Catholic Record. "Christianus mihi nomeri est Catholicus vero Cognomen"-VOLUME XXIX.

LONDON, ONTARIO SATURDAY, AUGUST 24, 1907

The Catholic Record

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DREAM-STUFF.

We must say that we cannot take seriously the dreams of those who believe in this world only. These dreams, it is true, are pleasing to the eye and may be workable in the land of Nowhere," but for this planet they are not conditioned by the facts of human nature. There are, we admit, capitalists who squeeze the blood out of human hearts, prating the while of the sacredness of property ; but dreams will not convert them into founts of benevolence. We may educate a man for this life, breed him according to the plans of advanced thinkers, fill him with food, but no law, no machinery, will eliminate his concupiscence of the eyes and his concupiscence of the flesh. He will still long for ambition and power. An acquaintance with physiology is not sufficient to subdue lust, to allay the drunkard's thirst, to make a man perform any action entailing selfsacrifice. Without God, in a word, the law of moral conduct has neither valid obligation nor adequate sanction.

NEVER REALIZED.

This dream of the secularist has never been realized. It has failed in small communistic societies. It met with no permanent success, even when attempted by those who were dis-tinguished by natural manhood and reinement (we refer to Brook Farm, not to Upton Sinclair's work.)

The Catholic workingman should pay no attention to the walking delegate who feeds on socialistic sheets and whose theories are inimical to the present welfare of men. To safeguard himself against false principles and to get a sane view of the situation we recommend Pope Leo's Encyclical on the Condition of Labor. We should remember that all capitalists are not ruthless; that hatred may be bred in the cottage as well as in the mansion ; and that, as a rule, the employer takes more interest in the employee than the paid declaimers who ring the changes on wornout platitudes. No programme of atheist or materialist, actuated by unreasoning antagonism to capital, will make his lot more bearable. Any legitimate effort to better his condition will be accorded the support of the right-minded citizen ; but any scheme that is the foe of economic institutions and of the family and Church will cause him and his views to be viewed with suspicion. We can, however restricted our sphere, contribute some proof to show that Christianity has not lost its vitality, and that religion is the source of consolation and happiness even on

this earth.

the disinherited of fortune.

from hostile criticism when we remem-

ber the labours of Von Kettler in Ger-

many, Mermillod's in Switzerland,

Manning's in England. Gibbons' in the

United States-directed to the vindi-

cation of the toilers rights as a man, to

that the domestic life of a people is

purity and happiness of home are sacred

who organized journeymen clubs with

thousand members.

world and have been as a shield to the weak against the onslaughts of the powerful. The Church which has tamed the buccanneers and robber kings of the past fears not those who are follow ing theories let loose upon the world by

St. Simon, Marx, Hegel, etc., and which, when established in power, are opposed to everything which conduces to human dignity. We hear much in praise of socialistic liberty and in con demnation of ecclesiastical autocrats. For autocrats, clerical or otherwise, we hold no brief, but look at France and see the liberty of the socialist in full bloom. Jaures, its most eloquent exponent in that country, says that "absolute subservience in body and soul to those who teach is the basis on which the present government of France is built."

ON OUR GUARD.

Socialism is not as yet a factor in the political life of Canada. But as its adherents are earnest, willing to sacrifice themselves for the cause, and eloquent in depicting the future of the 'square deal" for every man, the champions of law and order should lose no opportunity to show that the Socialist has no mission to this country. Not by words but by deeds. The reasonable demands of the workingman should be granted by the authorities. Belgium, for instance, is not preyed upon by the Socialist, because its Gov-

AN EXPERT ON SOCIALISM.

ernment safeguards the rights and

promotes the interests of the people.

In his book, Socialism, The Nation of Fatherless Children, David Goldstein depicts Socialism as he knows it after eight years of work for the advancement of its principles.

Conversant with its literature and aims, he shows that it is anti-Christian, an avowed enemy of the family, an upholder of Free Love. In the preface he says :

face he says: "It is my personal conviction that upon the religious aspect of this great issue the fight now centers around the Catholic Church, which is the only Church which has boldly taken up the gauntlet thrown down with soorn and defance by Socialism. This Church is not only international, or rather universal, and so equipped to meet the power of the international energy. but power of the international enemy, but it is erected upon a basis—upon re-ligious science—which gives it the strength to cope with the aggressions of the approaching foe. There are, am aware, many persons who would rather see hell reign than that the Catholic Church should be the victor Catholic Unurch should be the victor in so great, so masterful a struggle. They may be assured that if this in-stitution fell in the fight, (if that were possible) all religious sects and cults would collapse in its ruins.

