OCTOBER 30, 1909.

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MARRIED.

CALLAGHAN.—On Oct. 11th, by the Meagher, P.P., at St. Mary's church, stings Co., Mr. John Murphy, 4th con. o Miss Joanna O'Callaghan, 3 con.

DIED.

Ottawa, Ont., Mr. T. J. Green, aged ars. May his soul rest in peace!

At Apple Hill, Ont., on Oct. 5, Mr Lellan, aged forty four years. May his ce!

TEACHERS WANTED.

LIC TEACHER WANTED FOR R. ate School, Section No. 5, Sombra r second class normal school certificate. mmence on the 3rd of January 1910. Apply stating qualification and experi- el J. Conlon, Sec. Treas., Port Lambton, 1617-tf

TEACHER FOR S. S. NO. 4, FLOS, a, holding second class professional ties to commence Jan. 3rd, 1910. State perience. H. J. Friel, Sec. Treas. Apto, 1619-4

IMMEDIATELY A CATHOLIC eacher holding a second or third class lust be able to teach French. Duties at once. Salary $45 a month. Apply ry of the Separate School Board, P. O. wa, Ont. 1619-2.

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The Catholic Record.

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

VOLUME XXXI. LONDON, ONTARIO, SATURDAY, NOVEMBER 6, 1909 1620

The Catholic Record

LONDON, SATURDAY, NOVEMBER 6, 1909.

A TERRIBLE SIGHT.

One of the most terrible sights of the city is the crowd of young girls who roam the streets. Up and down they come and go, night after night, with laughter as sad as a funeral bell, chatting and bandying jokes with anybody, with never a thought of their danger. We declaim against this state of affairs. We arraign and condemn the picture show and vaudeville as responsible for the depopulation of homes. We point out the many tragedies, sordid and hell-tainted, that are staged on the streets. We talk, and we forget, and all the while the transformation of innocent souls into veritable cess-pools goes on apace. We beg the police to clear the streets of this horde of young barbarians, but they either want evidence, or are blind or are loth to disturb so long as good people content themselves with shrugging their shoulders and making melancholy. But the source of the trouble is in the family. The ruin of many must be ascribed to the heart-sickening carelessness of fathers and mothers.

THE SALOON.

In a recent issue of the Intermountain Catholic the editor is pleased to write eulogistically of the CATHOLIC RECORD. We thank him for the pleasant words, which are worthy of the kind heart that has illumined the waste ways for many, and of the facile pen that has gained him so many friends and admirers. His chaplet of flowers has, however, not a few thorns. Referring to some of our saloon articles, he says that on occasion we forget the amenities of journalism. We may not exude sweetness at all times, and perchance permit ourselves now and then a few words that are not deodorized. But for the amenities of journalism, so far as we understand them, we have due respect. We do not praise the saloon keeper: we pity him. If we have spoken harshly it was due to a desire to have every Catholic shun a business that is a source of danger both to himself and to the community. And perhaps our esteemed contemporary may view our lapse from journalistic rectitude in the light of a wish to have Catholics out of a business that exacts toil neither of brawn nor of brain and over which hangs a heavy cloud of social and religious disgrace.

For the saloon keeper whose bar reeks with blasphemy and obscenity we have we confess, more contempt than we can express. For the man who waxes rich on the pennies of the poor, and squanders a life in peddling out liquor to young and old, recking little of the sorrow and sin that are occasioned by the business, we have an avowed detestation. We have due regard for the feelings of the dealer. We are, to use the words of a great prelate, deeply concerned for the poor man, but for that reason we wish to see him out of the liquor traffic. We cannot find in our heart such hatred for any man as to wish him to spend his days behind a bar. It has also been said that the vast expansion of the liquor traffic to-day renders liquor selling, if confined within the limits of moral and civil law, an unprofitable and consequently an impossible avocation. Some time ago, according to the Detroit Free Press, a would-be model saloon keeper announced his advent in Detroit; he posted up over the bar rules which were to regulate his saloon: in less than a month he closed his doors. The saloon conducted in a decent manner does not pay. We have as much regard for the man who sells liquor by the glass as for the one who sells it by the barrel. The CATHOLIC RECORD advises those Catholics who are engaged in the sale of intoxicating liquors that they seriously consider how many and how great are the dangers and the occasions of sin which surround their avocation, however licit in itself this avocation may be. Let them adopt, if they can, a more decent method of gaining a livelihood. Our contemporary, guided by the saintly Bishop Kane, admonishes us to speak to Catholics in the liquor trade gently and fraternally. We hope to see the day when no speech on this matter will be necessary. But if we transgress the harmonic laws which should regulate our speech in dealing with the traffic we can but ask the dealer to read our words by the light of a brother's love for his welfare. Some years ago the late Bishop of Columbus' attitude towards the traffic was resented in some quarters. When he promulgated the law that no existing Catholic society shall be allowed to have a liquor dealer or a saloon keeper at its head or among its officers, and that no new Catholic society shall be formed which would admit, even to membership, any person engaged in the liquor trade, an appeal was made to the Apostolic Delegate, who sustained the Bishop in all points. The decision, while it made no general law, was a potent factor in the formation of public opinion.

