

The Catholic Record.

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

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LONDON, CANADA, SATURDAY, MAY 6, 1916

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SAME OLD STORY

It is very discouraging in this enlightened age to see scribes adopting every little changeling as born of science. They ought to know better, but their kind hearts play havoc with their heads, with the result that any theory dressed in dogmatic diction is taken to their bosoms. A real scientist would take a critical look at it and assure himself of its ancestry, but these scribes are not so particular because their science is a collection of cant phrases which are not in any vital relation to the world of thought. They know too much and are too sure of it to be real scientists.

Declaring, for instance, that scientific investigation is incompatible with faith, they establish their claims to be regarded as charlatans. They picked that up somewhere out of magazines or books and gave it a place in their collection of meaningless phrases. It would boot little to quote illustrious names that are as gold in the records of profound thought and scientific achievement as well as in those of devout and humble living. Their guides are not these men, but phrase-mongers whose preachers of the gospel of dirt, and who, because they are blinded by their own conceits, cannot read the wisdom of the ages. They don't know that the conflict between faith and science is imaginary. They don't know that theology and physics deal with different orders of knowledge. So long as the scientist confines himself to his province—phenomena and their laws—he will be on friendly terms with the religious teacher who knows his business.

But scientific fakirs prostituting the name of science always rush in where far greater minds than they have feared to tread.

MERELY A VOICE

Carlyle has no message for this generation. In his own time he led many into the desert and left them there. The world was all wrong and he was its self-appointed teacher. He smashed the accepted divinities and fashioned in a furious and flame-coloured prose the heroes that he would have us worship. In one of his oracular moods he says that "more than three hundred years ago the throne of St. Peter received peremptory judicial notice to quit—to take itself away and to let us have no more to do with it and its delusions and impious delirium." But in happier moments, in his "Latter Day Pamphlets" for instance, he makes amends for his intemperate judgment when he says of "the Old Catholic Church": "Nowhere was the noble soul quite doomed to choke and die ignobly. The noble aspiring soul could at least run into the neighboring convent and there take refuge. Education awaited it there: strict training not only to whatever useful knowledge could be had from writing and reading, but to obedience, to pious reverence, self-restraint, annihilation of self—really to human nobleness in many most essential respects."

Contemplating all this, Mr. Carlyle adds: "I perceive now the old Christian society continued healthy, vital, and was strong and heroic, whereas in its place I see a society without lungs, fast wheezing itself to death in horrid convulsions: and deserving to die."

LEST WE FORGET

Red tape is, we believe, the one thing necessary in military circles. If we remember aright Kipling said, that when the Archangel Gabriel sounded the trumpet on the last day, he would be requested to show his "permit" to disturb the atmosphere. But it seems to us that humanity is more than "red tape," and that the military authorities who forget what is due to the soldiers who have paid the toll of disablement for life, for service in the far flung battle line in Europe, are not observers of the rule laid down by a very fine fighting gentleman. "Love as brethren, be pitiful, be courteous." We remember Sidney at the battle of Lutphen handing the cup of water, for which he

longed with dying thirst, to the wounded soldier beside him, saying: "He needs it more than I."

The Canadian who goes to the war does not on his return expect any hero-worship. But he has a right to decent treatment, to consideration that will prevent his being sent home in the steerage, and subjected to discomfort and suffering. The men who are doing our work in the trench and on the battle field are entitled not to the footling clamor of empty compliment, but to gratitude made manifest in a practical manner. They suffer and they die that we may live in sheltered homes. And yet, according to reports, some of them, maimed for life, are herded with undesirables and sent home to meditate in the steerage on the fickleness of the multitude and the power of red tape, to eliminate from the minds of the authorities the most elementary ideals of decency and humanity. This kind of thing may suit the Germans who are under the heel of the Tinker and the soldier, but it is neither in harmony with our traditions nor with the methods of self-respecting Canadians.

THE END OF A CHAPTER

For the first time in a century Nationalist Ireland is on the side of Britain. "Nationalist Volunteers," Mr. Asquith states, "have turned out to assist the authorities, while many local persons have offered their aid" in stamping out the pro-German rising in Dublin. Cumulative causes have combined to put to the test the loyalty of Ireland. And Ireland has played the game. Not as Germany would have Irishmen play the game, but as honor and a common cause with Britain in this war alike dictate.

