

## The Catholic Record.

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Subscribers who change their address should notify this office as soon as possible in order to insure the regular delivery of their paper.

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LETTERS OF RECOMMENDATION.  
Apostolic Delegation,  
Ottawa, June 15th, 1905.  
To the Editor of THE CATHOLIC RECORD,  
London, Ont.

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more as it reaches more Catholic homes.

Therefore, I earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success, I am, Sir, very sincerely in Christ,  
DONATUS, Archbishop of Ephesus,  
Apostolic Delegate.

UNIVERSITY OF OTTAWA,  
Ottawa, Canada, March 7th, 1905.  
To the Editor of THE CATHOLIC RECORD,  
London, Ont.

Dear Sir:—For some time past I have read your admirable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success,  
Believe me to remain,  
Yours faithfully in Christ,  
D. FALCONE, Arch. of Laval,  
Apost. Deleg.

LONDON, SATURDAY, JULY 29, 1905.

### THE FEDERATION OF CATHOLIC SOCIETIES.

Two years ago we published a few articles about the advisability of the federation of the Catholic societies of Canada. We tried to point out that uniting our societies together would develop and stimulate the zeal of Catholic laymen and enable us to concentrate our forces on any given object.

We believe that such a movement would do much towards banishing apathy and arousing us to a consciousness of our power and duty. It would inspire us to champion every Catholic interest and to support every worthy cause. Such a union would not only aid us to protect our rights as citizens in a forceful and intelligent manner, and make us realize our responsibility towards our own, but it would also provide an answer to those who say that through our inaction and disinclination to forego our ease, and through adoption of the "don't care" policy of the selfish, many of our brethren are lost to the State and to the Church. With an army of Canadian Catholics marching to the same goal animated by the same spirit, and officered by a capable central board, what good might be accomplished. And with an organization pulsing with the blood of faith, and active in press, on platform, in civil and social measures, souls would be won, prejudices dissipated, and an influence created that could not be set aside or contemned with impunity.

It would help us to know and protect our own. And here we may remark that, considering the number of Catholic colleges, it is surprising how few of their graduates—Quebec excepted—occupy public positions of any importance. During the recent campaign the non-Catholic, for the most part, championed the cause of justice, or at least was among those who contributed to its victory.

We know that we account for any grievance by unjust discrimination. This is a satisfactory explanation to some people; but are they going to be content with it for all time? It is comforting to a young man who will not pay the price of success to account for his failure by an unjust discrimination. It makes him feel martyr-like and gives him an opportunity to descend upon the machinations of the *Edgemoor*. And he who has no ambition, or who gives much time to frivolities, or expects some good Samaritan, who abides within books only, to welcome him to position and alliance, blames unjust discrimination for his non-progress. While not in accord with those who give thanks for the scraps and leavings that are flung to them from the table of Prosperity, we believe that adverse discrimination is somewhat of our own making. We are not going to destroy it with pretty speeches on our influence. It seems to us, therefore, that we should not forget

our contributions to adverse discrimination. Do we, for instance, assist those of the household who might be a tower of strength to us; or are we, despite our profession of fraternity, ever the first to put an obstacle in their way. Are our men of wealth distinguished for benefactions to our colleges? Do we present an unbroken front in time of need, or are we split up in cliques and sets? Is it not true that in movements for the common weal the Catholic is rarely in evidence? Not that we look upon them with disfavour, but we have acquired a habit of silence that does us no credit. And yet we talk much about what we have done in the past. Canadians, however, will judge us on our own merits. The past but serves to illumine the present, and to urge us to be not unworthy of it. The spirit of these bye gone times lives to day, and he who avails himself of it can transmute energy not perished into immortal sculpture and painting and learning, but into good work for God and his fellow man. The key that unlocked the doors of so many problems is ours. What are we going to do with it? Talk about it, or use it. Make pictures of those who did use it and then do nothing. We are confident that a Federation of Societies would use it effectively. Instead of an effort here and there, we should have thousands of Catholics moving according to the direction of our best and brightest, and demonstrating to Canadians that in the cause of country and religion we are men of action. It would beget enthusiasm and weld us together. The young who are tempted to walk in the old rut because "they all do it" would be encouraged to not let his powers fast in him unused; the interchange of thought and aspiration would help us all. Under prudent leaders, and with Religion, Science, Friendship as watchword we should have to our credit these works of beneficence and zeal and piety which are eminently worthy of the Church's favors. Atonement the peril which menaces civilization Leo XIII. says: "The grave discussions on economical questions that for some time past have disturbed the peace of several countries of the world are growing in frequency and intensity to such a degree that the minds of thoughtful men are filled, and rightly so, with anxiety and alarm. The condition of things at present proclaims vehemently that there is need for a union of brave minds with all the resources they can command. The harvest of misery is before our eyes, and disastrous national upheavals are threatening from the growing power of the socialistic movement."