THE UNFORTUNATE FRENCH BLUNDER.

MEAN AND BLASPHEMOUS ACTION OF THE STATE OFFICERS TO OUST RELIGIOUS.—STRUGGLE AS SEEN IN TOURS.

Six years ago the Concordat was broken. In other words, the bond which united the French government and the Catholic religion was dissolved. The government ceased to pay the expenses of the parish priests, forfeited its right to vote in the elections of the high Church officials, and thus abandoned all religious responsibilities. Soon after the breaking of the Concordat, the government, largely composed of atheists, forbade the teaching orders, both nuns and priests, to continue teaching, and threatened them with expulsion from France in case they resisted. All the Jesuits were also requested to disband. To be sure, these communities were given the option of staying, provided they would sign certain documents, but as so doing would deprive them forever of all their teaching rights, they very naturally refused.

CHANGE IS MURDEROUS.

Some orders left France peacefully; others were forcibly expelled, and in nearly every case the land and buildings were seized by the government. The separate members of the orders who remained in France were obliged to forsake their religious dress for a civil one. The sad results of this sweeping decree among the priests and nuns can hardly be estimated. Imagine whole congregations, who have lived behind their quiet convent walls for twenty, thirty, and even fifty years, being suddenly turned out into the world, compelled to emigrate to a strange land—their own was strange enough to them—or else to change their entire existence and live in the world! The number of old nuns and priests who died of sorrow and the sudden change in their quiet lives will never be known, the cases of misery and broken hearts are even more numerous. Many nuns and priests had spent their lives, as they firmly believed, for their God and their country. Suddenly their country exclaims: "You are of no use to us; worse than useless, you are a menace; go!"

The terrible mistakes made by the government were not in the line of its main policy, which was sufficiently severe, but in hundreds of small details, sharp, stinging blows at the Catholic religion, which were absolutely unnecessary, absolutely unpardonable and which naturally aroused an intense bitterness between religion and State. For example, in several towns the crucifixes torn from the monasteries and convents after seizures by the government were flung into the river on Good Friday! In the recent Catholic celebration at Orleans of the sanctification of St. Joan of Arc the civil authorities—dwellers in a free republican country—were forbidden to take part! These are only two cases among many which not only have happened, but which are still occurring all through France.

Here in Tours, whose Archbishop is the second highest Catholic dignitary in France, here in this quiet provincial capital of Touraine, which has been a cathedral town for nine centuries, one sees only too clearly the results of the friction between State and Church.

STOLEN BY THE GOVERNMENT.

The little square leading out of the Cathedral square contains the splendid residence of the Archbishop, and has therefore been called for centuries the Place de l'Archevecha. Now all is changed. The residence has been seized by the government and worse insult still, the square has been given a name execrated by all Catholics. Fastened on the old walls of the archbishopric is a new blue sign "Place Emile Zola!" On these same old walls an enemy of the government has painted in large black print, "*Vole par le gouvernement*" (stolen by the government.) These words are also written on nearly all the monasteries and convents in Tours which have been seized, so that in nearly every principal street you come face to face with the ominous words, "Stolen—Stolen by the government!"

