

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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LEARNED FOREIGNERS

APPLY TO TEACHERS' BUREAU

(By N. C. W. C. News Service)

Washington, July 25.—So widely known has the service of the Teachers' Registration Section conducted here by the Bureau of Education, N. C. W. C., become, that in addition to receiving applications and supplying schools in every State in the Union save one, it now has on file applications from eight foreign countries.

Recent applicants from abroad, some of whom already have been placed, are from France, England, Ireland, Holland, Poland, Germany, Haiti and Porto Rico. Almost invariably, according to Miss Agnes Collins, Supervisor of the Teachers' Registration Section these educators come with the highest of scholastic records and recommendations. Most of them hold a Doctor's degree, and often they have two and three degrees.

Some unusual applicants from abroad cited by Miss Collins are:

A man in Poland who has had university training in Poland, France, Austria, Germany and Denmark, and who holds the degree Master of Arts, Doctor of Philosophy and Doctor of Political Science. He sends testimonials that he has command of Latin, Greek, French, German, Spanish, Italian, Polish, Russian and English and can teach five of these languages by the conversational method.

A German educator who was private tutor to Prince Louis of Bavaria, holds a certificate from the Ministry of Education of Bavaria and has had fourteen years' higher studies in universities of Europe.

A Hollander who holds the degree Doctor of Philosophy and Doctor of Letters speaks and writes Dutch, French, German and English, and has a classical knowledge of Latin and Greek.

A Frenchman, who is a Bachelor of Arts, a Master of Arts and a Doctor of Philosophy and who holds a diploma of advanced university studies from the Sorbonne.

Another Frenchman who has taught in France, Morocco and Algiers.

An Irishman who is a graduate of the University College of Cork.

A Porto Rican applicant who is a graduate of the British University in Malta.

A woman in Haiti who has been private secretary to an important official there and who for five years has been a private tutor in French, and has done translating for official American missions.

There is also an Englishman who had wide experience as an Anglican clergyman before becoming a Catholic. He received his early education at Inverness Royal Academy, Scotland, and Ellersmere College, took his A. B. and A. M. degrees and Licentiate in Theology with honors at the University of Durham.

The Teachers' Registration Section has had much success in the placing of teachers. The applications, however, come in more freely than do the requests for teachers, and steps are being taken to have the Catholic schools of all classes make a fuller use of the services of this Section of the Bureau.

POPE PAYS TRIBUTE

TO WORK OF IRISH CHRISTIAN BROTHERS

(By N. C. W. C. News Service)

Dublin, July 30.—The extraordinary change wrought in Rome by the Irish Christian Brothers has just been acknowledged by the Pope himself. Twenty-five years ago a desperate anti-Catholic campaign was being carried on within the very walls of the Eternal City. It was in part atheistical and in part Protestant. Well-financed Protestant sects were engaged in active proselytism among the Roman poor. Such was the atmosphere when the Holy See called on the Irish Christian Brothers to come and try their skill in disinfecting it.

A Tablet correspondent in Rome recently wrote: "If the Irish Christian Brothers here can look out cheerily at things now, they can remember days of fierce opposition, and there are some of us outside their ranks who, on looking back, can realize what it has meant for Rome and religion to have had an institution fighting steadily inch by inch up from small beginnings to raise, as it has now actually done, a full generation of good Catholic young men, and the best Italians too, because the best Catholics."

The Papal tribute to the celebrated teaching Order is extremely warm and generous. It is addressed to Brother Hennessy, the Superior-General. Reference is made to the rapidity with which the Brothers began to win the young away from the insidious influence of Protestant propaganda. Catholic schools were quickly supplied for the newer districts of Rome where the antagonists had hitherto succeeded in keeping them from being built. The pupils got a very practical education, a strong

item being the study of foreign languages. Secondary education of the most modern kind was provided for thousands of Italian youths, "and at the same time they received the inestimable blessing of earnest and accurate Christian education."

The gracious letter of the Cardinal Secretary, marking the silver jubilee of such productive labor, goes on: "To all these good works must be added the learned help of the Christian Brothers in placing their wide knowledge of foreign languages at the service of the Vatican and of the Pontifical Ecclesiastical Academy. For years the Brotherhood has been a faithful and accomplished collaborator in the office of the Maestro di Camera. Here again is evidenced that devotion to the Holy See which animates the Irish Christian Brothers, while at the same time it renders manifest the confidence they so justly inspire in the heart of the Pontiff."