What good could be done were the Catholic press supported as it should be. We do not share the opinion of those who contend that the Catholic paper is too poor a thing for reading or advertising purposes, for the simple reason that it is not true. We have reason to be proud of the *Casket* and *North-West Review*, which, in point of diction and thought, are not surpassed by any secular daily or weekly in Canada. But if our prints were enabled to enlist the energies of our cultured laymen their sphere of influence would be widened. Let us hope then that Federation will soon be a reality and a close bond of friendship among Catholic societies will be established for the purpose. To quote an exchange:

1. To work for the general welfare of Catholic interests apart from the special object of each organization—leaving each society with its own government and officers, but establishing a central board for the purpose of carrying out the principles of fraternity advocated by all.

2. To support the Catholic press and disseminate Catholic literature.

3. To defend Catholic principles and protest against all measures antagonizing them.

4. To, as we said before, keep well in the forefront of the progress of our country and to do our utmost to maintain in active operation these religious and moral principles upon which the well-being of the State depends.

5. To vie with our fellow citizens in all that redounds to the good of Canada. To sing lovely anthems in cathedral stalls and wear capes of bridled gold, while the world outside is dying of spiritual and moral starvation—this is not the religion we need to-day. Laymen are not appointed in confirmation to the end that they merely save their own souls and pay their pew rent. They must think, work, organize, read, speak, act as circumstances demand, ever anxious to serve the Church and to do good to their fellow-men."

A word to the members of unions. We are aware that the rosette picture of the good time coming when Socialism reigns, finds favor in the eyes of some Canadians. We know that the capitalist has a hard hand between the times and the future before many a toiler is dark. But neither oppression nor the condition of the working-man will be improved by pictures. It is not true that labor leaders are in favor of Socialism. On the contrary it is repudiated by the men who speak for organized labor. Speaking at the Faneuil Hall session of the American

Federation of Labor, President Gompers told the Socialists that he had studied their standard works both in English and German; and, continuing, he said: "I declare to you I am not only at variance with your doctrines but with your philosophy. Economically you are unsound; socially you are wrong; industrially you are impossible."

### A VEXATIOUS SCHOOL CASE.

The Town Council of Walkerville, in Essex Co. which is entirely under control of the firm of Hiram Walker & Sons, has kept up a constant fight with the Catholic Separate school trustees of section 1, Sandwich East, and are now continuing to throw all possible obstacles in the way of the efficient working of the same school and its sister school of the town of Walkerville.

The Separate school of Sandwich East, section No. 1, was established in 1891, and was attended by about 40 pupils from the town, the total attendance from town and township being 92 in the year 1900. From 1900 to 1905 the attendance was from 100 to 110.

In 1901 there was no school tax paid from Walkerville ratepayers, but in the following years down to 1903, about \$25 per annum was allowed by the Town Council of Walkerville to the Separate school, the trustees of which did not wish to enter into litigation to obtain a just share of the taxation.

In 1903 the trustees of the school sought for justice by making a petition to the Council for \$550. This reasonable request was refused. The trustees then brought suit before Chancellor Boyd for the amount required, and the decision was that the rate levied upon Catholic supporters of the school resident in Walkerville should be paid to the trustees of Sandwich East, section 1. This was certainly a just decision.

The Town Council appealed, and a cross appeal was made by the trustees, for arrears of taxes, and the case was decided in their favor.

Owing to the large increase of the number of children in the school of Sandwich East, a Separate School Board was established for Walkerville in Dec. 1904, but as no accommodation could be had for the pupils in the town, leave was obtained from the Education Department to open the new school in the township, close to the town limits, and it was opened in January 1905, a new school building being begun in Walkerville.