THE NEW SYLLABUS. DECREE OF THE HOLY ROMAN AND UNIVERSAL INQUISITION.

Wednesday, July 3, 1907. With truly lamentable results our age, intolerant of all check in its in-vestigations of the ultimate causes of things, not infrequently follows what is new in such a way as to reject the legacy, as it were, of the human race, and thus fall into the most grievous errors. These errors will be all the more periodous when they affect sacred dis-ciplines, the interpretation of the Sacred Scripture, the principal mysteries of the faith. It is to be greatly deplored that among Catholics also not a few mitters of the found me accent writers are to be found who, crossing the boundaries fixed by the fathers and by the Church herself, seek out, on the plea of higher intelligence and in the name of historical considerations that progress of dogmas which is in

reality the corruption of the same.

But lest errors of this kind, which are being daily spread among the faith-ful, should strike root in their minds and corrupt the purity of the faith, it has pleased His Holiness Pins X., by Divine Providence Pope, that the chief among them should be noted and con-demned through the office of this Holy Roman and Universal Inquisition.

Wherefore, after a most diligent in vestigation, and after having taken the opinion of the reverend consultors, the Most Eminent and Reverend Lords Cardinals, the general inquisitors in matters of faith and morals, decided that the following proposit ons are to be condemned and proscribed, as they are, by this general decree, condemned

and proscribed : 1. The ecclesiastical law which pre-scribes that books regarding the Divine Scriptures are subject to previous cen-sorship does not extend to critical scholars or students of the scientific exegesis of the Old and New Testament.

The Church's interpretation of 2. the Sacred Books is not indeed to be contemned, but it is subject to the more accurate judgments and to the

correction of the exegetes. 3. From the ecclesiastical judgments

and censures passed against free and more scientific (cultiorem) exegesis, it may be gathered that the faith pro-posed by the Church contradicts hisposed by the Church contradicts his-tory and that the Catholic dogmas can-not really be reconciled with the true origins of the Christian religion. 4. The magisterium of the Church cannot, even through dogmatic defini-tions, determine the genuine sense of the Sacred Scrintres.

tions, determine the genuine sense of the Sacred Scriptures. 5. Since in the deposit of the faith only revealed truths are contained, under no respect does it appertain to the Church to pass jndgment concern-ing the assertions of human sciences. 6. In defining truths the Church human (discore) and the Church learning (discens) and the Church teaching (docens) collaborate in such a way that it only remains for the h docens to sanction the opinions

Church docens to sanction the opinions of the Church discens. 7. The Church, when it prescribes errors, cannot exact from the falthful any internal assent by which the judg-ments issued by it are ombraced.

ments issued by it are ombraced. 8. Those who treat as of no weight the condemnations passed by the Sacred Congregation of the Index or by the other Roman Congregations are free from all blame. 9. Those who believe that God is seen the author of the Sacred Sacion THE "STOP THE PAPER MAN." We advise the subscriber who wrote

his relation with God. all Revelation, constituting the object of Catholic faith, was not com-pleted with the Apostles. 22. The dogmas which the Church gives out as revealed are not truths

s my Name but Catholke my Surname.)-St. Pacian, 4th Century

which have fallen down from heaven which have fallen down from neaves, but are an interpretation of religious facts which the human mind has ac-quired by laborious efforts. 23. Opposition may and actually does which have near exist between the facts which are nar

rated in Scripture and the dogmas of the Church which rest on them; so that the Church which rest on them; so that the critic may reject as false facts which the Church holds as most certain. 24. The exegete is not to be blamed

for contracting premises from which it follows that the dogmas are historically false, or doubtful, provided he does not directly deny the dogmas themselves. The assent of faith rests ulti-25.

mately on a mass of probabilities. 26. The dogmas of faith are to be held only according to their practical sense, that is, as preceptive norms of conduct, but not as norms of believing. 27. The Divinity of Jesus Christ is

not proved from the Gospels, but is a dogma which the Christian conscience has derived from the notion of the

has derived them Messias. 28. Jesus, while He was exercising His ministry, did not speak with the object of teaching that He was the Messias, nor did His miracles tend to

prove this. 29. It is lawful to believe that the Christ of history is far inferior to the Christ Who is the object of faith.