THE "CALL TO ACTION"

DENIAL OF CHRIST'S DIVINITY

A "LESSER-DIFFERENCE"

"ROME IS THE MENACE"

The following letter has been addressed to The Times newspaper by Father Woodlock, S. J., apud the Low Church and Modernist call to action against the Anglo-Catholic party in the Establishments:

Sir,—It may, at first sight, seem an impertinence for a dissenter to intervene with comments on the "Call to Action" manifesto. But one disadvantage of being an Established Church is that every British taxpayer has a right to criticize it as a national institution.

The facts that there are only two and a half million communicants in the English Church, and that out of its three and a half million of members on its electoral roll only 200,000 electors voted in the election of the Lay House of Assembly (I take the Bishop of Durham's figures), prove how little there is in the "National" when applied to the Established Church and what a vast majority of people in the nation have no personal, active interest in its Church.

As an outside critic of the manifesto, may I remark on the last sentence of the declaration with reference to the list of signatories that follows immediately:

The sentence runs: "Englishmen must waive lesser differences and unite in defence of basic principles." Presumably the "lesser differences" are those which divide, say, Bishop Knox, Bishop Ingham, Sir W. Joynton-Hicks, and other evangelicals from Dean Inge, Dr. H. D. Major, and the other Modernists whose names are on the list.

The "private judgment" which the manifesto denies to Anglo-Catholics is apparently the principle on which it is allowed to Dr. Major to deny the Godhead of Christ and His miracles.

With regard to the foundation of the doctrine of Christianity, Dr. Major wrote:

"Let it be clearly realized that Jesus did not claim to be the Son of God in a metaphysical sense such as is required by modern theology. He claimed to be God's Son in a moral sense, in which all human beings are sons of God." ("Modern Churchman," September, 1921.)

Some of the signatories are known to disbelieve the Bodily Resurrection of Christ and His Virgin Birth, though these facts are expressed in the Creeds in the clearest words.

They have arrived at these disbeliefs as a result of exercising their private judgment and criticism of the New Testament, applying as a law of their "scientific" criticism, the denial of the miraculous and true supernatural. How comes it that they can still recite the Creeds in the liturgy, and so qualify as loyal members of the Church, fit to protest against the "Bolshewism" of the Anglo-Catholics?

Do they use the "economical" reservation suggested by the American Modernist Bishop of Massachusetts to clergymen to disbelieve the Creeds but have to recite them in the liturgy? He writes: "There are, we all know, clergymen, a number of them, who find it difficult, if not impossible, to accept the doctrine of the Virgin Birth. . . . Inasmuch as the two Creeds stand for the essentials of the Faith, and as belief in the Virgin Birth is not, for them an essential, I am clear that with an honest mind they may join in the recitals of the Creeds." ("Fifty Years," page 73.)

As an unbiased spectator, it seems to me that there is less of "ecclesiastical Bolshevism" revealed in the Anglo-Catholic interpretation of the Thirty-nine Articles in a "Catholic" sense (applying their principle that the English Church is but a part of the Catholic Church, and that her formalities must, somehow, be made to square with the Catholic faith), than there is in the Modernist recital of articles of the Creeds that cannot by any stretch of interpretation, be made to mean their contradictory.

If the manifesto, taken with its signatories, really represents what

the Church of England stands for, it is clear that that Church exists to protest against doctrines and practices of Catholicism which are regarded as Catholic by more than 400,000,000 Christians of the Western and Eastern Churches, rather than it does to teach the fundamental truths of Christianity.

"Lesser differences" should be words used of ritual. There are no less than 19 different rites allowed in the Roman Catholic Church, but there is no variety in the faith of its members.

"Basic principles" of a Christian Church should surely be more than mere negations, and should include sincere belief in the creeds that the Church uses in its liturgy.

I have no right to hope that you will be able to publish this in your columns. I venture to send it as from one of that great majority of the citizens, who have no connection with the national Church, though I long for the time when the nation once again may come to hold and value the true Christian Faith.

Yours faithfully,
FRANCIS WOODLOCK, S. J.,
May 4th, Farm Street Church.

CATHOLIC UNION

(By N. C. W. C. News Service)

New York, July 25.—The work of the Catholic Union for the return of the Orthodox and other separated Christians of the East has received the reiterated hearty approval of Pope Pius XI., says a cablegram received here from the Rev. Augustine Count von Galen, O. S. B., Director of the Union. Dr. von Galen's cablegram is from Rome, where he has just had an audience with the Holy Father on the organization's work. He recently was in the United States, where he enlisted the aid of the American Hierarchy and established a branch of the Union.

