The Catholic Record.

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

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The Catholic Record

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SPLENDID WORKERS

We are well within the bounds of accuracy when we say that the Ladies of the Sacred Heart are educators to whom we are indebted, and of whom we are proud. For half a century and more they have labored in this city, and always with signal success. Inheritors of the glories of an historic past, they prove that the principles that have moulded many of the fairest specimens of womanhood in all countries have not lost their potency. Under their hands the plastic soul of children take on forms of beauty. Character is formed, and the means are given to maintain, however the winds blow, that character in all its freshness and vigor. No wild theories are countenanced in their classrooms. Their children are not led into the desert and left there, to be exposed to the flippancy and fanciful speculation that would fain relegate God to the domain of myths. But over the portals of their convents are the words: "No man can be the client of science who does not love justice and truth; but there is no truth or justice without the light of the knowledge of God."

Religion is the very soul of the education imparted by them. It speaks to the heart and the head. It is heard in their reading books and is nourished by daily prayers. It makes for truthfulness, uprightness and sincerity. It controls the affections, guards the imagination and uplifts the pupil into the pure air of virtue. No wonder, then, that many of our separated brethren entrust their children to the care of the Ladies of the Sacred Heart; and we can be pardoned for expressing our admiration for the Religious who are giving, and not grudgingly, of their time and talent to the formation of character—to the development of the gracious womanhood, the personification of purity that cleanses and ennobles the world.

THEY ARE UP TO DATE

Some of our friends have a suspicion that convent schools are, so far as imparting knowledge goes, not equal to their secular competitors. This suspicion has no foundation in fact. On the contrary, educators of repute in the Dominion are glad to acknowledge that the Ladies of the Sacred Heart are, in point of efficiency and scholarship, among the best. Their graduates are, as the records show, not inferior to the brightest of the secular school, and many of them have taken high rank in the roster of the universities, with which some of the Sacred Heart convents are affiliated.

But we need not go far afield to see the proof of the quality of their education. In our own city we have their graduates—the women whose hearts are the abodes of holiness and attuned to the notes of high ideals. In the home they reign as queens; in the community they are exponents of the gracious womanhood that charms and uplifts and rebukes the loud-voiced sisters who are pottering around after problems to the accompaniment of newspaper notoriety.

TOO CONSERVATIVE

We are not so conservative as to wish to have rules begot of the exigencies of the past maintained in all their rigor. What other times deemed advisable may not be suited to our requirements. Hence we should like to see the rule with regard to their commencements modified. In other words, the Ladies of the Sacred Heart might permit the laity within their precincts, when their pupils and graduates give proof of the work they have done during the year. We are sure that our fellow citizens would welcome the privilege, and would have, consequently, a more intimate knowledge of the efficiency of these institutions. This would mean a larger school and would conduce to a deeper and more just appreciation of their labours.

SEEN BY OTHER EYES

In the course of an article entitled "The Religion of the Future" one writer says:

"But there is one Church that dates from St. Peter, and not Horace Mann, which makes religion an essential in education, and that is the Catholic Church, in which their mothers teach their faith to the infants at the breast and in their lullaby songs, and whose brotherhoods and priests, sisterhoods and nuns, imprint their religion in souls as indelibly as the diamond marks the hardened glass; they ingrain their faith in human hearts when most plastic to the touch. Are they wrong? Are they stupid? Are they ignorant that they found parochial schools, convents, colleges in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day."

This system of education dominates our school rooms. And it has been said that this generation recognizes but imperfectly the debt that it owes to the Church that teaches insistently and always that our weapons against the pride and the passion of man are not human knowledge and human reason, but the helmet of salvation, the breastplate of justice and the shield of faith.

A SAFE AND SANE 12TH

Our fellow citizens the Orangemen had a very warm 12th of July. Vocabularies were enlarged and sharpened. Controversial museums were examined and the orators oiled their maxillary muscles and took in an extra supply of wind. Time was when frenetic fulminations were in honor, but to-day they are meaningless and but serve to show that the more light an Orangeman's eye gets the more it contracts. Yet when not under the thraldom of the prejudiced they are sensible and public-spirited citizens who are averse to dissension, and scout the idea that they are the only defenders of our liberties.