But where are the atheists? Where are the upholders of the State and its policy? I have certainly not found them among any class in Tours. At this pension are half a dozen French ladies of good families. Their entire sympathy is with the Church, and it would be an insult to tell one of them that you would meet her in the Place Emile Zola! She would not know where you meant though she walks through the Place de l'Archeveche every day. The cabman who drove me out to Marmoutier, where my old school used to be, said that it was sad indeed since the good nuns had left; the stationer remarked that France was in a bad way now that all the children were forced to go to schools where religion was never mentioned; while the sacristan at the cathedral shook his head mournfully, in an emotion beyond words. My dressmaker and photographer both had sad stories to tell, incidents which they themselves had experienced. The dressmaker had been to school in an Ursuline convent. Some of her former teachers, too old and feeble to emigrate, had come to her to have their civil dresses made, and she said, weepingly, that the task of making modern dresses of the world for her beloved nuns was almost more than she could bear. The photographer's story was even sadder. Monks and nuns in many orders were allowed to be photographed, and he said that since that act of the government against the teaching orders, many people had come to him to ask for photographs of former teachers and friends who died as a result of being expelled from their quiet, secluded life!

ACTIONS MEAN AND INEXCUSABLE.

If so much bitterness and sadness can occur in one town, it is terrifying to attempt to calculate the results all through France. The government has injured it own cause by its many mean and inexcusable actions, actions which one might expect of an angry, unreasonable child, but not of a supposedly dignified government. In the country where all the villages cannot afford to support a parish priest, there is often practically no visible religion, but in cities and towns, churches are more crowded than they have been for years. Catholics of to-day are even more fervidly Catholics than those of yesterday; few serious thinkers believe that any other religion will invade France if Catholicism is entirely driven out; so that the burning question in this country to-day is: will Church or State triumph, or will there be a compromise? —Hilda Millet in Boston Transcript.

AN IMPORTANT BOOK ON AN URGENT TOPIC.

"THE MORALITY OF MODERN SOCIALISM" BY THE REV. JOHN J. MING, S. J. OF ST. IGNATIUS' COLLEGE, CLEVELAND.

During the past few decades of years the question of Socialism has rapidly assumed a foremost place among the social problems of our day. Not merely the Sovereign Pontiff and the Bishops of the Catholic Church, in their solicitude for the salvation of souls, but all concerned in the public welfare and reading aright the signs of the times, have lifted up a voice of warning against the impending evil. Taking on, year by year, ever more alarming proportions, Socialism has threatened at last to become one of the great perils of our age. A book, therefore, sounding the very depths of this question, and putting before its readers a true conception of Socialistic doctrine and practices is of the utmost importance, especially for those concerned in the charge of souls.

It is a fatal mistake, often made in our day, to estimate the danger of Socialism by the numerical strength of its professed adherents. It is rather in the general dissatisfaction and discontent, in the spirit of immorality and of irreligion which spread from it, as from a centre, among the working classes, that we learn to realize in full the possibilities of untold harm contained in it. The relations between capital and labor are not ideal. Grievances, real and well-founded, often exist on the part of the laborer. Here is the Socialistic lever. Because of this, men who would not accept Socialism itself will yet allow themselves to be infected by its tenets. If their unions should ever be won over—as some have already been—the situation would be critical in the extreme. In the meanwhile, Socialism, so far from rig ting any existing evil, can only lead on to the most ruinous consequences. This it is the duty of all concerned in the public welfare to make clear to their people before the deadly venom has been instilled, when the prevention will come too late.

Nor is it merely to Germany or Russia or France we are to look for the developments of Socialism. We may study them in our very midst. And it is precisely the fact that this social movement is so little understood in its origin, in its true nature and in its final tendency, that men allow themselves to be almost insensibly drawn into its vortex. "Christian Socialism" is but the latest form assumed by this alluring evil.

What, therefore, is needed at our present day is not so much a rhetorical expansion of the evils of Socialism, as a clear and precise statement regarding its nature and purpose, gathered at first hand from the authorities acknowledged by all as the oracles of the Socialist propaganda. This the author of the volume before us has shown himself eminently qualified to present. The Rev. John J. Ming, S. J., of St. Ignatius' College, has devoted years of close research to this great question, and the present volume, like the one upon the "Religion of Socialism," issued from the press two years ago, is the result of the most scholarly and impartial investigation. It deals exhaustively with the bearing of Socialistic thought upon the vital questions concerning the individual, the family, the state, and morality in general. To the student of social economy and to the priest in charge of souls, for whom it is especially intended, it offers a complete and authentic summary of all the necessary information contained in the accumulated libraries of Socialist literature.