The Court of Revision, following its traditional policy of obstruction to Catholic education, refused to recognize the newly organized school, maintaining that the Minister of Education had no right to grant the permission above referred to, and all the Separate school supporters of Walkerville have been assessed as Public school supporters.

The appeal against this action of the Town Council will come before the County Judge early in August. Meanwhile the school is continuing its work through great sacrifices made by the Catholic people. We cannot anticipate what will be the result of the suit at law, but the equity of the case is clear, that the Separate school is entitled to all the taxes claimed. The Protestants of Walkerville should be ashamed of the position in which they are placed by the conduct of the Town Council, which puts the Protestant children of the town in the position of footpad paupers who are seeking by violent means to obtain an education at the cost of the Catholic ratepayers, who are educating their own children at their own expense.

Our leaders may compare these facts with the assertion of Orange orators that they are in favor of nothing else than equal justice to all. It will also be seen whether the Catholics, or the enemies of the Catholic Church should be branded as "Coercionists," which term is used by the *Toronto Mail* and *Empire*, *News* and *Saturday Night* and the *Free Press* of London to designate Catholics who desire to free the Catholics of the North West from annoyances and persecution similar to those practiced by the Walkerville Council.

The Catholic supporters of the Autonomy Bill are not coercionists, but the Manitoba Government, and the supporters of Mr. Borden's educational amendment, the Orange Lodges, the Methodist and Presbyterian Conferences and Presbyteries—these are the real coercionists of Canada.

### CHURCH AUTHORITY vs. PRIVATE JUDGMENT.

The Right Reverend Bishop Hamilton of the Anglican Diocese of Ottawa in his address to the synod of his Diocese complains strongly that the increasing habit of exercising the right of private judgment without sufficient information is leading to a great neglect of spiritual duties on the part of the adherents of the Church. This neglect is said to be particularly noticeable in the non observance of the Lord's Day, the omission of Holy Communion, and of the due presentation of children for the reception of the Sacrament of Baptism.

He urges that it is safer for the individual mind to submit itself to the guidance of the Church than to follow its own notions. He points out that "no secular society allows that freedom in practice and principles which is claimed in the Church. Neither in the law courts are such departures recognized, because on them may rest principles of the highest value. He advised a return everywhere to the primitive practice of communion each Lord's day, and the use of the Book of Common Prayer amongst families who are deprived of more than one service on that day, thus fulfilling the purpose of their confirmation by which they were admitted, not to the sacred but to the royal priesthood."

We fully recognize the necessity of a guide in religious matters, and such a guide has been furnished by Christ. Who commanded the precepts of the Church which He established on earth should be heard and obeyed under the penalty that whosoever disobeys should be regarded as the heathen and the publican. But this authority to teach mankind and the right to claim obedience has not been transmitted to any but that one Church of which Christ here speaks, and which is called by the Apostle St. Paul "the Church of the living God, the pillar and ground of truth."

This Church continued to exist throughout the ages from the days of the Apostles of Christ, and it existed when the so called reformers of the sixteenth century claimed the right of private judgment, and refused obedience to her precepts and faith to her dogmatic teaching. The English reformers equally with those of the continent of Europe repudiated the authority of that Church, and substituted for it their own judgment, which Bishop Hamilton now admits to be a wrong, though he still speaks of "the right of private judgment." In matters of religion there can be no right of private judgment as against the teaching of the Church, which is no other than the Catholic Church in communion with the Pope. The first Reformers owed obedience to the Catholic Church, and if they had rendered her that obedience there would not be to-day the hundreds of sects, the existence of which many Protestants deplore as a blot upon Christianity, and an obstacle to the conversion as the nations which as yet do not know of God and man's redemption.

No human authority could justify the rebellion of the first Protestants against the authority of the Church, and no man-made Church can claim at the present day to possess that authority. The Church of Christ does, however, possess it, for she was instituted, as St. Paul declares (Eph. iv.) to preserve the unity of faith, that we may not be "like little children, carried about by every wind of doctrine."