We may say to them, in the words of Lord Rossmore, who, some years ago repudiated Orangeism, that "it is a source of deep regret that individual, moderate Orangemen do not think out such matters for themselves. To me they appear to be following blindly the lead of some few professional politicians and office-holders whose advice seems invariably to be the result of a contemplation of their personal interests, and hardly ever the outcome of a desire for peace and prosperity. Guides such as these feel that their positions and salaries depend in great measure for their continuity on divisions and antipathies. Surely Orangeism cannot necessarily mean everlasting mistrust of our fellow-men in all that appertains to the concerns of our common country. We should not wish to root out Roman Catholics and if we would we could not do so. Roman Catholics—certainly the vast majority of them—do not wish to get rid of us. Why, then, may we not at least confer and strive for a common ground of brotherhood and of wise and Christian toleration? Why insane and endless suspicion?" Would that some of the editors whose pens are steeped in venom would heed the advice of this former Grand Master of Orangemen. It would conduce to their tranquility of mind and destroy the bigotry that, blatant and unashamed, finds a home in some towns of Ontario. A safe and sane 12th would be a step forward.

A CHANGE COMING

The sentiment in favor of a change in the methods of teaching catechism appears to be quite general. Commenting on this matter, an exchange says that, while children are learning geography, history, etc., in ways that have something agreeable about them, the catechism lessons that tell them about the most fascinatingly beautiful that is possible for the human mind to study—the subject of religion—is a formal repetition of phrases not understood, words learned by rote, a meaningless, dry, hard task to be escaped from or gotten over with as quickly as possible. And yet the study of catechism should exercise an all-enduring influence.

TO A CORRESPONDENT

A plank with a student on one end and a Matthew Arnold on the other is a college. This quotation is given by a correspondent in the course of a criticism of our comments on the necessity of a college. These words serve to belittle bricks and mortar, fine fittings and other adjuncts of a school to exalt a good teacher. "Given a good teacher and you have a good school," is true with limitations. Given a good sculptor and you have works of art if you supply him with good material. When we consider the conditions under which many of our teachers are forced to work, we need not be chary of praise for the results obtained by them. The children coming from homes unfavorable to right living, surrounded often by sin and misery, poorly endowed mentally and physically, can derive but little benefit from the best school in the world. We are aware of the fact that out of this leaven of wretchedness some rise to high station. Put the best teacher with these children and his success will not equal results of mediocre teaching of children coming with a better endowment of brains. A child from a good home, where he is well fed and cared for, with generations of brains and culture back of him, knows intuitively much that the child of the boor learns only by long effort, and that the child of the degenerate will never know. We cannot say that we share the optimism that impels our correspondent to declare that all things are well with us. Our optic nerve may not be in working order, but it seems to us that indifference to higher education is not the vision of a crank but a well-defined reality.

CONTINUED

(Translated for N. Y. Freeman's Journal)

ST. CHARLES BORROMEO

ENCYCLICAL LETTER OF OUR MOST HOLY FATHER PIUS X. BY DIVINE PROVIDENCE POPE, ON THE CENTENARY OF THE CANONIZATION OF ST. CHARLES BORROMEO

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE

PIUS X., POPE

Venerable Brothers, Health and Apostolic Benediction:

Another distinguishing note that sets off the true from the false reformer, is that the latter places his sole reliance upon human agencies, he "trusteth in man and maketh flesh his arm (Jeremias XVII. 5)"; whilst the former centres all his hopes in God, relying upon Him and supernatural aids for all his strength and virtue, declaring with the Apostle: "I can do all things in Him who strengthened me. (Philip IV: 13)"

These aids, which Christ has furnished in the richest abundance, are sought for by the true reformer in the Church herself, upon whom they have been bestowed for the salvation of all. Principal among these aids are prayer, sacrifice and the sacraments, which are like unto "a fountain of water springing up unto life everlasting. (St. John IX:14)" These means, however, met not with the approval of those who, emptying their minds of all thoughts of God, proceeded by devious ways to busy themselves with the work of reform, constantly endeavoring to keep the flock of Christ from drinking of the waters of these pure springs, which they strove either to pollute or dry up altogether. In our times they are outdone in this matter by the Modernists, who, under the mask of exalted piety, place little store on these means of salvation upon which they cast discredit, especially upon two sacraments, one of which remits the sins of penitent souls, and the other strengthens souls with celestial food. Every faithful pastor should do his utmost to have these priceless benefits held in the highest esteem, and he should never allow men's love for these two works of Divine charity to grow cold.