In all the great campaigns in which Britain has been engaged during the past century Irish soldiers have fought with conspicuous gallantry under the British flag, but the heart of the Nationalist Ireland invariably was on the side of Britain's enemies. Unable to win their political rights by force of arms, the Irish people carried on a Parliamentary struggle as a permanent opposition to all Governments, maintaining an independent attitude toward both the great parties. Sullen and discontented, the Nationalists in those days were frankly disloyal to a system of government under which the elementary right to national autonomy was denied them. It was so in Canada in the days before Confederation. It was so in South Africa until the magic of self-government opened the door to closest friendship between Boer and Briton. Ireland, on the outbreak of war, and now following the obscure rising in Dublin, also has given proof of the magical effects of beneficent legislation by surrendering herself wholeheartedly to the task of aiding Britain in her just war with Prussianism.

This war has brought Europe and the British Empire to the end of a chapter. In Ireland the small body of extremists who have followed the erratic ways of Sir Roger Casement represent so much hatred of Britain as hatred of the Irish party which has committed the unpardonable crime of justifying the constitutional fight for Home Rule. The remnant of the physical force movements of the past century, the rebels no longer command the open or covert sympathy of any considerable body of Irish opinion, as in 1848, 1867, and during the land war of the eighties. With the triumph of Redmondism and constitutionalism Ireland closes a historic chapter in her history. When Henry Grattan established the independence of the Irish Parliament in 1782 the first act of that Parliament was to vote a large sum for the British navy. To-day, with the pledge of Britain freshly written on the statute book of the realm, Ireland comes with gifts, bringing to the common cause "her honor and a clean, bright sword," which the Casement emote has not stained. —The Toronto Globe.

MASS FOR CAPTAIN SHAUGHNESSY

Montreal, April 21.—A Requiem Mass for the repose of the soul of Captain the Hon. A. T. Shaughnessy of the 60th Battalion, C. E. F., who was killed in action, was held in St. Patrick's Church, Montreal, in the presence of Lord and Lady Shaughnessy, parents of the deceased hero; Captain the Hon. W. J. Shaughnessy, the brother, who is training with the Irish Battalion for overseas service, and his wife; the Hon. Marguerite Shaughnessy, sister, and many prominent military officers and civilians. Rev. Father Gerald McShane, rector of St. Patrick's, celebrated the Mass.

PREMIER RYAN OF QUEENSLAND

(Canadian Press Despatch)
New York, April 21.—Australia, with 200,000 men at the front, at an annual cost to the country of \$50,000,000, is drilling another 100,000 soldiers and is prepared to exhaust her resources in men and wealth to aid the Entente allies, according to J. T. Ryan, the Prime Minister and Attorney-General of Queensland, who arrived here to-day with other members of an official party on their way to London.

As an evidence of the patriotism which is felt all over Australia toward the cause of the war, Mr. Ryan stated that he is carrying a set of engrossed resolutions from the Queensland Irish Association, endorsing the activities of Mr. John Redmond in endeavoring to get all Irishmen to enlist in the army.

With Mr. Ryan on his journey from Australia to London are Mrs. Ryan, P. J. McDermott, Under-Secretary to the Chief Secretary, and T. W. McCauley, Under-Secretary to the Attorney-General. The party will leave on the Philadelphia of the American Line, to-morrow.

WHY MAY IS THE MONTH OF MARY

Intermountain Catholic

"Why is May chosen as the month in which we exercise a special devotion to the Blessed Virgin?" Cardinal Newman asks in his "Meditations and Devotions."

In answer, he finds the first reason in the bursting forth of the earth into fresh foliage and springing grass after the cold and snow of winter. The raw atmosphere and wild wind and rain of March and April are gone; the sun is warm, the air is sweet with fragrance from blossoming trees and plants, the days are long and bright: "For such gladness and joyousness of external nature," says this client of Our Lady, "is a fit attendant of our devotion to her who is the Mystical Rose and the House of Gold." Sometimes there may come a bleak, inclement May, but still it is the month of hope, of promise, "it is the month that begins and heralds in the summer." We know that fine weather is coming. "Brightness and beauty shall," in the Prophet's words, "appear at the end and shall not lie." Newman reasons thus:

May then is the month, if not of fulfillment, at least of promise; and it is not this very aspect in which we most suitably regard the Blessed Virgin, Holy Mary, to whom this month is dedicated?