It is not surprising that the repudiation of the authority of the Catholic Church should lead to the evils which Bishop Hamilton deprecates, but the only remedy is to return to the one fold of Christ which is under the Headship of St. Peter's successor, Pope Pius X.

### THE SEPARATE SCHOOLS OF ONTARIO.

Some letters appeared recently in the *Dresden, Ont.* Times attacking the Separate schools of Ontario, and were freely admitted by the proprietor of that paper to its columns.

These letters were ably refuted by a young man, Mr. A. Parnell Mahoney, who styled Henry VIII., Calvin, Cranmer, Luther, and by implication, John Knox "monsters," which they really were, judged by the standards of Christian morality.

One of these assailants, the Rev. W. Ward of Dresden, closed his side of the controversy, saying:

"We want no separate people nor separate society, nor Separate schools, nor separate churches, nor any separate end that defileth or maketh a lie."

The Dresden paper, which is always ready to publish anything anti-Catholic, refused to allow Mr. Mahoney to close the controversy by a rejoinder to Rev. Mr. Ward's last letter. We are pleased to publish Mr. Mahoney's two letters, which contain the gist of the controversy. The second is the one which was denied insertion in the *Times*.

### COMMUNICATION.

To the Editor of THE CATHOLIC RECORD:  
Dear Sir—Since I have been refused space in the *Dresden Times* in which to say a few words in answer to Mr. Ward's letter of May 23rd, I ask permission to answer it through your columns.

The word "monster" which I made use of in referring to the Reformers seems a little too strong to suit Mr. Ward. However we shall see if they could not justly be termed as such.

Cranmer, whilst a student at Cambridge, and before he entered into Holy Orders, married "one Joan" dwelling at the sign of the Dolphin; there. She dying he became a priest; but during his embassy to Germany about the beginning of 1532, he was married to Margaret, the niece of Osiander of Nuremberg. This marriage being altogether unlawful according to the law of England, he, as he acknowledged at his trial, "in the time of

King Henry VIII. kept the said wife secretly, and had children of her." (Cranmer's Remains, Parker society, p. 219).

Cobbet, in speaking of the married priests of Edward VI.'s reign, says: "These men, the most of whom had, like Luther, Cranmer, Knox, Hooper and other great Reformers, broken their vows of celibacy and were of course perjurers."

In 1516 Cardinal Beaton, the Scottish minister, had been assassinated, with the secret connivance of King Henry and the avowed approbation of the Calvinist Reformers, John Knox, who blushed not to praise, what he called "the godly fact." (History of England by the author of *Knights of St. John*.) An eminent writer in speaking of Knox says: "We can surely forego eulogy of the men who gloried in the murder of Cardinal Beaton and who had no word of condemnation for the pillaging mob that devastated Scotland by fire and sword. Wesley called it the work of the devil."

Luther broke the vow of chastity, which he made as a monk and a priest, and committed the double sacrilege of taking a nun for his wife. Erasmus wrote of him: "It was thought that Luther was the hero of the tragedy, but for my part I regard him as playing the chief part in the comedy, that has ended like all comedies, in a marriage."

Mr. Ward blames the Church for Henry VIII. being a "monster" because he received his education in it. I suppose then by such beautiful logic, he will blame our Lord because Judas Iscariot betrayed him and afterwards committed suicide.

Catholic writers never tire of asserting the truth in regard to all the Reformers but our Protestant friends, on the other hand, glory in hurling false accusations at the Pope and clergy of the Catholic Church, of which we had a good example in Mr. Ward's letter of May 23rd. However the Catholic clergy are getting used to such language and pay no attention to it because they consider that, coming from such a source, it will not be believed.

It is a little late now for Mr. Ward to complain about separate churches, schools, societies, etc. Had it not been for the "Saintly Reformers" there would be one church, school, and everything else as there was up to the fifteenth century.

But I must close, hoping that Mr. Ward is convinced that I had a perfect right to term the aforesaid Reformers "monsters" in spite of the fact which he states so pompously, that the four hundredth anniversary of one of them was celebrated by "Scotland's Sons" a few Sundays ago.

Yours truly,  
A. PARNELL MAHONEY.