It was in this manner Borromeo acted. In his writings this passage occurs: "As the value of the sacraments is shown plainly by the abundant fruits they produce, they should be regarded in the profoundest veneration and be received reverently, after careful preparation, with the most heartfelt devotion and with all due religious ceremony. (Conc. Prov. I., Pars II.)" It is well also to recall the recommendations in which he urged parish priests and preachers to revive the ancient practise of frequent communion, which we ourselves have also done in our decree. Tridentina Synodus. "Parish priests and preachers," says the holy Bishop, "should avail themselves of every opportunity to exhort the people to adopt the salutary practice of frequently receiving the Holy Eucharist. In doing this they will be authorized by the ordinances and by the practise of the early Church, by the recommendations of the Fathers of the greatest authority, by the teachings of the Roman Catechism, which dwells at very great length on this very subject, and finally, by the teaching of the Council of Trent, which would have the faithful receive the Holy Eucharist at every Mass, not in a spiritual, but in a sacramental manner. (Conc. Prov. III., Pars. I.)" What should be our disposition and what should be the motives actuating us in participating in this sacred banquet, are set forth in these words: "The people should not only be stimulated to receive Holy Communion frequently, but they should be warned against the peril they are exposed to who approach in an unworthy state the sacred table whereon is this Divine Food. (Conc. Prov. Pars. II.)" In these days of wavering faith, when love has grown cold, a similar care would seem to be even more necessary; lest frequent communion may diminish the reverence due that mystery instead of serving as an incentive to make man prove himself and so eat of that bread and drink of that chalice. (I Cor. XI: 28.)"

From these founts will spring a rich stream of grace which will react upon mere natural and human agencies by imparting to them fresh vigor and new life, for the Christian in his every-day life does not condemn things that help to improve the conditions of living, as they also come from God Who is the Author alike of grace and nature. But the Christian, whilst seeking after and utilizing these external things which contribute to his physical well being, will be careful not to make them his sole aim in life and the source of all happiness. He, therefore, who would use these things rightly and temperately will employ them for the salvation of souls, thereby obeying that injunction of Christ: "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you. (St. Luke XII: 31; Matt. VI: 33.)"

This wise and well regulated employment of these means, so far from being injurious to the interests of less serious import with which civil society concerns itself, greatly promotes those interests. It does this not by vain boasting, as is the practise of factious reformers; but by deeds, by heroic striving, by sacrificing property, resources and even life itself. In these evil days of the Church, many bishops have furnished examples of this heroic fortitude. Imitating the zeal of Charles, they have verified the words of the Divine Master: "The good shepherd giveth his life for his sheep. (St. John IV: .21.)" In sacrificing themselves for common good, they are not influenced by a thirst for glory, nor by party spirit, nor by the incentive of personal gain; but they are moved by that charity which never faileth.

Kindled by this flame, which is imperceptible to profane eyes, Borromeo risked his life in the service of those stricken down by the plague. Not content with having relieved present sufferings, he turned his attention to those the future might still have in reserve. "Just as it is entirely in keeping," he declares, "with the dictates of reason that a good father, loving his children with a wholly disinterested love, bestows thought upon their future as well as their present welfare by making necessary provisions for them, so we, performing the duty imposed upon us by our parental love, have provided carefully for the faithful of our province such aids for the future as our experience during the plague has taught us will be useful. (Conc. Prov. V. Pars. II.)" Similar projects and a similar planning for the future suggested by affectionate forethought have found, Venerable Brothers, a field for practical application in organized Catholic associations which on several occasions have been approved by us. The elite among the laity are summoned to take part in this noble apostolate, which embraces all the works of mercy for the performance of which the reward is the Kingdom of Heaven. (Matt. xxv: 34 sq.)" Those who undertake this work must be ready to sacrifice themselves unreservedly, devoting themselves and all they have to the good cause; enduring envy, contradiction and even the hatred of many who will repay benefits with ingratitude; always working "as a good soldier of Christ (II Tim. II:3.)" And as such "let us run by patience to the fight proposed to us, looking on Jesus, the author and finisher of faith. (Hebrews xii: 1, 2.)" This assuredly is a hard fight, but it is one that will tell in the interest of civil society, even though the crowning victory may be long delayed.

