

GERMANY.—Catholic Congress

A correspondent of the 'Catholic Times' contributes an account of the growth of the Centre Party in Germany. At the last election, he says, the Centre was to have been smashed by the Socialists, but it stood solid against the opposition and triumphed as usual. What was the secret of the success? There is quite a multitude of Catholic societies, of which the Catholic Congress is, so to speak, the head—pious societies, charitable societies, trade and labor societies, societies for students and for literature, science and art, social societies and political societies, including the people's Union, which was founded by Windthorst. All these societies form a grand, united army under the direction of the Congress, which allows them to exert themselves in their own way with full freedom. The organization is supported by the large net-work of societies and by newspapers of all kinds, 'without whose aid,' says the correspondent, 'it could never have attained its present importance and usefulness.' In other words the German Catholics know how to organise their strength and to use it effectively.

ROME.—A Democratic Pope

Not a few Popes (says 'Truth') have sprung from the ranks of the people—it is one of the great merits of the Roman Church that it offers a ladder from the lowest rank to the highest. But unlike many who have risen as high before him, Pius X carries to the Vatican many of the sympathies and instincts of the proletariat. At Venice he has certainly been a democratic Patriarch, and if he does not prove at Rome a democratic Pope it will probably not be his fault.

An Australian Visitor

One of the last Australian visitors to Rome prior to the death of Leo XIII was Mr O'Donovan, until recently Parliamentary librarian in Queensland. An unusually long interview was granted, and Mr O'Donovan, who was able to converse with the Pontiff in his own language, came away charmed and vividly impressed by his remarkable personality. He states that the Pope questioned him keenly and at great length upon various religious and social matters in Australia, and showed a very accurate remembrance of information which he had previously gathered from Cardinal Moran and others.

Americans and the Holy Father

The Rome correspondent of the 'Daily Chronicle' telegraphed as follows on August 7—A large party of American Catholics were sauntering through the gardens of the Vatican, when suddenly Pius X and his escort were seen approaching. The guards immediately prevented the party from penetrating into that portion of the gardens where the Pope is wont to walk. The Americans, nothing dismayed, sent a deputation to hunt up Cardinal Gibbons, who soon joined the band, and despatched his visiting card, with a message to the Pope. Pius X at once ordered the Guards to allow them to advance, gave them a warm welcome, and blessed the pious objects they had brought. At the end of the reception Cardinal Gibbons was about to kneel and kiss the Pontiff's hand, when Pius X forestalled him, and with open arms gave his Eminence of Baltimore an affectionate paternal embrace, kissing him on both cheeks. This act fired all the enthusiasm of the fortunate Americans, who raised a hearty 'Hip, hip, hurrah!' while the ladies of the party waved their handkerchiefs and sunshades.

The Pope's Choice of Name

An article which 'La Voce della Verità' would not have published without a fair presumption of correctness says that his Holiness explained to some persons received in audience on the day of his election the reason which induced him to take the name of Pius the Tenth. At first, he said, he had thought of taking the name of Benedict XV in honor of his fellow-countryman of Treviso, Blessed Benedict XI, Nicola Boccasini, who died in 1304, a member of the Dominican Order, the feast of whose founder it was. He would have wished also to honor this Pope who, as Cardinal, was the faithful supporter of Boniface VIII in the struggle with Philip the Fair, and conspicuously such on the crucial day at Anagni, but he preferred to take a name which would more immediately recall an unwavering defence of the Holy See and of the Church. Reflecting therefore, that from the beginnings of the Revolution the Roman Pontiffs who bore the names of Pius—Pius VI, Pius VII, Pius VIII, and Pius IX—resisted the triumphant revolution, and inaugurating his own reign with a hostile Power ruling in the Eternal City, he determined to choose that of Pius. 'La Voce' very aptly expressed the wish that the name may be an augury of victory to the new successor of Pius IX, as it was to Pius VII, the successor of Pius VI.

