The Holy Father expressed regret at his leaving Rome and presented to him a large photograph of His Holiness, massively framed in silver, surmounted by the Papal arms in gold, in relief, in which the triple crown and the keys are inset with ninety diamonds; and with an autograph inscription expressing satisfaction at the honorable way in which Sir Henry had fulfilled his duties as minister, and bestowing upon him the apostolic blessing. To each of Sir Henry's daughters the Pope gave a set of coral rosary beads with a gold cross.

The appointment of the new British minister to the Vatican, Count de Salis, dates from Thursday last, thus continuing the diplomatic relations between Britain and the Holy See. He is expected to arrive in Rome and to present his credentials some time this week.

### AUSTRIAN TRAGEDY

The assassination of Count Stuerghk, Premier of Austria, on Saturday afternoon last created a very painful impression in the Vatican. At the command of the Pope, Cardinal Gasparri, Papal Secretary of State, telegraphed to Vienna immediately after the news of the heinous crime reached Rome, asking for full particulars of it, especially regarding the political reasons alleged to have instigated it. It is known here that Adler, the assassin, is a German Jew, whose father was a bitter opponent of the Christian Social movement, which the late Dr. Lueger initiated and carried on with such great success, destroying the Jewish monopoly of the press and of power in the public life of Vienna.

### CATHOLIC WOMEN'S COLLEGE FOR CHICAGO

Archbishop Mundelein addressing the Women's League of Chicago, recently, announced that a Catholic College for women will be opened in that city soon.

"Within a year," he said, "at most two, one of the two great Catholic colleges for women in the United States will move all its big staff, with its entire equipment, with its years of reputation and experience to guide it, into this city, so as to give our Catholic women a chance to obtain higher Catholic education right here at home, in the arts, in the sciences, in music, in domestic science. Moreover, it is my purpose to establish there a course of practical Christian philanthropy and social service, so as to equip our young Catholic women for practical charitable work here. The ground has been purchased."—True Voice.

### A SHRINE FOR AIRMEN

St. Christopher has his shrine in New York as the patron of automobilists, and now we learn that the airmen have placed themselves under the protection of the Blessed Virgin. In the seaside village of Platin in France a little church dedicated to Our Lady stands on a cliff. "Why should not the Blessed Virgin, Queen of Heaven, who by her assumption conquered the highest regions of the atmosphere, be the Queen of the air and the patroness of the airmen?" That was a question that M. Odelin, brother of Monsignor Odelin, vicar-general of the Diocese of Paris, asked. He, consequently, had the little Church of Notre Dame du platin built on the breezy eminence. It was consecrated by Monsignor Angouard, Bishop of Brazzaville, Africa, and the world-famed aviators, Gilbert and Brindejonc des Moulins, circled in the air above it in 1913. The idea was received with great favor, and a medal of Notre Dame du Platin, designed by Vernon, was struck for the aviators and their friends. Since the beginning of the present war the number of pilgrims to the church have become legion. Thanksgivings are frequently addressed there to the patroness and protectress of the heroes of the air. It is that fact which led to a celebration there on Sept. 8, the feast of the Nativity of the Blessed Virgin. Some thousand flags of the allied nations floated in the wind from the tower of the church. In the morning two Masses were celebrated for the repose of the souls of the brave airmen who had died in accomplishing their patriotic duty. A procession was formed which, following the statue of the Blessed Virgin, presented by Madame Agueure, the mother of the well-known aviator, proceeded to the Villa Coquette, built close to the edge of the cliff. The clergy entered that building, from the balcony of which Canon Guilbaut, the senior parish priest of Royan, blessed the sea and the air, invoking Mary in these words: "Ave Maris et Aeris Stella!" ("Hail, Star of the Sea and of the Air!") The procession then returned to the church.—Sacred Heart Review.

### MIRACULOUS STATUE IN SPAIN CROWNED

Spain is rejoicing this week over the papal recognition given to the famous statue of the Virgin of Queralt, which has been crowned as miraculous by special rescript of Benedict XV. The great event brought crowds of pilgrims from all parts of Spain to the shrine, which is in the diocese of Salsona and Seo de Urgel. In the midst of the Spanish elite, with the Infanta Isabella representing the King, the Papal Nuncio placed a magnificent crown of gold and brilliants for which many Spanish ladies had given valued jewels, on the head of the statue. The miraculous statue, which is surrounded by proofs of the devotion of the people and the efficaciousness of Mary's intercession, was then carried in procession followed by a rejoicing crowd, while the children strewed flowers in the path of Our Lady of Queralt.