30. In all the evangelical texts the name Son of God is equivalent only to Messias, and does not at all signify that Christ is the true and natural Son

of God. 31. The dostrine concerning Christ taught by Paul, John, the Councils of Nices, Ephesus and Chalcedon is not that which Jesus taught, but that which the Christian conscience conceived con-

corning Jesus. 32. It is not possible to reconcile the natural sense of the Gospel texts with the sense taught by our theolog.

with the sense taught by our theolog-ians concerning the conscience and the infa'lible knowledge of Jesus Christ. 33. It is evident to everybody who is not led by preconceived opinions that either Jesus professed an error concern-ing the immediate Messianic coming, or that the greater part of His doctrine as that the greater part of His doctrine as contained in the Gospels is distitute of

authenticity. 34. The critic cannot ascribe to 34. The critic cannot ascribe to Christ a knowledge circumscribed by no limits except on a hypothesis which cannot be historically conceived, and which is repugnant to the moral sense, viz., that Christ as man had the know-ledge of God and yet was unwilling to communicate the knowledge of a great many things to His disciples and to posterity.

posterity. 35. Christ has not always the con-

35. Christ has not always the con-sciousness of His Messianic dignity. 36. The resurrection of the Saviour is not properly a fact of the historical order, but a fact of merely supernatural order neither demonstrated nor demon-

strable, which the Christian conscience gradually derived from other facts. 37. Faith in the resurrection of

Christ was in the beginning not so much in the fact itself of the resurrec-tion as in the immortal life of Christ

happens to distinguish (cernit) a means of grace, it is not in that rigorous man-ner in which it was received by the theologians who luid down the notion and the number of the sacraments.

49 The Christian supper gradually assuming the nature of a liturgical ac-tion, those who were wont to preside at the supper acquired the sacerdotal

character. 50. The elders who filled the office 50. The elders who filled the office of watching over the gatherings of the faithful were instituted by the A postles as priests or Bishops to provide for the necessary ordering (ordination) of the increasing communities, not properly for perpetuating the apostolic mission

51. It is not possible that matrimony could have become a sacrament of the new law until later in the Church; for in order that matrimony should be held

as a sacrament it was necessary that a full theological development (expli-catio) of the doctrine of grace and the

sacraments should first take place. 12 It was foreign to the mind of Christ to found a Church as a society which was to last on the earth for a long course of centuries; nay, in the mind of Christ the kingdom of heaven together with the end of the world was about to come immediately.

53. The organic constitution of the Church is not immutable; but Christian society, like human society, is subject

to perpetual evolution. 54. Dogmas, sacraments, hierarchy, both as regards the notion of them and the reality, are but interpretations and evolutions of the christian intelligence which by external increments, have in-

which by external increments, have in-creased and perfected the little germ latent in the Gospel. 55. Simon Peter never even sus-pected that the primacy in the Church was entrusted to him by Christ. 56. The Roman Church became the head of all the Churches not through the ordinance of Divine Providence, but through merely political condi-tions. tions. 57. The Church has shown herself

to be hostile to the progress of natural and theological sciences.

58. Truth is not any more immu-table than man himself, since it is evolved with him, in him and through him. 59. Christ did not teach a determin-

by. Onrist and not teach a determin-ate body of doctrine applicable to all times and to all men, but rather in-augurated a religious movement adapt-ed or to be adapted for different times

and places. 60. Christian doctrine in its origin was Judaic, but through successive evolutions became first Pauline, then Joannine and finally Hellenic and universal.

versal. 61. It may be said without paradox that there is no chapter of Scripture, from the first of Genesis to the last of the Apoc.lypse, which contains a doc-trine absolutely identical with that which the Church teaches on the same matter; and that, therefore, no chapter in Scripture has the same sense for the

critic and for the theologian. 62. The chief articles of the Apostolic Symbol had not for the Christian of the first ages the same sense that they have for the Christians of our

time. 63. The Church shows itself unequal to the task of efficaciously maintaining evangelical ethics, because it obstinately adheres to immutable doctrines which cannot be reconciled with modern