The method employed by the author is most strictly critical and fair. He begins by first quoting the classical authorities upon the Socialistic side, then their more recent and popular exponents, and finally the current issues of the Socialistic press, showing the common acceptance, and in many cases, the actual practical realization of their views in Socialistic circles of our day. Developments within our own country are traced with a special care.

Socialism, as thus presented to us in the words of its own acknowledged defenders, is nothing more or less than an organized force, equally destructive of all private rights, religion, morality, government and patriotism. The glory of man's rational and spiritual nature is dragged into the dust, and the bestial elements of his lowest passions are given unlimited sway. No rights of private ownership, no marriage, no family life, no material education, no liberty of religious instruction, no duties of parents towards their children or of children towards their parents, since the offspring itself is free and belongs to the commonwealth and to the care of official nurses and public teachers, no law, no state, no faith, no heaven to hope for and no hell to fear; only one world-wide tyranny of Socialism mercilessly destructive of all other views and practices—such is the supreme goal to which, in its fully developed form, Socialism proudly professes to be tending.

As a brief, but decisive, justification of the conclusions arrived at by the Jesuit critic and reviewer of Socialistic tenets, we quote from the famous Socialist leader, Robert Rives La Monte. Thus he terminates a course of reasoning: "The thesis that the realization of the Socialist ideal involves the atrophy of religion, the metamorphosis of the family, and the suicide of the state would now appear to be sufficiently demonstrated." This is high-sounding phraseology, but it tells us plainly enough that the destruction of religion, the passing away of the family, as now we know it, and the final and inevitable annihilation of all law and government at the rise of the new commonwealth, are to form the grand Socialistic triumph of the future. What then, we wonder, shall be left to us. "In truth," concludes our author, "Socialism stands condemned by the Nihilism which is its ultimate outcome."

A LAYMAN IN RETREAT.

FORTY-EIGHT HOURS OF RETIREMENT SUPPLIED A NEW FOCUS FOR EVERY-DAY LIFE.

A thoughtful writer who signs himself "Retreatant" considers the Layman's Retreat movement and its significance in an article in the New York Beacon.

No one who takes a serious interest in life around him, and in the true interests of his country, he says, can have failed to realize how serious a phase of social evolution we have attained to-day. For the past few generations social life has been undergoing a process of disintegrating under the sombre influence of the doubts and speculations of those scientific enquirers who have labored to trace man's origin from the earth. Had such theories been confined to the laboratory and the studio, the true home for all theories, as long as they are theories — their influence on life would be harmless.

The great number of dilettante poseurs who aspire to intellectuality and mistake pugnacity of intellect for intellectual depth, carried these theories far beyond their domain as physical possibilities, exaggerated their importance past recognition, and assumed before an undiscriminating public such an air of victory as the intellectual leaders never dared to proclaim. Such an attitude on the part of the apparently intellectual was bound to exercise a pernicious influence on public morality.

WHY?

Socialism makes converts by the thousands, for why should one clod of earth sweat and be compelled to keep another clod in luxury? Such is their atheistic reasoning, and in an atheistic society unanswerable. The ever-increasing hurry and scramble of life has compelled men to center their attention more and more on their business, while they have finally come to view everything spiritual as pertaining only to clergymen, children and women. Spirituality is not quoted in Wall Street, the day seems too short to deal with the urgent matters of this life without bothering about the next. Even our great charity is rather the outcome of that typically American impulsive generosity than indicative of any realization of the bonds of Christian brotherhood.

The greatly disordered condition of the social body lends a peculiar interest to this new movement initiated by the Jesuit Fathers. In every country in which it has been tried—Germany, England, Belgium, Ireland, etc., the Layman's Retreat has proved of incalculable service, not merely in keeping alive the religious spirit and acting as an antidote to the suicidal and immoral poison with which the very vitals of modern social life is to such an extent impregnated, but also in promoting feelings of sympathy and amity between employer and workmen, between man and fellowman. Convinced free thinkers of Germany and England have joined the leaders of Christian thought in proclaiming their most unstinted admiration for the new movement, although, of course, it is merely to its social value that their thoughts are directed.

Papers like the Spectator, perhaps the ablest paper in England, though it still displays the inherited English prejudice against every idea emanating from Catholic quarters, threw aside on this occasion all secular bias, and declared without reserve that the Catholic Church had again diagnosed the disease of modern life and, what is infinitely more important, had prescribed the remedy.

IMPRESSIONS IN RETREAT.