In addition to his renewed commendation, the Pontiff gave his special blessing to all members and benefactors of the Union, said Dr. von Galen.

Although little more than two years old, the Catholic Union already has branches in many countries and has the support of a large number of the most powerful prelates and laymen throughout the world.

PALESTINE BOY SCOUTS

(By Dr. Alexander Mombelli Jerusalem Correspondent, N. C. W. C.)

Jerusalem, July 15.—A Federation of Catholic Boy Scouts comprising all the troops of that organization in Palestine was formed at a recent meeting held in the Latin Patriarchate here and presided over by the Patriarch in person. Arrangements are now being made for the departure of a Catholic Boy Scout pilgrimage to Rome which will leave Palestine the latter part of this month. The pilgrimage will be in Rome during the meeting of the International Congress of Catholic Scouts early in September.

The Boy Scout movement in Palestine dates back only to the end of the World War and the setting up of the British Mandate. Although handicapped by the innumerable religious controversies and by the racial diversity of the population the movement has been quite successful. Relations between the troops of various races and creeds are friendly.

The first Catholic Boy Scout troop was organized in Jerusalem in 1923 and soon afterward other troops were formed in Bethlehem, Beit, Jala, Ramallah, Salt, Madaba, and Haifa. With the formation of a Federation which gives a medium for official diocesan direction it is expected that other troops will be formed in the near future.

RHINELAND CATHOLICS

(By Rev. Dr. Wilhelm Baron von Capitaine Cologne Correspondent, N. C. W. C.)

The Faculty of Theology at the University of Bonn has just conferred the honorary Degree Doctor of Theology on the Center Deputies Dr. Marx and Adam Stegerwald, as well as the Right Rev. Joseph Hammels, Auxiliary Bishop of Cologne, and two Cologne pastors. The center party is particularly proud of the event.

The honors were conferred in connection with the University's observance of the thousandth anniversary of the Rhineland's becoming a part of the German Empire.

That Dr. Marx should receive this recognition has not been surprising, since it is generally recognized that he is one of the foremost political characters and diplomatic Germany has developed since the Revolution. But the conferring of the degree Doctor of Theology on Stegerwald is very unusual.

Stegerwald is self-educated. He was a joiner, and is well acquainted with hard manual labor. But for almost thirty years he has been engaged in economical and social work, and so industriously has he studied these subjects that today he is regarded as one of the best and most

original minds in the Center party. He was a leader in the organization of the working men, and the mutual confidence the laborers and his party repose in him has made him a powerful figure. He is a devout Catholic. The country in general rejoices that, although he has had only an elementary-school education, he has been thus honored by a great university.

The celebration of the thousandth anniversary of the Rhineland's adherence to the German Empire is general throughout this district, and while it originally was purely political it has taken on quite a religious character. The Rhineland has ever been the stronghold of Catholicism in Germany, rebuffing the strongest efforts to break its Faith, and since all the inhabitants are devout Catholics, religion is taking a large part in the anniversary observance.

CATHOLIC POSITION ON EVOLUTION

(By N. C. W. C. News Service)

New York, July 24.—In a letter to the New York Times, the Rev. Francis P. Le Buffe, S. J., Dean of the School of Social Service of Fordham University, discusses the Catholic position toward the evolutionary hypothesis with particular reference to the origin of man. Father Le Buffe takes issue with the assertions that evolution is an "open question" for Catholics. He writes:

"It is not correct to say that the question of evolution is an 'open question' to Catholics, or to any one who believes in the Bible as the inspired word of God. For precision of thought it might be better to state where it is not 'open.'"

"It is not an open question whether the soul of man has evolved or not. Each human soul is spiritual and therefore non-evolvable from matter, and is created immediately by God and placed in the human embryo. Therefore the 'mind in the making' is impossible.

"It is not an open question that the present race of men came into existence by tribal evolution—i. e., by the transformation of many male and female animals into many male and female human beings. For it is a matter of faith, based on divine revelation as contained in the Bible and affirmed by the Church, that the present human race began with one man and one woman whom we call Adam and Eve.

"The non-evolution of Adam's single body has never been settled finally and irrevocably by the Church, but my find in the Biblical decree of June 30, 1909, at least a disciplinary prohibition regarding the teaching of the evolution of even Adam's single body.