In this connection the splendid examples furnished by St. Charles stir our admiration. They also supply each one, as his condition may require, matter for imitation and for consolation. Notwithstanding his wonderfully active life, his conspicuous piety and his abounding charity, he was not exempt from this law: "All that will live godly in Christ Jesus shall suffer persecution. (II. Tim. III: 12.") Despite the austerity of his life, despite his constant championship of righteousness and of honesty, despite his unflinching defense of the laws and of justice; despite all this, he earned for himself the hostility of the powerful and was made the object of wily attacks on the part of diplomats. At one time he was distrusted by the nobility, the clergy and the people; and eventually he drew down upon himself the envenomed hatred of the wicked to such an extent that they sought his life. Yet he, whose character was so gentle and amiable, withstood them all with a courage that never faltered.

Not only was he unyielding in matters injuriously affecting faith and morals, but he was equally unbending in regard to claims which either conflicted with discipline or bore heavily upon the faithful, even though these claims were put forward by a very powerful Catholic monarch. Mindful of the words of Christ, "Render, therefore to Cæsar the things that are Cæsar's; and to God the things that are God's; (Matt. xxii 21,) and recalling also the words of the Apostle: "We ought to obey God rather than men," (Acts v: 29) he rendered the greatest service not only to the cause of religion, but to civil society, which, paying the penalty of its own folly, was almost wrecked by the storms of sedition raised by itself, and was rushing headlong upon certain destruction.

The Catholics of our times and their bishops, who are their courageous leaders, will earn for themselves a similar meed of praise and gratitude, if, whilst fulfilling punctiliously their duties as citizens by obeying royally and respectfully even bad rulers when they command what is just, they also refuse to obey these rulers when they issue iniquitous commands. They should neither take part in the ill-considered opposition of those who would rush headlong into sedition and rioting, nor should they stoop to servile subjection of those who view as sacrosanct decrees manifestly impious, issued by perverse men who, under the false guise of liberty, subvert all things, whilst erecting the worst kind of tyranny.

In the full light of modern civilization and with the world looking on, this is what is now taking place in certain nations in which the powers of darkness would seem to have set up their throne. Under this domineering tyranny all the rights of the children of the Church are trampled upon shamelessly. Those in power have steeled their hearts against sentiments of generosity, of courtesy, and of faith, which were so long the distinguishing characteristics of their fathers who gloried in the name of Christians.

So evident is it that, wherever the hatred of God and of the Church prevails, there is a complete retrograde movement towards the barbarism of ancient liberty, or rather towards the cruel yoke from which Christianity alone, and the education it introduced, rescued us. Borromeo gave expression to the same thought when he said: "It is a well known and recognized fact that no crime so offends God, none so provokes His wrath as does the vice of heresy. Nothing, moreover, so contributes to the bringing about the ruin of provinces and of kingdoms as does this frightful scourge (Conc. Prov. V. Pars I)." Yet far more deadly must we consider this modern conspiracy which, as we have already said, aims at tearing Christian nations away from the bosom of the Church.

The enemies of the Church, though holding antagonistic views and desiring to accomplish different objects, which is the infallible sign of error, are united upon one thing, namely, in a persistent assault upon truth and justice. Now, as the Church is the guardian and defender of both, it is only against her that they close up their ranks for an united attack. Proclaiming themselves impartial and posing as defenders of the cause of peace, they with honied words and with intentions not concealed, lay snares, thus adding insult to injury, and supplementing open violence with secret perfidy. It will be seen, then, that Christianity is now assailed by new methods. The war waged against it is far more threatening than were the conflicts of other times in which Borromeo won so much glory.