The present writer has had the good fortune to attend the last retreat held at the Jesuit Villa, Keyser Island, from Friday evening to Monday morning, and it is with a view to interest the thinking members of our people in the importance of the movement and to recall how essential such a movement is for the continued life — not to say prosperity—of the nation, that he jots down hurriedly a few of the impressions which he feels now fresh from the retreat.

Forty miles from the noise and bustle of New York, housed in a villa ten paces from the Sound, the various interest of life could be viewed at a proper focus. Matters which in our daily lived seemed to possess a supreme value, motives which exercised such a disproportionate influence on our actions now assume their proper dimensions. Some of us had looked forward, not without a certain trepidation to this new experience, but when the time arrived for the introductory lecture of the retreat, the sense of remoteness from the wonted distractions and worries had already prepared the soil for the calm reception of Father Shealy's words.

This first lecture showed us how distorted had been our conception of the difficulty of meditation, at least under our present favorable circumstances. Of the consequent forty-eight hours, adequate description is impossible. One must experience the feeling of perfect inward peace and calm which we experienced to be capable of appreciating it.

We have time to compare the simple directness of the Christian teaching which in the mouths of uneducated fishermen reduced to silence a world skilled in philosophy to an extent undreamt of to day. We hear the application, the incomparable suitability of this doctrine to worldly conditions; we trace under this skillful guidance with misgivings for our country to-day—the view of every state and individual which has disregarded that law, and are forced to the conclusion that hitherto we have allowed to remain fallow and untilled that great side of our human nature which alone distinguishes us from the rest of the animal world. In our efforts to trace our descent from animals, we have not brought them an inch nearer to us, but have advanced far along the road to demean ourselves to their level. We were fast becoming mere animal machines. By the end of the lectures we felt a new dignity as men, the most perfect work of God's creation. We returned to our ordinary avocations not with a less keen interest in our temporal duties, but with a clear realization that they were means to an end and not the object of life.

EFFECT OF RETREATS.

It is difficult to overestimate the salutary effect such retreats must have on all who participate in them. They deal with a side of life for which magazines do not cater. The present low state of society and debasement of literature act and react, and the tendency is ever downwards. In our daily lives we meet thousands who will unhesitatingly give their ideas concerning the origin of the world, but who, if taxed, cannot distinguish between syllogism and the primum mobile.

In such a state of society this assembling of earnest men of every rank—not according to the various social layers in which birth or chance has placed them, but on the common footing of Christian men — must lead to a better understanding of, and respect for one another's feelings and views and also to a combined effort to counteract the destructive tendencies so widespread to-day. They become convinced that religion is no mere show, no Sunday parade, but a real vitalizing principle of their every day lives. Such men on their return to the world will be the apostles of a true Christian civilization—a civilization whose main characteristic will not be, as Mr. Dooley declares, "the wearing of uncomfortable clothes."

PRIEST CONVERTS PREACHER AND HIS CONGREGATION.

Archbispho Brioschi of Cartagena, Columbia, South America, says a contemporary, has informed Rev. Father St. John, in charge of the missions of Old Providence Island, Caribbean Sea, that Pope Pius X. has granted the privilege of administering the sacrament of confirmation in that island, to Rev. Albert Stroebe'e, the founder of the Catholic mission there. During the past four years Father Stroebele has been doing missionary work in Cuba, where at present he is engaged in establishing a Catholic American colony near the port of Nuevitas, on the northeastern coast.

In 1903 he visited Old Providence Island, and, not finding one Catholic there, with the consent of one of the local Protestant preachers, E. Howard, he preached a three weeks' mission in his church. The result was that the preacher and his people joined the Catholic Church. Father Stroebele then came back to the States, and collected funds to build a new church for his converts. During the past four years, under Rev. Father St. John's charge, the number of converts increased so that a second chapel was needed.

Father Stroebele, expecting a number of colonists during September, will have to delay his visit to Old Providence until November, when he will give a renewal of the mission of 1903, and on that occasion administer the sacrament of confirmation.—Pilot.

In society one should learn behavior, sympathy, forbearance, modesty, tolerance, discretion, in solitude one acquires insight, depth, wisdom, inwardness, independence, freedom and peace. In society he should converse with man joyfully, bravely, uprightly; in solitude he should live with God in humility and all sincerity. Our fellows are prodigals who quickly take their leave for some far distant land. We see them but a while, and even then their thoughts wander from us. God abides and is still with us though we flee Him; nor can death hide us from His face. In solitude we may make ourselves conscious of His presence and learn to know the blessedness there is in loving Him. —Bishop Spalding.