The Prophet says: "There shall come forth a rod out of the root of Jesse, and a flower shall rise out of his root." Who is the flower but Our Blessed Lord? Who is the rod, or beautiful stock or stem out of which the flower grows, but Mary, Mother of our Lord, Mary, Mother of God?

It was prophesied that God should come upon earth. When the time was now full how was it announced? It was announced by the Angel coming to Mary, "Hail, full of grace," said Gabriel, "the Lord is with thee; blessed are thou among women." She then was the sure promise of the coming Saviour, and therefore May is by a special title her month.

Continuing his claim for May as Mary's month, the Cardinal points out that May is the month of joy in the Church's year, the ecclesiastical year. "It is at once the most sacred and the most festive and joyous portion. Who would appoint February, March or April to be the month of Mary—times of Lent and penance? December is a time of hope, of joy too because of Christmas, but it is also a time of fasting. January has the Epiphany with its Sundays in succession, but these in most years are cut short by the urgent coming of Septuagesima."

May, therefore, is the time in which there are such frequent Alleluias because Christ has risen from the grave, Christ has ascended on high, and God the Holy Ghost has come down to take His place; here then we have a reason why May is dedicated to the Blessed Mary.

She is nearest and dearest to God, and this month should be hers, this month of His great Providence to mankind. But there are other reasons also. Mary is the mother of Jesus, and the Queen of all Saints, and in the month of May some of the greatest feasts of the saints have been placed by the Church. Cardinal Newman calls our attention to some of these great occasions:

First, however, there is the feast of the Holy Cross, on May 3, when we venerate that Precious Blood in which the Cross was bedewed at the time of Our Lord's Passion. The Archangel, St. Michael, and three apostles, have feast days in this month; St. John the beloved disciple; St. Philip and St. James.

Seven Popes—two of them especially famous, St. Gregory VII. and St. Pius V.; also two of the greatest Doctors—St. Athanasius and St. Gregory Nazianzen; two holy virgins especially favored by God—St. Catherine of Sienna (as her feast is kept in England) and St. Mary Magdalen of Pazzi; and one holy woman most memorable in the annals of the Church, St. Monica, the mother of St. Augustine. . . . St. Philip Neri occupies with his novena and octave, fifteen out of the thirty-one days of the month. These are some of the choicest fruits of God's manifold grace, and they form the court of their glorious Queen.

Surely we who read these beautiful thoughts will try to enter fittingly into the celebration of Mary's month, to do our share in honouring the Queen of Heaven, who was placed by her Divine Son:

"Above all the angels in glory untold,
Standing next to the King, in a vesture of gold."

POPE BENEDICT AND THE JEWS

Last winter a committee of prominent Jews in the United States addressed to our Holy Father Pope Benedict XV., an appeal urging that he intercede in alleviating the persecution to which members of their race have been subjected in various parts of the world. Through his Secretary of State, Cardinal Gasparri, the Holy Father has replied, and the letter from the Vatican, which was made public last Sunday in Washington, is as follows: "The Supreme Pontiff has with interest taken notice of the letter bearing date Dec. 30, 1915, which you have been pleased to address to him in the name of the 3,000,000 Jewish citizens of the United States of America, in order to communicate to him generally the treatment to which your co-religionists complain that they have been exposed in various regions, and at the same time you have requested him to interpose the weight of his supreme moral and spiritual power in order that these sufferings may be terminated by an act of that humanity to which the Holy Father is so passionately devoted. The Supreme Pontiff is unable to express himself concerning the special facts referred to in the memorandum submitted with your letter, but in principle, as the head of the Catholic Church, which, faithful to its divine doctrine, and to its most glorious traditions, considers all men as brethren and teaches them to love one another, he will not cease to inculcate the observance among individuals as among nations of the principles of natural right, and to reprove every violation of them. This right should be observed and respected in relation to the children of Israel, as it should be to all men, for it would not conform to justice and to religion itself to derogate therefrom solely because of a difference of religious faith." —Sacred Heart Review.

PAPAL ENVOY TO JAPAN

RECEIVED CORDIALLY

In the beginning of February the special envoy of the Holy Father Archbishop Petrelli, came to Japan, to tender the new emperor the congratulations of the Father of Christendom. His coming received an unusual amount of publicity. All the important papers of the country contained extensive articles under large headlines and nearly every day a new picture of him was published. The word of the Council of Trent: "Let all be convinced that the Church will gain in esteem and influence according to the endeavor of each one to do his duty" is being verified again.