### NUNS BECOME U. S. CITIZENS

MEMBERS OF AUSTRIAN ORDER PREPARE TO REMAIN IN THIS COUNTRY PERMANENTLY

Mother Mary Emerentiana, leader of the Vincentian Sisters of Charity, an Austro-Hungarian teaching order with a large membership in this country, has applied for American citizenship in the federal court of Pittsburgh, under the law which naturalizes women as well as men. Mother Emerentiana was accompanied by two Sisters of the order, and it was said that thirty others would make similar application. The applications follow the determination of the order to remain permanently in this country.

The order is, or was, a branch of the Sisters of St. Vincent de Paul of Hungary, and they were granted a charter here in 1911. However, since that time, by petition to the courts of Allegheny county, the name of the organization has been changed to the Vincentian Sisters of Charity. This was done, it is understood, by reason of a similarity of names between this and other orders in the Diocese of Pittsburgh.—St. Paul Bulletin.

Against the suggested memorials the Protestant Alliance has, of course, protested to the Prime Minister; but we should imagine that if a village community decided to erect a Calvary no one would have any power to prevent it. The proposal is in the right direction. The better the people of Britain become acquainted with the sight of the Crucifixion and Our Blessed Lady in wood and stone the better will they be able to appreciate Catholicity.—Edinburgh Herald.

### NOTABLE GROWTH OF THE CHURCH IN ENGLAND

Catholic Press Association

London, Oct. 5.—The strides which the Catholic Church is making in this country are very well illustrated by the pastoral letter which Bishop Amigo of Southwark recently published. He states he has funds in hand, by legacies and donations, to supply no fewer than six new Catholic churches in the diocese. This is quite apart from the jubilee gift of \$500,000 to extinguish the debts on all existing missions, which the Catholics of the diocese are making him, and one quarter of which has already been subscribed.

By a legacy he is enabled to purchase ground for a new church at West Folkestone, which has a larger Catholic population, augmented by the number of Belgian refugees. He has been presented with the means to build a church at Newington, and has received funds for the erection of churches, at Anerley, New Maldon, Camberley and Woking. He can also undertake the enlargement and completion of the existing church at Norsham. This is, indeed, a fine record, and shows the growing needs of the Catholic Church in England.

### QUESTION OF CATHOLIC CHAPLAINS AGAIN

Cardinal Logue has again something to say on the question of Catholic chaplains. He has heard from a general officer that many of our Catholic men are passing to their death without the sacraments, and that this is owing not merely to the dearth of chaplains, but to the foolish distribution of those who are with the army. Several of these are kept at base camps and hospitals, where they have little or nothing to do, and amongst men who are on the way to recovery, rather than those who are in danger of death. In one instance three hospitals, within a few hundred yards of each other and connected by telephone, have each their Catholic chaplains where one could easily do the work. It is in the trenches and at the advanced dressing stations that the priests are needed; and, since Protestant "head chaplains" can never understand the real urgencies of a priest's work amongst the dying, the time has come when a Catholic chaplain-in-chief should be appointed, who would have the control of all army priests.

### MIRACULOUS STATUE IN SPAIN CROWNED

Spain is rejoicing this week over the papal recognition given to the famous statue of the Virgin of Queralt, which has been crowned as miraculous by special rescript of Benedict XV. The great event brought crowds of pilgrims from all parts of Spain to the shrine, which is in the diocese of Salsona and Seo de Urgel. In the midst of the Spanish elite, with the Infanta Isabella representing the King, the Papal Nuncio placed a magnificent crown of gold and brilliants for which many Spanish ladies had given valued jewels, on the head of the statue. The miraculous statue, which is surrounded by proofs of the devotion of the people and the efficaciousness of Mary's intercession, was then carried in procession followed by a rejoicing crowd, while the children strewed flowers in the path of Our Lady of Queralt.