"When we come, however, to the question of non-human life—i. e., of plant and animal life, evolution does seem to be an open question to be settled solely on scientifically ascertained data.

"Hence, since there are facts more clearly known from reason than from revelation than any technical scientific facts—i. e., the creation of each soul and the oneness of parentage of the human race—we have every right to assert these facts and to warn all that any 'scientific proof' to the contrary is inevitably specious."

Concerning the position of such authorities as Canon Dorlodot and Father Wasmann, on evolution, Father Le Buffe, writes:

"Canon Dorlodot in his book says nothing about the evolution of man, and Father Wasmann precipitated a noted controversy when he affirmed the non-proof of man's evolution. Father George Barry O'Toole in 'The Case Against Evolution,' delivers a powerful attack on the so-called 'proofs' of evolution even in non-man life."

As to his own position Father Le Buffe declares:

"I have written against the evolution of man and my pamphlet 'Human Evolution and Science' has gone into its third edition. But I have not committed myself on the question of evolution of lower—i. e., non-man—life. I have deliberately narrowed my field of writing and lecturing to human evolution. Therefore, I may not rightly be quoted as against evolution of non-man life, neither may I be quoted for it. That is an 'open' question. All we want is facts."

APOSTLE TO LEPERS OF MOLOKAI

(By N. C. W. C. News Service)

Washington, July 25.—Although he is in his eighty-third year, Brother Dutton, apostle to the lepers on Molokai Island, has just sent in a subscription for five years to the N. C. W. C. Bulletin, official organ of the National Catholic Welfare Conference.

In addition, Brother Dutton has sent a five-year subscription for Father Maxime, whom he calls "the patriarch of all the Fathers on these islands" and who is only half a year younger than himself. "I hope he may live to enjoy the Bul-

letin for years yet; if not, others will," Brother Dutton wrote.

Brother Dutton, a debonaire young captain at the close of the Civil War, became a convert to Catholicism and buried himself among the lepers at Molokai. He is now in his forty-fourth year on the island, and he has never seen a motion picture or ridden in an automobile.

DUBLIN HOSPITALS IMPRESS VISITORS

(By N. C. W. C. News Service)

Dublin, Ireland.—The American and Canadian doctors got a public reception in Dublin. Giving their first thought to their business, they at once devoted their attention to matters of professional interest. They were particularly attracted to the great Catholic hospitals of the city, witnessing the treatment and the operations without any formality or spectacular preparation.

A fact that struck them was the number of world-famous physicians and surgeons whom they met in the Catholic branch of the profession and whose names—Blaney, Barnaville, Meade, McArdle, McErlane, and others—were familiar to them through the text-books and the medical press. At the Catholic University College they centered into free and frank discussion of medical and surgical problems with their Irish confreres. Some of the distinguished visitors had the agreeable experience of discovering relatives in Ireland of whose existence they were previously unaware.

At the renowned Mater Hospital, conducted by the Mercy nuns, the American medical men witnessed an entirely new treatment for rickets. It was the result of research on the part of two Catholic scientists, Doctors Moore and Hayden. The visitors took profound interest in the demonstration.

They saw also a case of the very rare disease called osteomalacia, in which the bones become abnormally soft and multiple fractures occur in the various members. The case was remarkable inasmuch as it was the first in which the cause of the malady was actually found and a system of treatment devised which is leading to a complete cure.

The demonstrations at the Mater Hospital were of such a character that an unusual episode—having regard to the environment—happened quite spontaneously. When the Irish doctors had completed the ocular proof of their success in conquering a devastating malady in children, the American visitors burst into hearty applause.

The members of the party paid a tribute to the labors of the staff at the Mater Hospital in saying that what they had seen there was the first original work which had come under their notice since they arrived in Europe.

CREMATION GAINS IN GERMANY

(By Rev. Dr. Wilhelm Baron von Capitaine Cologne Correspondent, N. C. W. C.)

An incident at Bonn has served to emphasize the strides that advocates of cremation are making in Germany. At the same time, it has stiffened the Catholic opposition to the practice.

Communists at Bonn petitioned the City Council to build a crematory. All parties, including the German Nationalists, who pretend to have a Catholic branch in their organization and to defend Catholics of Catholic rights, joined the Communists in supporting the measure against the Center party, and the petition was granted. Hence Bonn shortly will have a crematory, despite the fact that the majority of its population are Catholics, to whom the idea of cremation is abhorrent.