But by taking him as our model and our instructor, we shall be encouraged to battle for those interests upon which depends the welfare of the individual and of society, namely, faith, religion and the inviolability of public right. It is true we shall fight under the spur of a bitter necessity, but at the same time we shall be sustained by the cheering hope that God, in His omnipotence, will hasten the hour of victory for those who fight manfully in so glorious a battle. The powerful efficacy of the work of Saint Charles, the effects of which have survived even to our days, will strengthen the hope that intellectual pride will be humbled and that the holy resolve to restore all things in Christ will be more deeply rooted in men's hearts.

And now, Venerable Brothers, we may conclude in the very words our predecessor, Pius V, whom we have quoted several times, employed in closing the letter decreeing the supreme honors to Charles: "Meanwhile it is right that we render glory and honor and praise to Him Who lives through all the ages and Who blessed our brother with all spiritual blessings to make him holy and spotless in His sight. The Lord having given him to us as a star shining in this night of sin and of our tribulation, let us have recourse to the Divine clemency, supplicating by our prayers and by our acts that Charles who loved the Church so ardently and helped her so greatly by his merits and by his example, may now assist us by his patronage and in this day of wrath bring about a reconciliation through Christ our Lord (Bull Unigenitus.")

To this prayer let the favor of the Apostolic Benediction, which we affectionately bestow upon each one of you, Venerable Brothers, upon your clergy and upon your people, be added for the fulfilment of our common hopes.

Given at Rome at St. Peter's, May 26, 1910, in the seventh year of Our Pontificate. PIUS X POPE.

"THE WORLD MISSIONARY CONFERENCE"

London, June 15, 1910.

A "World Missionary Conference" is in session this week at Edinburgh. The preparations, including the deliberations of organizing and consultative committees, have been in progress for two years, and more than £7,000 sterling, had been expended on preliminaries before the Lord Provost (the Mayor of Edinburgh opened the proceedings on Monday evening. Every Christian Church is represented, with one rather important exception. There are no Catholics among the 1,027 delegates representing missionary societies and other organized bodies in Europe and America. The very basis and programme of the gathering makes it impossible for a Catholic to take any part in the proceedings. And indeed the character of the conference has caused much heart-searching among Anglican Churchmen. These excellent people are always trying to close their eyes to obvious facts that will not fit in with the quaint theory that the Established Church of England is Catholic, and one of these awkward facts is that the Archbishops of both York and Canterbury are giving their patronage to a gathering that is frankly undenominational.

"Unity and co-operation in mission work," is the watch-word of the Conference. But how is this unity secured? By the simple plan of forbidding the introduction of any topic on which Anglicans, Lutherans, Calvinists, Methodists, Unitarians, and Salvationists and the rest, are not agreed, and arranging that no resolutions shall be proposed and no votes taken. Thus to take an example, if any delegate were to try to obtain from the Conference an expression of opinion that converts from paganism ought to be baptised he would be out of order.

Those who have drawn up the *agenda* have therefore tried to select for discussion topics that eliminate doctrinal questions,—no easy task. Thus there will be debates on the relations of missionaries to Government officials,—on the peculiar difficulties presented by Mahommedan lands—on lay administrative work in mission societies — on native helpers in mission work. The question of co-operation between various denominations is to be discussed, but it is a thorny problem.

In the non-Catholic mission field the attempts so far made in this direction have taken the line of allowing each denomination—to use a familiar phrase—to peg out claims of its own. If the Methodists or the German Lutherans or the Swiss Calvinists or the British "Anglicans" have started a mission in some town or district, the other bodies select some other place for their enterprise. But such arrangements are only possible if one accepts, tacitly or explicitly, the theory that certain revealed dogmatic truth does not exist. For anyone who holds that the faith he professes is a certain truth capable of being set forth in definite terms, must regard those who teach another form of Christianity as propagandists of a disfigured or deficient message to the non-Christian peoples. If then he agrees that those who share his own belief shall not attempt to offer it to people among whom the teachers of these "other Gospels" are already at work, he is in plain English agreeing that they shall not be offered the truth but shall be left at the mercy of teachers of error.