### THE CHURCH UNION PROPOSALS.

The last meeting of the General Assembly of the Presbyterian Church in the United States passed a resolution favoring the union of that Church with the Reformed Presbyterians who are also known as the Cumberland Church. As a necessary consequence of such a union if effected, it would undoubtedly soon follow that the Cumberlanders would be entirely absorbed in the larger body, and their peculiar doctrines would soon pass entirely out of sight. But the Cumberlanders evidently foresee this result, and are unwilling to accept this consequence. They might, indeed, be willing to accept the proffered union if there were any hope that their special teaching could be expected to permeate the larger Church, as a little leaven spreads through and affects the whole mass, but such a result could take place only where the leavening teaching has a peculiar force which would overcome the nature of the weaker elements, though the latter might be of greater bulk. The Cumberlanders feel that their principles could not long survive the proposed union, for these principles are contrary to the genius of the American people who are truly patriotic, while the Cumberlanders attack the first principles on which the American constitution is based, the equality of all religious beliefs before the law. They are stalwarts in this faith, and practically declare that the constitution is Atheistic inasmuch as it does not recognize any religion in particular. To this belief and practice they adhere so firmly that they have not responded at all to the pressing invitation of the General Assembly.

The Synod of the Cumberlanders held recently at Newcastle, Pa., passed also a resolution whereby it is deplored that the present tendency of Protestants is to observe Christmas and Easter after the example of the Catholic Church. Even Presbyterians, who have until very recently refused to celebrate these great festivals of the Christian Church have commenced to do so with some solemnity. The Cumberlanders maintain that this is contrary to the spirit and letter of the Confession of Faith, which does, indeed, condemn in strong terms the observance of any religious festival days which are not to be found in Scripture. But the Catholic Church from primitive times has observed these two great festivals the former of which commemorates the Incarnation of Christ and the work of our redemption and salvation, and the latter the divinity of Christ Who by His own power rose glorious and triumphant from the grave. The Cumberlanders by putting on record a condemnation of these great festivals, practically dechristianize themselves and the present tendency of Protestants

to observe them is an evidence of a desire on the part of the more piously inclined among them to restore the ancient practices of Christian devotion which they had abolished in their re-forming zeal to do away with what-ever tended to nourish Christian piety, when it was clear that these practices were introduced by the Church, though not expressly commanded in Holy Scripture. They overlooked the fact that the Church has a real authority to institute festivals as well as to establish liturgical devotions which will nourish Christian faith and the love of God. This authority is implied in the purpose for which Christ instituted the Church, which is to continue the work of salvation which our Saviour began. It must, therefore, have authority to use such aids to devotion as it deems suitable towards attaining the object in view.

### THE CHURCH AND STATE IN FRANCE.

The Amnesty Bill has been abandoned by the Government owing to the strong language used by a Nationalist member, M. Lasies, who denounced the spies who would be relieved from punishment along with the exiles against whom banishment had been decreed for no crime.

M. Lasies objected to "the reptiles employed by ex-minister Andre to spy upon their comrades benefitting under the bill, on the same footing as political offenders who had done nothing dishonorable." He added that "the marks left by General Andre on the history of his time will be traceable as a reptile is traceable by venomous slime."

M. Berteaux, Minister of War, declared that he was prepared to forgive those who had tried to turn the army against the Republic, but after the odious words of M. Lasies he would no longer support the Bill. The tumult which followed this passage-at-arms was deafening, and the sitting was suspended. The Ministry found that the Republicans were cut to the quick by the scathing yet truthful denunciation of M. Lasies, and that in their spite a majority could not be obtained for the Bill, which was for this reason abandoned.

When the session was resumed the Premier declared the session closed, and the Bill was thereby postponed automatically. Nevertheless, it is proposed that the president shall pardon all who were to be amnestied. It is not yet ascertained whether the Nationalists and exiled religions will accept a pardon as the record of pretended guilt would thereby remain attached to their names, whereas it would be blotted out by an amnesty.

The whole transaction will set before the French people the paltriness and venom of the governmental party, and if we mistake not, it will be a nail in the coffin of the Infidel party in the Chamber of Deputies.