At the same time, the Socialists have presented a similar petition in Cologne, and the Council here will have to pass on it shortly.

Increase in the number of crematories is alarming. In 1910 there were only 23 in Germany, with 6,074 cremations. In 1921 there were 55, with 19,507 cremations. Of the latter, 4.7% were Catholics.

In the months of June, July and August, 1925, cremations numbered 3,599; in the same month in 1924 the number was 4,896. Cremation of males has thus far been 1,000 greater a year than females. In Berlin weeks sometimes elapse without a Christian burial.

While it is true these figures are small compared with the number of deaths, nevertheless the number cremated in Germany is greater than in any other civilized country, with the exception of Japan.

AGITATION CENTERS IN BERLIN

(By N. C. W. C. News Service)

The central point of the cremation agitation is in Berlin, and the movement there is in the hands of two agencies, the Union of Free-Thinkers for cremation and the People's Cremation Union. These organizations have arranged meetings with addresses and motion pictures pertaining to show an economical and notable advantage in cremation. It is proposed that cremation societies be established everywhere.

Since 1896 the Catholics have had a society to make it possible for anyone to have a Christian burial. The headquarters of this society, which is called Leo for Pope Leo XIII., is in Cologne, and many Christian and economic organizations have been co-operating with it. As the Free-Thinkers and Socialists extend their operations into Catholic districts, the Catholic society also is taking the aggressive in organizing to combat them.

ALTOONA PRIESTS INSURED BY BISHOP

(By N. C. W. C. News Service)

Altoona, Pa.—Approximately one hundred priests of the diocese of Altoona have been insured for \$5,000 each, under a group insurance plan arranged between the Right Rev. John J. McCort, Bishop of Altoona, and one of the larger life insurance companies. This is believed to be the first time such an offer has been made to a group of Catholic clergymen in the United States.

Under the plan arranged here, Bishop McCort is designated as the employer and is authorized to use diocesan funds to help defray the cost of protection guaranteed by the insurance. Each priest subscribing to the plan is privileged to designate his own beneficiary. The group contract carries the usual insurance benefits, including a disability clause which guarantees the payment of the full amount of insurance in equal monthly installments to any clergyman who becomes totally and permanently disabled before reaching a certain age.

GOD'S SOVEREIGNTY IS RECOGNIZED

(By N. C. W. C. News Service)

Rome.—A special dispatch from Capetown to the Observatore Romano announces an important change in the Constitution of the Union of South Africa. Without discussion and without a single dissenting vote, Parliament has approved the following proposition and introduced it as Article 1 of the Constitution: "The people of the Union of South Africa recognize the Sovereignty of God and His Providence."

Great regret has always been expressed over the omission—unintentional though it was—of this article from the Statutes adopted by the National Convention in 1909. This omission was due to no anti-religious spirit. In fact every session of Parliament is opened by prayer and whenever a new session convenes, the announcement thereof is made in the Name of God. The majority of the people were not content with this, however, and wished formal recognition of divine sovereignty to be included in the fundamental law of the land.

This brought about some difficulty, which was finally solved by the adoption of a brief preamble to the Constitution explaining that specific mention of the Sovereignty and Providence of God having been omitted from the "South Africa Act" of 1909, without any intention of failing to recognize God, the Constitution has been modified to include Article 1.

Before making this step the South African Government consulted all the religious authorities of the country, including the Catholic Hierarchy, and the adoption of this article was given precedence over an accumulation of legislative work of all kinds.

BIBLE READING BILL TO BE TAKEN TO COURT

(By N. C. W. C. News Service)

New York.—The Delaware law requiring reading of the Bible daily in all educational institutions receiving State support or aid will be tested in the courts as soon as the American Civil Liberties Union can find some parent or teacher in Delaware who is willing to have the suit brought on his or her behalf. Announcement to this effect has been made here by Prof. Clarence B. Skinner of Tufts College, chairman of the Union's committee on academic freedom.

The law prescribes Bible reading without comment and forbids any other religious exercises in the schools except "the reciting of the Lord's prayer." A fine and forfeiture of certificate is the penalty provided for any teacher failing to comply with the law.

"Since it is customary to use the King James version of the Bible and the Protestant version of the Lord's Prayer in Public Schools, this law would make all religious teaching other than Protestant in the Delaware schools a misdemeanor," Professor Skinner says. "The law strikes so serious a blow at religious freedom of teachers and pupils alike that we can well understand how any Catholic or Jewish parent in the State of Delaware would demand that this law be tested in the courts. It is equally probable that the law would be obnoxious to many teachers."