64. The progress of science requires time. a remodeling (ut reformentur) of the conceptions of Christian doctrine con-

ions support, she continued to send the little ones half naked into the streeto to collect money, and some of the older girls she dressed in the habit of her girls she dressed in the habit of her order the more readily to attract the attention of the passers-by. The cardinal forbade his priests to admit any of them to the sacraments, and more than once when she and some of her companions presented themselves at the rails in the Daomo, while the Cardinal Archbishop

was giving communion to the faithful, His Eminence passed them by without administering the Blessed Sacrament, and that in sight of the whole church. He tried again to have the police forbid them to carry on their work or to wear the religious habit, but again his efforts were unsuccessful. Once a man wearing the dress of a priest presented himself as the Chaplain of these Sisters, and begged the Cardinal to relax hi hestility. He was not a priest of Milan, and he had no authority to be chaplain to anybody, if he were a priest at all, and he left the Archbishop's presence with a very solemn warning and rebuke ringing in his ears. But no-

thing was of any use. The woman went on with her work

The woman went on with her work with the favour and protection of the civil authorities and the police, and in spite of the prayers and protests and exposures of the ecclesiastical court of Milan. Then it began to be whispered that the woman with the nun's dress kept a hell upon earth, that her "home" was a lurid den of filth and iniquity, that the children's earnings were increased by means too horrible to relate. And this week the crash came at last. The horrors of it seem to be worse even than the loatheseem to be worse even than the loathe-some descriptions of papers like the some descriptions of papers like the Mossagero, which has a genius for writing up such matters. Day after day whole pages have been devoted to the scandal, but fearful to relate, in the very face of the above facts which are absolutely certain and admitted by are absolutely derain and admitted of everybody, many of the principle papers have headed their accounts with staring capitals blazoning forth the affair as a "Horrible Clerical Scandal," as the "Hideous Immorality in a Convent" and so on. Such things in a convent " and so on. Such things would be incredible in any countries outside France and Italy—but here alas! they are only too possible. Some of the anticlerical papers of Rome still quote the case of Frere Flamidien of Lyons who was proved to be as in-nocent as a child of the horrible crimes nocent as a child of the horrible_crimes imputed to him a few years ago in Lyons. Only last year two Capuchins of Albano, which is within a few miles of Rome, were the victims of a plot. They too were shown to be absolutely guiltless, but not till they had been subjected to imprisonment and to all kinds of indignities. And this morn-ing some of the anti-clerical papers have filled their columns with scandals about notests in various (but not specabout priests in various (but not spec-ified) parts of the country. The war is on-for some months to come the pub-lie may expect to find a series of un-scrupulous attacks on religion and its ministers throughout Italy.-Rome.

CATHOLIC NOTES.

An innovation in church work has been started by Corpus Christi church in London, England, where Benediction is given at 1.15 o'clock each afternoon for the benefit of visitors and business

men who have their lunch hour at that One-half of the sacred pillar at which our Lord was scourged is at Jerussiem and the other half, since the days of the Crussders, is in the Church of St. Praxedes, Rome, which is the titular church of Cardinal Merry del Val. It is one of the greatest treasures of Rome. Cardinal Satolli has been appointed Cardinal Satolil has been appointed Protector of the Catholic Truth Society of New York. Cardinal Vivesy Tuto has been named Protector of the Daughters Holy and Immaculate Heart of Mart in Sucie of Mary in Spain.

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use a check-rein in his vocabulary. We THE CHURCH AND THE TOILER.

have, we admit, some knowledge of our The assertion that the Church is on shortcomings, but we don't like to be the side of the capitalist may be offset told of them in strangely spelled by the assertion that the Church is on ominous phrases. Why we should be the side of truth and justice. And we ordered to stop the paper at once is a can substantiate the latter, while the problem of which we venture no soluformer is but a cant phrase, destitute tion. If we remember aright we said of any vital relation with either but what is preached from the pulpit fact or thought. Her record in social when we told Catholics who are engaged work is in the annals of history. She in the sale of intoxicating liquors to has bound class to class by the bonds adopt if they can a more decent method of charity, and, mindful of the Divine of gaining a livelihood-to at least sell example, she has always been accusno drink to minors or to persons who tomed to devote herself by predilec are likely to take it to excess, to close tion to the lowly, to the afflicted, to their saloons on Sundays, to not allow Movements for the improvement of the condition of the workingman are blessed by her. We may well refrain

blasphemy, cursing or obscure language within their saloons-we were quoting the Decrees of the Third Plenary Council of Baltimore. Good Catholics, as they claim to be, have no reason to quarrel with the pronouncements of ecclesisstical authority.