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### CATHOLIC NOTES

The American College, Rome, supplied the Church during the last academic year with 80 priests.

The lists of New York church-goers give 200,000 Jews, 345,000 Protestants and 1,250,000 Catholics.

In the catacombs of St. Sebastian, Rome, are buried the bodies of forty-six Popes and 147,000 martyrs.

Six hundred priests and 100 religions have already died on the battle fields of Europe.

In the cloister of the Lateran, Rome, is the chair of Pope Sylvester, who died in 335.

In South Africa, the Trappists have transformed a wilderness into a paradise—mills, orchards, bee-hives, vineyards and harvest fields.

Alexandria, Egypt, is today a city of about 350,000. Its first Bishop was St. Mark, the Evangelist, who was martyred in the year 68.

Catholics of Cincinnati have just completed a \$500,000 hospital, consisting of twenty-four buildings, and which has 65 acres.

Rev. Alphonse Charlier, S. J., for many years stationed at Georgetown College, died in Boston on October 21, aged ninety-two. He entered the Society of Jesus in 1844.

The Catholics of Philadelphia, at the latest collection, gave \$58,000 to the Propagation of the Faith and \$47,000 for the support of the Holy Father.

The celebrated anatomist, Stenson, in the sixteenth century who demonstrated that the heart was a muscle, afterwards became a convert and a Catholic Bishop.

The Pentecostal character of the Catholic Church is evidenced in New York, where Catholic services are held every Sunday and holy day in nineteen languages.

In the United States at the present time there are no fewer than 140 Bishops of the Church. Almost the entire hierarchy of Mexico has taken refuge here.

The Sisters of Mercy of Pittsburgh have signed contracts for the erection of a large annex to their present splendid hospital at Pride and Locust streets. The new building will cost about \$600,000.

The Catholic soldiers at El Paso, Texas, now have a beautiful little chapel. It was dedicated to St. Catherine by Right Rev. Anthony J. Schuler, S. J., D.D., Bishop of El Paso.

In Bengal the Jesuits from Belgium have converted at least 100,000 natives in the last twenty-five years. In China and Africa there are fully 1,100,000 persons now under instruction for Catholic baptism.

A city-wide mission among foreign-born Catholics will be undertaken by the Catholic Missionary Society of Philadelphia, Pa., as a result of a meeting of more than 750 of the clergy and laymen of that city.

Once more Rev. Father Timothy Dempsey has been called on to act as mediator between an employer and employee in St. Louis. This time the dispute is between milk wagon drivers and the dairy owners.

A community of colored Sisters in Baltimore conducts an academy for negro girls, and an employage, in which there are ninety destitute children. They also teach in parochial schools in Baltimore and Washington, Missouri, Kansas and Cuba.

All of the stone work of the new Cathedral of the Sacred Heart in Newark, N. J., has been completed and contractors have begun the interior work. When the edifice is finally turned over to Bishop O'Connor, it will have cost approximately \$1,500,000.

On his death bed, Lord Brampton, the famous English jurist, through his wife, sent the following message to a fellow convert: "In the Catholic Church I have perfect conviction for my intellect and peace for my heart. I believe all that the Church teaches, and reject all that she rejects. In her communion I trust to live and die."

On the "Little St. Bernard" hospice, near Aosta, Northern Italy, at an altitude of 6,980 feet, is a remarkable botanical garden, in which are grown the mountain flora of the Alps, the Pyrenees, the Himalayas, Balkans, Carpathians, Caucasus and the mountains of America, Japan and New Zealand.

Bishop Thomas J. Shahan, rector of the Catholic University, pronounced the benediction at the close of President Wilson's speech, when he accepted the birthplace of Abraham Lincoln for the people of the United States. Bishop Shahan was the guest of his two friends, leading spirits of the movement—Clarence Mackey and Peter Collier.

Addison C. Harris, of Indianapolis, one of the best known lawyers in the State of Indiana, died the other day. Although Mr. Harris was not a Catholic, coming of Quaker stock, he gave his legal services and talents to the Sisters of the Good Shepherd of Indianapolis for years without charge and befriended them in so many ways that they had come to regard him as a great benefactor.