M. Lasies' denunciation was strenuous, but it was well deserved, and this is why it cut so deep.

### ANOTHER "SPECIAL CORRESPONDENT'S" LYING STORY REFUTED.

A couple of months ago there appeared in the columns of the *London (Eng.) Daily Mail* a foolish story under the title "Penitent and priests—Fierce fight between Confessors about a girl." The incident related was said to have occurred at the Italian village of Famara in Calabria. It was stated "that a priest of the monastery at this place entering the church found that another priest of the same monastery was hearing the sacramental confession of a young girl who had been hitherto his penitent. Being enraged at this, he demanded that the last mentioned priest should leave the confessional, which he refused to do, and as the story ran, he even turned out of the church the priest who had interrupted him, and locked him out as an intruder." The expelled confessor, as the tale went on, obtained the assistance of the other monks to force open the doors of the church, whereupon the two priests attacked each other with chairs while the young penitent looked on the battle in fear and trembling.

A couple of weeks later the *Morning Chronicle* published the story with embellishments to make it still more sensational and amusing to its readers the names of the monks being given as Fra Paolina and Fra Sorafino, with other circumstances which the supposed Naples correspondent of the *Mail* had not thought of inventing. It is said to be a common trick of the *Chronicle* thus to embellish its stories to make them more spicy.

The whole tale was very fishy, and the *Catholic News* of Preston, England, at once on its publication, warned its readers to give no credit to it, and promised to ascertain by strict investigation whether it was true or false, and to make known the result of its inquiries. The enquiry was made, and in due time the *News* published the

answer received from the Archbishop of Reggio in whose diocese the occurrence was said to have taken place—a true story of what occurred but the resemblance to that told by the papers named above, which probably have reliable correspondents at the continent.

The truth of the matter was that a lunatic woman used to come a long distance to make her confession at the conventual church, where she was sometimes admitted by the nuns, but on the present occasion she was dismissed by the Superior, being in a suitable frame of mind sacramentally heard. She was to return home, but instead of this through the village weeping and wailing, and then came back to the convent in this condition.

There is not a word of truth in the story of the two priests disputing to have the privilege of hearing the girl's confession, nor in the other details given by the *Chronicle*.

We are reminded of the assurance which should be given to stories emanating or purporting to emanate from the *Mail's* correspondent by the sensational given by the same paper of the murder of the legations in Paris, the Boxer troubles, all turned out to be pure inventions. Credit should be given to such especially to those which are discredited the Catholic Church, clergy, unless their truth has been demonstrated on due investigation. It is part of the trade of newspaper correspondents to their papers with just such tales which will have the effect of discrediting the Catholic Church, and placing Protestant palates at the same. In nearly every instance there will be found to be as baseless present story from Famara as to be.

And here it must be added that dishonesty of the *Daily Morning Chronicle* is shown in the fact that these journals refuse to publish the refutation of their stories which was copied by many journals and some in America.

### PROGRESS OF THE CHURCH IN THE UNITED STATES.

Bishop William Bart of the United States of the United States is now travelling in Europe, came across a secular paper, the statistics were given of the Catholics in the United States, an extent by immigration from Catholic countries that the power has been completely late years. Cities and States few years ago were Protestant have now a Catholicity of population. The Bishop that he was astounded at the fact, "Can this be true? I am wakened to a sense of our responsibility to act with these statistics were published the papers on the very day to Rome. You can imagine the impression made."

Among the facts which disturbed the Bishop are the following: A majority of the population of the United States is Catholic in 125 of the most cities of the Union, and States the Catholic religion dominates. In New Mexico Catholics are 90 per cent, in Montana 84, in Nevada 71, in Rhode Island 65, in New York 55, in Connecticut 53, in Iowa 53 and in Michigan 51.

It may be especially noted that the States of Massachusetts, Connecticut, and the Protestants predominated by down to a few years ago, but is unduly uneasy for the future, owing to this change of power, but it is needless, as there are no Catholic and patriotic Americans, whatever may be their nationality. It is clear, however, that the changed circumstances will not be possible more than Catholics from public has been the case in past the country will not be progressive and prosperous.

Bishop Bart need not be the prospect.

### ANARCHISTS IN FRANCE.

While King Alfonso XIII. was driving out with President Spanish Anarchist who had plied several French anarchists, with a view to these distinguished persons bomb which missed its wound seriously several who were near by.

Anarchism is one of the anti-religious policy of the Government of France, and surprising that the Vice Government of the Repu-