The holy zeal of the last Popes, especially Pius X. has given back to the Holy See much of that old-time prestige and power which perhaps cannot be circumscribed in the usual terms of diplomacy, but which even pagan Japan cannot fail to realize.

The distinguished visitor landed at Nagasaki on January 30 and arrived at Kobe on February 1. Everywhere the highest officials of the province and the city received him. By special train he was conveyed from Kobe to Tokyo, where he arrived on February 2.

On the day the Nichinichi, one of the most influential papers of Japan, welcomed the Pope's envoy in a leader, part of which I will quote to show its tenor:

"In difficult times Pope Benedict XV. ascended the Roman See. Since that day his call for peace has been incessant and his sincere efforts may soon be crowned with success. To Japan he sends the most Rev. Archbishop Joseph Petrelli, to congratulate our august emperor on his accession to the throne."

"We owe a great debt of gratitude to the peace and justice-loving Prince of Religion." We will show our gratitude not only by giving his envoy a cordial reception but especially by meeting and supporting his kind intentions to the best of our ability. . . ."

The article concludes with the significant words: "May the Catholic Church, which, as we know, is the fount of western civilization, succeed in leading the religious movement in Japan into the proper channels."

For a whole week, His Grace was considered and treated as the emperor's guest and the four Bishops were with him in the Hotel Taikoku. This is to be taken as a very extraordinary privilege. When on February 5, His Grace visited the Imperial University, the Yomiuri, the chief paper of the learned class, wrote as follows:

"The university has seen many famous representatives of science and art within its walls, but today it had for the first time the privilege to receive the representative of the greatest promoter of arts and sciences in the occident."

The famous Vatican art galleries and libraries were duly mentioned and described at considerable length. —Providence Visitor.

TOLEDO PRIESTS HONORED BY POPE

(By C. P. A. Cable)

Rome, April 19.—The Act Apostolic Sedes officially announces the appointment by Pope Benedict of Very Rev. J. T. O'Connell, V. G., rector of the cathedral of St. Francis de Sales, Toledo, O., and Rev. August J. Schwertner, chancellor of the diocese of Toledo, domestic prelates, with the title of Monsignor; and Rev. Father Fitzgerald of the diocese of Brooklyn to be honorary chamberlain at the Vatican.

Definite information has now reached the Vatican concerning the letter which Cardinal Mercier was reported to have sent to Gen. Von Bissing, military governor of Belgium, in reply to the latter's protest against language used in His Eminence's Lenten pastoral. The letter published in the Belgian papers purporting to have been written by the Cardinal to the General is a pure invention.

BISHOP TO ALL MEN

"Men of all creeds flock to him." Thus writes Archbishop Czarnecki from Vienna to the Chicago Daily News about the Catholic Bishop of Lemberg, the Right Rev. Wladislaw Bandurski. "They come—the men of all creeds—to this prelate because of his courage, his generosity, his wisdom. He is to be found in the front trenches during the day, in a soldier's bunk at night; he gives all his money to soldiers' orphans and widows; he spends 'spare' hours answering letters of those who write to him for advice."

Mr. Czarnecki writes: "Out of the smoke and blaze of battle and amid the ruined and devastated cities and villages of old Poland are loaming new historical figures whose deeds, whether viewed by friend or foe, command recognition and respect. The figure of an intense, earnest bishop, whose gray hairs and dignified bearing command attention wherever he goes, is impressed upon thousands of soldiers who in these winter months have seen him invade the trenches right up to the firing line to carry courage and comfort. He is the well known Polish suffragan bishop of Lemberg, the Right Rev. Wladislaw Bandurski."

"Ever since the war Bishop Bandurski has been a busy man. In his manner, speech and affability, as well as in his outward appearance, he reminds every American who comes in touch with him of Archbishop John Ireland of St. Paul, the veteran of the American civil war."

"Day after day the bishop is on the go. Now he ventures into a camp of prisoners of war, to whom he preaches words of consolation and hope. Then he goes to the suffering in the hospitals. But the barracks, the trenches, the actual fighting lines, where above the roar of artillery in the distance he preaches to the soldiers words of the future and of religious consolation, are the places where he is most at home."