Distinguished counsel have volunteered their services to present the case against the validity of the law, Professor Skinner declared.

CATHOLIC NOTES

(By N. C. W. C. News Service)

Paris, France.—The French Academy, in distributing its literary prizes, has given one to the work of Mgr. Grouard, "Memories of Sixty Years of Apostolate in Athabaska-Mackenzie."

For the first time in its long history, the Royal Photographic Society has a Catholic President, Mr. T. H. Birchall Scott. He is an architect by profession, is surveyor to the dioceses of Westminster and Brentwood, and has designed many Catholic churches and schools in England.

West Chester, Pa.—No fewer than 26 Catholic institutions—churches, schools, hospitals, foundations for the poor and afflicted,—benefit by the will of Michael J. Murphy, retired business man, who died recently. Valued at \$65,000, virtually the entire estate eventually goes to charities.

The note announcing the death of Archbishop Bruchesi published in this column a fortnight ago was based on information furnished by the N. C. W. C. News Service. We had no reason to doubt its accuracy at the time. Since then we learn with pleasure that His Grace is not only living, but is in better health than he has enjoyed for some time.

Wilmington, Del.—Miss Catherine O'Neill, a graduate of the Ursuline Academy here with the class of 1925, has been awarded one of the two first-year university scholarships provided annually by the Delaware branch of the American Association of University Women. She will attend Delaware University.

Worcester, Mass.—Members of this year's graduating class at Holy Cross College have taken out college endowment policies totaling about \$50,000 which, on maturity twenty-five years hence, will be added to the general endowment fund of the College as a gift from the class. Each member of the class took an endowment policy of \$250. All are underwritten by the same insurance company.

Father Francis P. Duffy, of New York, War-time chaplain of the 165th Infantry and known as the "fighting priest," was elected president of the Rainbow Division Veterans Association at its seventh annual convention held in Chicago. Father Duffy won the Distinguished Service Cross, the Distinguished Service Medal and the Croix de Guerre in the World War and was made a Chevalier of the Legion of Honor.

Recently the New York and Brooklyn newspapers devoted considerable space to the unusual grammar, high school and college record of Miss Mary Camper McGinnis, daughter of Mr. and Mrs. Thomas J. McGinnis of Brooklyn, N. Y., and niece of the Rev. William P. McGinnis, D. D., LL. D., president of the International Catholic Prudent Society. After a brilliant course she has just been graduated B. A. from the College of New Rochelle.

The manifestation of Orel, the Czech Catholic gymnastic society, held at Zizkov, a suburb of Prague, was a splendid success. It is estimated that 2,500 boy and girl gymnasts marched to St. Prokopius' Church to witness the blessing of the flag of the local branch of their society. The population of the suburb, famed for anti-Catholicism, came out in masses to greet the arrays of the Catholic gymnasts. An escort of Orel men, mounted on horses, accompanied the Papal Nuncio to the Church. After a Solemn High Mass, the Nuncio blessed the flag and afterward reviewed the Orel parade.

Notre Dame University's Laetare Medal, awarded each year to the most distinguished Catholic layman in the country, was formally presented to Dr. Albert Francis Zahm, United States Navy aeronautical engineer, at a ceremony at Holy Cross College, Washington, where Dr. Zahm makes his headquarters. Dr. Zahm received his A. B. degree from Notre Dame in 1885, and later won an M. E. degree at Cornell and a Ph. D. at Johns Hopkins. For seven years he was a member of the Notre Dame faculty, later becoming a member of the Catholic University faculty. Twice he was sent as a delegate to the International Conference on Aerial Navigation.

Nearly all the \$1,000,000 estate left by Mrs. Florence Lewis of Chicago ultimately will be divided among five Catholic charities. Her husband is to receive the income from the bulk of the estate during his life time, and at his death a bequest of \$200,000 is to be paid to a cousin. With the exception of several small bequests, the remainder of the estate will then be divided among the following Catholic agencies: Little Sisters of the Poor, Fullerton and Sheffield avenues, Chicago; Little Sisters of the Poor, West Harrison St., Chicago; Convent of the Sacred Heart, Pine Grove Avenue; Society of the Divine Word, Techy, Ill.; and the Little Company of Mary.