UNITED STATES.—An Indian Priest

Father Albert, a full-blood Pottawatomie Indian, celebrated his first Mass at Oklahoma City recently.

Catholic Total Abstainers

The thirty-third annual Convention of the Catholic Abstinence Union of America was held recently at Pittsburgh, and was attended by representatives of over 1100 societies, whose membership now numbers more than 90,000. It was reported that the Union was making excellent progress, 95 new societies and 4200 members being admitted during the past year.

A Palatial Institution

The new Catholic Orphan Asylum, which was recently opened at University Heights, Kingsbridge, New York, is considered to be the handsomest and most complete institution of its kind in the world. The splendid new buildings have been erected at a cost of 1,200,000dols.

CATHOLIC LONDON IN THE PENAL DAYS

The London correspondent of the Melbourne 'Advocate,' in noticing a new book by Miss Johanna Harting, entitled, 'Catholic London Missions from the Reformation to the year 1850,' gives the following account of the difficulties endured and the dangers undergone by Catholic priests in the penal times, and also of some of the churches and chapels in use during those troublous times. 'The bygone Catholic life of London is a strange and romantic tale. And this state of things continued for nigh on two centuries. The hundreds of secular priests, the scores of Benedictines and Jesuits, the Friars black and grey and white, who found their way to London, were for the most part a wandering race, of no fixed abode, frequently changing their lodgings, passing as students, artists, merchants; anything but what they were so as to deceive, if possible, their neighbors, and so be better able to carry on their work unhindered. There were zealous and holy men among the scattered and light-shining body of priests, learned scholars, too; and many an heroic soul who now enjoys the martyr's crown and the public veneration of Catholic Christendom. There were ascetics and mystics like Father Augustine Baker, writers like Gother, Challoner, and Alban Butler, men of reserve in every department of ecclesiastical scholarship whom outwardly none could distinguish from their fellow-citizens around. And their work was good and lasting. It held its own till the first stirrings of the second spring, till the French refugee clergy came over to help us, till the Oxford movement began to put new wine into our old bottles, till the immigration of thousands of faithful Irish in the forties—movements which each in turn profoundly modified the conditions of London Catholic life.

'Under international law the residence of an ambassador is technically a part of the country he represents, and so the ambassadors of European Catholic Powers living in London were enabled to maintain chapels as part of their establishments without Governmental interference during penal times. These foreign Embassy chapels were the principal resource of the sorely-tried London Catholics, and largely helped to keep the faith alive during the long dark night of the penal period. Two of them are still standing—the old Sardinian chapel in Lincoln's Inn Fields, and the Bavarian chapel in Warwick street, Golden Square. The Sardinian chapel is the oldest post-Reformation Church in London, dating from the year 1619. What is now the presbytery was originally the residence of the Countess of Bath, from whose hands it passed into the possession of the Sardinian Ambassador, who erected a little oratory or chapel at the rear. From this gem the pretty church of today was gradually evolved.

Lincoln's Inn Fields Stuck to the Old Faith

better than most parts of London, and there are still standing on the western side of that great square close to the Sardinian chapel some fine old mansions, now used as lawyers' offices, that were originally erected by Catholic peers who wished to be near a spot that afforded the best opportunity of seeing a priest and hearing Mass. Father Barton, a Jesuit, Father Corcke, a Benedictine, Father Robert Morton, and various other priests were hanged for celebrating Mass in this neighborhood. It was around Lincoln's Inn fields, too, that Bishop Challoner passed his long and energetic missionary career, in addition to writing the numerous historical, controversial, and devotional works that have made his name familiar to English-speaking Catholics all over the world. At the north-west corner of Lincoln's Inn Fields there is still standing a quaint old tavern called the "Ship," one of the oldest in London—where Dr. Challoner was wont to preach regularly on Sunday evenings, seated at the head of a long table and dressed as a farmer. Tobacco pipes, pots of beer, and packs of cards were placed on the table, so that if a priest hunter were suddenly to