"Men of all creeds flock to Bishop Bandurski. Denying himself of all comforts, sharing the soldiers' bunks in the camps and also their mess, he gives away all his money to orphans and widows of the soldiers. The Polish legions are his special charges."

"Replying to my question as to what he thought would be some general results of the war Bishop Bandurski said: "The war has leveled men. The soldier's uniform and the soldier's hardships and sacrifices have blended the various classes into a closer brotherhood."

"Furthermore, the war and its necessities have taught all men of all classes who stand and fight and work side by side in the field to know and respect and perform labor."

"Then the war has brought men back to realize that they are creatures, that there is a God and to pray to that God. There is no doubt that religion will be strengthened and is now strengthened."

"I am no longer a young man, but with a fervor like that of youth I hope

that in addition to these three visible effects of the war my cherished hope—justice to the Polish nation and a free Poland—will be realized." —New World.

THE BEAM AND THE MOTE

Officially the Panama Protestant Missionary Conference is dead, but its spirit still lives. Whether this spirit is the spirit of Antichrist, or simply a spirit bred of ignorance and folly, is uncertain. But it is not the spirit of Christ. Of this there can be no doubt. For His spirit does not ally itself with pharisaic self-righteousness. It hears about it no taint of commercialism, or of a cheap and discredited jingoism. Those whom it rules are not in the habit of contrasting the spotless ermine of their own undoubted sanctity, with the dark degradation wherewith their fellows are clothed. Nor do they, for the sake of a heightened contrast, resort to lying.

For the last few weeks, non-Catholic clergymen of a certain type have been basing perverid and somewhat scandalous discourses upon the iniquities of South America, as discovered and exploited by this unique Missionary Congress. We have been told that there is not in all South America "a single infidel to check vice" that "the priests and prelates of the Romish Church are ignorant, careless, or immoral," that "infidelity, mainly due to ignorance of the Bible, is spreading over the entire country," and that "morality, as understood in the United States, is practically unknown." The only remedy against these evils is "the introduction of Protestant and American ideals."

Without pausing to consider the efficacy of this remedy, which has been in use at home for some years, it may be profitable to extend, somewhat further, the suggested contrast between South America and the United States. Speaking, on April 12, before a House Committee, appointed to discuss a resolution prescribing uniform divorce laws throughout the United States, the Rev. Lloyd Tompkins of Holy Trinity Church, (Episcopal), Philadelphia, said:

"Our condition has become almost bestial. The rich divorce each other far more frequently than the poor. Divorced men frequently marry divorced women; I have known many cases of the kind here in Philadelphia. It is nothing less than swinish. More than two million divorces have been granted in the United States during the last fifty years. Only one nation, Japan, has exceeded this number."

If the non-Catholic clergymen, now rolling pious eyes in holy horror over the condition of pagan, priest-ridden South America, are sincere in their expressed desire to further the Kingdom of Christ, it would be well for them to begin at home. Three topics in particular might profitably engage their zealous labors in the pulpit: divorce, the perversion of marriage, and the oppression of the poor. Nor would an occasional sermon on the Divinity of Our Lord be out of place. Could these worthy clergymen, so much exercised over the vices of their South American neighbors, screw their courage to the striking point of confessing boldly that Christ is God, they might likewise be found brave enough to denounce the crimes against God, man and nature, that are fast dragging America below the level of decent paganism.—America.

CATHOLIC CHURCH'S BELIEF SUPPORTED BY COMMON SENSE

Rev. H. Page Dyer (Epis.) Phil., April 27, 1915.

"Almost everybody believes there is a heaven, but there is a diversity of thought as to when the saved shall reach there. Of course, it is evident that the bodies of all the saved will be reunited to their souls at the time of the resurrection, for not until then will they have risen from their graves. But what about the entrance of the souls into heaven? The Protestant belief is that every soul that does not go to hell goes to heaven at the moment of death. One difficulty about this is that it takes no account of the quality or character of a man's mode of life. A man whose life has been so low and bestial that he barely escapes damnation, according to this theory, goes as surely and quickly to heaven as a man who has lived a careful, holy and beautiful life.

"The ancient belief of God's Church is one of holy common sense. Few souls are so pure that they are fit for heaven, where nothing that is defiled may enter. And yet there are many millions of people who are too good to go to hell. This vast body of immortal beings will at death go neither to heaven nor to hell, but to an intermediate state a sort of vestibule of heaven, an ante-chamber, where their stains will be removed, and where a divine process of purgation is mercifully provided by Almighty God." —Our Sunday Visitor.