This is why earnest High Churchmen are scandalized at seeing their Bishops and some of their prominent men (such as Lord William Cecil) taking part in a conference of which the note is undenominationalism, and which wishes "God speed" to the propagandists of any and every form of Christianity including some varieties that can only by lax phraseology be counted as Christian. The fact that the Catholics, who possess the greatest missionary organization the world has ever seen, were not invited to take part in the Conference is significant of much. They were not invited, because even in their wildest dreams the promoters of the gathering could not imagine a Catholic taking part in it. At Catholic missionary meetings no one hesitates to speak in sharply defined terms of dogmatic truth, and resolutions are proposed and voted. Real unity makes this possible. The sham union of the "World Missionary Conference" is based on silence as to the cardinal truths of the Gospel. This ought to set earnest men outside the Church thinking to some purpose.

Among the delegates Americans muster strongly. There are 480 of them. The British delegates number 394. The Continental missionary societies send 129; the British colonies only 14. Among the Americans are Captain Mahan, the Hon. W. J. Bryan and former Vice-President Fairbanks, famous for his missionary enterprise at Rome. In the original program a hope was held out that Mr. Roosevelt would be present.

In the newspaper that has the largest circulation in England, Bishop Ingram to-day talks of the Conference as a sign of "the growing spirit of unity" among Christian men, and tells with pleasure how on one of the Committees there have worked together "without one jarring note" such men as the Dean of Westminster, Silas McBee, the editor of the New York Churchman, the Principal of Mirfield (a community of "Anglican Monks") a Wesleyan, a Baptist and a Congregational Minister and a Presbyterian Secretary. "All this," he says, "is full of hope for our twentieth century Christianity." One wonders what he precisely means. There surely is scant reason for hope in the fact that a basis of unity is to be found in silence as to the doctrines that each holds to be of at least of some importance in the Gospel message.

There was once a very successful missionary, who taught very definite doctrines. Amongst other things he wrote—

"If any man come to you and bring not this doctrine . . . say not to him 'God speed you!' for he that said to him 'God speed you!' communicateth with his wicked works."

This is not the spirit of the "World Missionary Conference." In fact one imagines that such words spoken at the Conference would be ruled out of order, as alien to its tolerant spirit. But this successful missionary was named John. He had been on Thabor and in Gethsemane and he stood by the cross on Calvary. And he wrote a Gospel.

A. H. A.

Alcohol and Fatigue

Half a dozen drinks of whisky in a day will produce the same effect of fatigue on brain and body as a day's hard work. That is the opinion of Dr. William J. Wick of Chicago. It is a conclusion based on experiments. He says:

"Alcohol actually tires the muscles, the nerves and the brain. A man who has rested an entire day, vigorous and fresh, was put at hard labor. At the end of the day he was subject to physical and nerve tests prove the extent of fatigue. Then he rested another day and was given six drinks during the day, doing no work. The second examination showed his body and nerves had undergone the same fatigue as on the day he worked."

Alcohol hurries the action of the heart and gives a sense of stimulation. But, later, comes the reaction. Then is felt the weight of weariness in proportion to the previous exaltation.—Catholic Columbian.

Honors for Bishop Fallon

A press despatch from Buffalo informs us that twenty thousand people, on the 4th of July, greeted Right Rev. Bishop Fallon of London, Ont. His Lordship accepted an invitation to that city to be present at the annual re-union and parish picnic. He was the guest of honor upon the occasion. There were also present the Bishop of Buffalo and the Mayor of the city. The reception to the Bishop took place from 5 to 7. Led by a platoon of police Chief Regan and the Letter Carriers' band, the distinguished guests marched from the priests' house to an open tent on the grounds where young and old had the pleasure of greeting their late pastor, and receiving his blessing. Among the visitors were Rev. Thomas Walsh, D. D., D. C. L.; Col. Ward, commissioner of public works, and a number of the city clergy. The perfect weather made the outdoor games and amusements a pleasure and a success.

CATHOLIC NOTES

Along with the two churches built in Rome, during the past year, in quarters that have sprung into life since 1870, a third, St. Patrick's, will be finished, it is expected, within the next twelve months, by the Irish Augustinians.

Cardinal Gibbons recently raised to the priesthood thirty candidates for Holy Orders. Among the new Levites was Rev. Sigourney W. Fay, who is a convert, and who was formerly assistant rector of St. Elizabeth Protestant Episcopal Church, Philadelphia.

At the Eucharistic Congress in Montreal, a mid-night Solemn Pontifical Mass will be celebrated in Notre Dame church. Only men will be admitted, and the pews will all be removed, affording room for 12,000 persons.