FOR THE CATHOLIC RECORD.

Ad Proelium.

(Dedicated to the Knights of Columbus.)

A light bursts on the dark horizon's rim,
The crystal deeps of morning open wide
And gleams of sunshine warm the swelling tide
Of gallant knights who look in trust to Him.
The merry chimes sound in the belfry dim
As moves the staunch, glad army satisfied,
Adown Life's street where Faith has knelt and cried
And begged for shelt'ring help from monsters grim,
Soldier of Christ, the honored one and best!
Guided by Virtue's sweet, unfalt'ring star,
Suppress the bitter conflicts cruel that mar
Hope's perfect reign on earth! With eager zest
Give thou to men Love's gifts that whitest are
And Faith shall yield to thee her treasures blest.

—DR. WILLIAM I. FISCHER.

CATHOLIC NOTES.

The mantle of deanship of the American hierarchy has now passed from the shoulders of Bishop McCloskey to the much honored shoulders of the illustrious Cardinal Gibbons remarks the Louisville Record. The Cardinal is now our oldest Bishop by virtue of consecration. After him comes the revered Bishop Hogan of Kansas City.

High Church Episcopalians in England are mourning over the dismissal from the ministry of Rev. O. P. Henley, who has been prosecuted because of the too Catholic nature of the services conducted by him. The reverend gentleman gave a very good imitation of the ceremonies of the Catholic Church, and the loss of his position is the result.

Father J. J. Plantvigne, colored pastor of the Catholic Church of St. Francis Xavier, Baltimore, delivered a short sermon to New York newspaper men recently in which he asked his hearers not to give the misdeeds of the negro prominent places in the newspapers, under glaring headlines, but asked them to pay more attention to their good deeds.

The Biblical Commission of the Church has rendered a decision that the first three chapters of Genesis are historical facts. These facts embrace the creation of the universe and the creation of man, original grace, the obedience required of the first man and woman, their fall and the promise of a Messiah. All Christians must accept these as facts, not legends.

During the ten years in which the Salt Lake Cathedral, just recently dedicated, was building, Bishop Scanlon personally directed the operations, and to his credit be it said that not a man was killed at his work, which was oftentimes hazardous; no one was injured and no labor troubles whatever were met with. Good wages were paid and the work was well done. That is the kind of Socialism that is worth while.

Speaking at a Catholic gathering in England the other day, Father Maturin, a noted English lecturer, said that in the Archdiocese of Westminster alone there were about 10 conversions every day, or about 3,600 in the year. This suggests a remarkable increase in the number of yearly conversions. Twelve years ago, in 1897, the number for all the dioceses of England and Wales was 8,436.

Hearst has again become a candidate for mayor of New York. Already the campaign in that city is attracting national attention. Hearst first pledged his support to Gaynor and then repudiated his promise. He does not expect to win, but he does intend to hurt Gaynor. He pursued the same tactics with his independence League last year. As a journalist Hearst is unspeakable; as a politician he is a scavenger.

The Catholic University of America resumed its course on Tuesday of last week under the most promising auspices in its history. With the scholarships already established by the Ancient Order of Hibernians and the prospective endowments of the Knights of Columbus, the membership in the lay student body is almost tripled and there is an appreciative increase in the theological faculty and in the various affiliated colleges.

During his recent visit to Portland, Ore., President Taft honored the Church of the Ascension by presenting to it a silk flag and his best wishes, together with the following autograph letter, which he sent to Father Fitzpatrick, the pastor: "I send this silk flag to the Sisters of Mercy to help lift the indebtedness of the School of the Ascension, and I wish that all prosperity shall come to the fair and the school.

"WM. H. TAFT."

Notwithstanding the fact that there are already three hundred and sixty-six church edifices in the city of Rome, a committee has just been appointed and was received the other day by the Pope in special audience, to find ways and means for the construction of another church not far from the Vatican palace. The facade of the new church will be decorated with three steeples and the cost of construction will be several millions of dollars, contributions for which are expected to come from Catholics all over the world. Practically the region adjoining the Vatican palace is without a church in the direction of the Prati di Castello, and the construction of the new church will signalize the pontificate of the present Pope.