CATHOLIC NOTES

Eight olive trees on the Mount of Olives, Jerusalem, are known to be over eight hundred years old.

Jerusalem, the Holy City, is on the top of a mountain 2,600 feet above the sea. It was founded about 3,900 years after Melchisedech.

Verdun, France, is a great fortress. As a diocese it numbers about 290,000 Catholics and many institutions. Its cathedral, which was consecrated by Pope Eugene III. in 1147, looks outwardly like a fortress.

The new bell of St. Peter's basilica in Rome, which Cardinal Raphael Merry del Val blessed recently, will be known as "Raffaels" after his eminence whose first name is Raphael.

The Rev. John Kleidon, of the Sacred Heart Church, Sanborn, N. D., formerly a student of St. Charles Borromeo's Seminary, Overbrook, preached in Gaelic in St. Catherine's Church, Valley City, N. D., on St. Patrick's Day.

The Knights of Columbus, says the Sacred Heart Review, will pay the insurance of any members of the Order who are soldiers with the expedition sent into Mexico to hunt down the bandit Villa and who may lose their lives in this service to our country.

The British Review has suspended publication until after the war. The editor has found a way of keeping in touch with his readers. He will issue a broad-sheet, quarterly, containing his own editorial department. The Tablet expresses regret for the suspension of the Review "in which Catholic questions were so frequently and so sympathetically treated."

The abbot of Caldey, says the London Universe, had the happiness of receiving into the Church recently his mother, one of his sisters and his little nephew, at the Church of the Dominican Fathers, Haverstock Hill. At the time of the conversions at Caldey in 1913 the abbot's relatives suffered much from the consequences of the step then taken.

Another typical instance of the generosity and sympathy of the Irish people towards nations in distress is afforded by the response to the appeal on behalf of the sorely afflicted Poles. The Archbishop of Cashel recently appealed to his flock to contribute to the fund for the Poles, and the Archbishop's kindly efforts have resulted in a total collection of nearly £800.

While the Sisters of the Holy Cross Convent, New Bedford, Mass., were at Mass, thieves entered the building and carried off jewelry and cash valued at nearly \$200. Apparently, the culprits became conscience-stricken, for, later, a note was slipped under the door, telling where the property could be found. The communication was turned over to the police, who found the valuables intact.

Rome, April 18.—The famous old cathedral at Andria was destroyed by fire to-day. The flames spread to the Bishop's palace, the Bishop having a narrow escape. Andria is in Southern Italy, thirty miles from Bari. The foundation of this bishopric is ascribed to Pope Gelastus I., who appointed St. Richard first bishop of the See in 492. The body of the latter was preserved in a magnificent shrine in the cathedral, the object of great veneration.

Sixteen members of the Austrian imperial family, including the Princess Zita, the Archduchesses Maria Theresa and Maria Valeria, the latter's two daughters and the Archduke Leopold Salvator, his consort and seven sons, took part in a pilgrimage to the sanctuary of St. Mary's at Zell, where they prayed for a quick ending of the war. One of the Austrian Cardinals and five hundred other persons participated in the ceremonies.

Remarkable scenes were witnessed at Notre Dame, Paris, France, recently, when a solemn requiem Mass was celebrated for all the railway employees killed in action. Thousands of men responded to the appeal of the devoted friend of the railroad men, the Abbé Reymann. They came from all parts of France, and filled the nave, and several hundred remained standing in the central aisle through the impressive ceremony. Each group had its banner at its head, and thus more than 150 flags and banners surrounded the grille of the choir. Cardinal Amette presided.

Spain mourns the loss of the Archbishop of Valencia, Monsignor Menendez Conde, who died unexpectedly a few days ago. He was translated from the see of Tuy, famous for its splendid Bishops, scarcely a year ago. His name is famous throughout Spain as a valiant prelate who upheld the rights of the Church against all the encroachments of the anti-Catholics and was the victorious foe of Senor Romanones, now Premier. It was the magnificent pastoral letter of the then Bishop of Tuy which shattered to fragments Romanones' divorce bill, and the Bishop scored against him again, when as Minister of Grace and Justice, Romanones tried to force secular education on the Spanish people.