The Murphy clan, says the Sacred Heart Review, has reason for pious pride in the showing it makes in the list of priests, given by the official Catholic directory. It heads the list, having 123 sons in the priesthood. Ryan comes next in order of number, counting 98, and Walsh has third place, with 94.

A gift of $130,000 has been made by Michael Cudahy to the new Loyola University, Chicago, for the erection of a science and engineering building. The gift came as the second large donation received within the last fortnight, the earlier one being $135,000, given by Mrs. Henri F. De Jonghe for the erection of an administration building.

A little volume has been found in the library of St. Andrew-on-Hudson, published in Rome one hundred and fifty years ago, containing a Latin poem of fifteen hundred hexameter verses, by Bernard Zamagne, S. J., on the airship. In it is indicated the Rev. Francis Latta, S. J., of Brescia, a noted scientist of one hundred and fifty years ago, invented the airship.

Connecticut now has six Catholic mayors, all Knights of Columbus. They are as follows: Edward F. Smith, of Hartford; Joseph M. Holleran, of New Britain; Bryan F. Mahan, of New London, who is prominently mentioned, as Democratic candidate for governor; Daniel P. Dunn, of Willimatic, third term; Thomas L. Reilly, of Meriden, third term; Stephen L. Charters, of Ansonia, fourth term.

Rev. James Paul Watson, who has been pursuing theological studies at St. Joseph Seminary, Dunwoodie, since he renounced the Episcopalian creed and left the Episcopalian monastery at Graymoor-on-the Hudson, of which he was the head, was ordained to the Catholic priesthood by Archbishop Farley in the chapel of St. Joseph Seminary, Dunwoodie, on June 17.

The architects of Westminster Cathedral, London, which will be consecrated soon, have just completed a design of a mosaic of blessed Joan of Arc, which is the outcome of an idea originated by the Catholic Women's League of England. The mosaic, which is erected in the cathedral, was subscribed for by Catholic women and children throughout England. The project met with much favor in France.

The International Catholic Truth Society, whose headquarters are at 407 Bergen St., Brooklyn, N. Y., has issued another interesting pamphlet. It is entitled "My Road to the True Church," and is an outline of mental process by which the author was led to embrace the True Faith. The writer is Frank Johnston, a distinguished jurist and one time attorney-general of the state of Mississippi.

Mrs. Margaret Sterling Postely, whose reception into the Church a year ago, has been the cause of much edification in New York, San Francisco and Paris, where she has residences, was received recently in private audience by the Holy Father. As Mrs. Postely, since her conversion, has shown herself indefatigable in promoting works of benevolence, the Pope judged it appropriate to show his appreciation of her charitable labors.

Father Abram J. Ryan, the poet-priest of the south, was last week chosen for a place on the preliminary list of candidates for the Hall of Fame in New York. Rev. Dr. Oliver Huckel, of the Associate Congregational church of Baltimore, who is a great admirer of the author of "The Conquered Banner," expressed the hope that the electors, who will select forty from the 212 names submitted to them, would include the name of Father Ryan in their list.

It may not be generally known that the term "Alma Mater," which is universally applied to colleges and universities where men receive their scholastic training, is of purely Catholic origin. It has its source at the University of Bonn, and drew its inspiration from the beautifully chiseled statue of the Mother of Christ—known as the Alma Mater — placed over the principal portal of that celebrated seat of learning. How closely is not the Catholic Church associated with all that is noble and tender in the mind and heart of man!

Brazil's new president, Marshal Hermes de Fonseca, has denied that he is a Freemason. In a reply to Father Lewis Espechit, the editor of a Catholic weekly at Rio de Janeiro, the claims that since he discovered that Freemasonry was not devoted exclusively to works of benevolence, he has severed all connection with it.

Rev. Thomas J. Campbell, S. J., will take charge of America, by the order of the father-general of the Jesuit Order whose home is in Rome. Father Campbell was graduated from St. Francis Xavier's, New York, in 1866. He was ordained in Belgium. After teaching in various colleges in New York, he was assigned as rector at Fordham, and afterwards as rector of the Church of St. Francis Xavier, New York.