When we said that the saloon conducted in a decent manner does not pay we had as guide a prelate of international just remuneration for his labor and reputation. And when we assert, that directed also to re-establish the doctrine with Catholics eschewing the trade of drink-mixing there will be happier vital beyond all, and " that the place, homes, more of our children at school, more money for objects of all kinds and far beyond anything which can be less temptation to become wastrels, we sold in the market. We might refer, wrote at the dictation of the fathers and also, to Father Kolping, of Cologne, mothers, sisters and wives of every parish visited by the RECORD. They such success that when he died, may have this paper stopped, but they in 1865, the Rhine districts alone had cannot stop the tide of public sentiment four hundred, with a roll call of eighty against the saloon. They cannot avoid seeing that the man who can do no more for his community than to wear the

LOVE THE LEVER. apron of the bar-keeper, to wash glasses,

is not regarded as occupying an envi-These men, as they who imitate them, were animated by genuine love of the able position. They may be patronized by the cheap politician, and the workingman-a friend to them and a "loafer," but the citizen who has work brother. The principles which guided them are divine, and have led their for either brawn or brain bids them forbears through the wilderness of adopt a more decent way of gaining a error. They have refashioned the livelihood.

liar aspect, either little or not at all known to the Gentiles. 11. Divine inspiration is not to be so extended to the whole Sacred Scrip-tures that it renders its parts, all and single, immune from all error. 12. The exegete, if he wishes to apply himself usefully to Biblical studies, must first of all put aside all pre-conceived opinions concerning the supernatural

nest of all put aside all pre-concerved opinions concerning the supernatural origin of the Sacred Sorlpture, and interpret it not otherwise than other merely human documents. 13. The Evangelists themselves and

The Evangelists themselves and the Christians of the second and third generation arranged digeserunt arti-ficially the evangelical parables, and in this way gave an explanation of the scanty fruit of the preaching of Christ among the Jews.
I4. In a great many narrations the Evangelists reported not so much things that are true as things which even though false they indged to be more profitable for their readers.
I5. The Gospels until the time the canon was defined and constituted were increased by additions and correc-tions; hence in them there remained of

tions; hence in them there romained of the doctrine of Christ only a faint and uncertain trace. 16. The narrations of John are not

properly history, but the mystical con-templation of the Gospel; the dis-courses contained in his Gospel are theological meditations, devoid of historical truth concerning the mystery

of salvation. 17. The Fourth Gospel exaggerated miracles not only that the wonder-ful might stand out, but also that they might become more suitable for signi-fying the work and the glory of the Word Incarnate. 18, John claims for himself the qual-ity of a withraw concerning (Drivit: but

ity of a witness concerning Christ; but in reality he is only a distinguished witness of the Christian life, or of the

Congregation of the Index or by the other Roman Congregations are free from all blame. 9. Those who believe that God is really the author of the Sacred Scrip-ture display excessive simplicity or ignorance. 10. The inspiration of the books of the Old Testament consists in the fact that the Israelite writers have handed down religious doctrines under a pecu-liar aspect, either little or not at all known to the Gentiles.

ity. 40. The sacraments had their origin in the fact that the Apostles and their successors, swayed and moved by cir-cumstances and events, interpreted some idea and intention of Christ.

41. The sacraments are merely in-tended to bring before the mind of man he ever-beneficent presence of the

42. The Christian community im-42. The Christian community im-posed (inducit) the necessity of baptism adopting it as a necessary rite, and adding to it the obligations of the Christian profession. 43. The practice of conferring bap-tism on infants was a disciplinary evo-lution which because one of the Gausses

tism on infants was a disciplinary evo-lution, which became one of the causes why the sacrament was divided into two, viz, baptism and penance. 44. There is nothing to prove that the rite of the sacrament of confirma-tion was employed by the Apostles; but the formal distinction of the two sacra-ments, baptism and confirmation, does not belong to the history of primitive Christianity. 45. Not everything which Paul nar-rates concerning the institution of the

rates concerning the institution of the Eucharist (I. Cor. xi., 23-25) is to be taken historically.

46. In the primitive Church the conception of the Christian sinner recon-ciled by the authority of the Church did not exist, but it was only very slowly that the Church accustomed itself to this conception. Nay, even after penance was recognized as an institution of the Church, it was not called a sacra-ment for it would be held as an ignominious sacrament.

47. The words of the Lord. " Re-47. The words of the Lord. "Re-ceive ye the Holy Ghost; whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain they are retained" (John xx_1 , 22, 23), do not at all refer to the sacrament of penance, whatever the Fathers of Trent may have been pleased to say.

cerning God, Creation, Revelation, the Person of the Incarnate Word, Relemption. 65. Modern Catholicism cannot be

econciled with true science unless it be transformed into a non-dogmatic Christianity, that is, into a broad and

Christianity, that is, into a statistic liberal Protestantism. And on the following Thursday, the fourth day of the same month and year, an accurate report of all this having been made to our Most Holy Lord Pope Dime X., His holiness approved and peen made to our Most Holy Lord Fope Plus X., His holiness approved and confirmed the decree of the Most Emi-nent Fathers, and ordered that the propositions above enumerated, all and several, be held by all us condemned and management. and proscribed. PETER PALOMBELLI, PETER DALOMBELLI,

Notary of the H. R. U. I.

HOW THE CHURCH IS DEFAMED BY PRESS DESPATCHES.

A good many years ago there came here to Rome a woman dressed as a nun, and engaged, she declared, on a nun, and engaged, she declared, on a philanthropic mission to look after destitute girls. She succeeded in opening a home where she gathered together a number of children, and she found friends in quarters where nuns usually are not welcomed. But the Vicariate was anything but satis-fied. It refused to recognize her as a religious, it took means to warn the public against her, and finally it man-

public against her, and finally it manpublic against her, and many it inally it inally aged to have the refuge closed and the "nun" sent away. Still the woman was not daunted. She set up her es-tablishment elsewhere with the same result. She persovered, and after many vicissitudes she opened a place in Milan. Here she found mysterious

in Milan. Here she found mysterious support from high-placed civil func-tionaries. They secured for her from the city authories the right to send out begging in the public streets the girls, ranging from five to sixteen years of age, the gathered into her "home," Cardinal Ferrari, the curia of Milan. individual witness of the Christian life, or of the life of Christ in the Church, at the close of the first century. 19. Heterdox exegetes have expressed the true sense of the Scriptures more faithfully than Catholic exegetes. 20. Revelation could be nothing but the consciousness acquired by man of

The Lutheran which is usually dense on things Catholic, says of the Syllabus that "the greater part of the prop-ositions are said to condemn what any Protestant church would condemn as a menance to Christianity."

A few weeks ago the newspapers told of the kidnapping of a nun by her father, who is a non-Catholic, from a school-room in Duluth, Minn., where she was engaged in teaching. She has returned to the religious life, however, her father signifying that he will take no further action.

The terms on which Rome allows Catholic women to attend Oxford University are that they shall live in a house apart from the University; that this house shall be conducted by nuns or Catholic women; that the girls shall be accompanied to lectures, and that they shall have a chapel in which a priest shall officiate.

The damage by a cloudburst in Vienna, Austria, a few days ago, was very great, but apparently not more than two or three lives were lost. Several nuns waded into the flood and rescued nineteen inmates of an insane asylum. It is estimated that it will cost the city of Vienna \$500,000 to restare the destroyed sowers and pave-ments and repair the damage to the public parks.

The Maryland-New York province of the Society of Jesus has sent to the missions of the Phillipines three of its members chosen from among a number of volunteers. The new missionaries are Rev. William M. McDonough, of St. Francis Xavier's College, New St. Francis Xavier's College, New York; Rev. Thomas A. Becker, of Ford-ham University and Mr. Jno. J. Daley, a professor in the University of George-town. They left New York for their new field of labor on June 25.