

The Catholic World

AUSTRIA—Many Nationalities

From time to time we read of the Austrian influence in the affairs of the Church, of the Veto, of difficulties in the Nunciature in Vienna, etc., all of which things, in so far as they ever happen, are traced to the lingering remnants of the Carlovigian Empire (says the *Universe*). But the Emperor is not only the Holy Roman Emperor, but a devout and sincere Catholic as well, and his Empire numbers over 36,000,000 of Catholics of the Latin, Greek, and Armenian Rites, joined in communion with the Holy See. It is difficult for us to imagine the statesmanship required to govern a country within the 'ring fence' of which flourish the following nations, each with its own peculiar language and customs, aspirations, and (to a large extent) religion. Of Slavonic origin there are the South Saxon Germans, the Czechs and Slovaks, the Poles, Ruthenians, Slovenics, Croatsians, Servians, and Bulgarians. Of Romanic origin, Italians, Rhaeto-Romans, Friules, Ladines, Roumanians or Wallachians, and Magyars. Religion follows largely on the national boundaries. Catholics of the Latin Rite have eight Provinces (comprising thirty dioceses) in Austria, and six Provinces (comprising twenty-nine dioceses) in Hungary. The Uniat Armenian Rite has one Archdiocese, and the Greek Uniat has four Provinces, comprising ten dioceses, of which five use the Ruthenian language in their Liturgy. One uses the obsolete Slovenic, and four the Roumanian tongue.

ENGLAND—Death of a Venerable Lady

The death is announced of Lady Letitia Maria Heathcote, which took place at Redvers, Bournemouth, at the age of eighty-one years. Lady Heathcote was the daughter of David Daly, of Dublin, and married, in 1849, Sir William Perceval Heathcote, sixth Baronet, by whom she had two sons. Sir William died in 1903, and of the two sons the present Baronet is a Jesuit priest at St. Wilfrid's, Preston, and the other is a Lieut.-Colonel, late of the Cameronians, and a J.P. for Hants.

The Gentle Orangemen

The Orangemen of Liverpool have become notorious in recent times for their rowdyism, due mainly, it is believed, to the harangues of 'No-Popery' lecturers. Whilst watching a procession of Mr. George Wise's Bible Class on Sunday afternoon, August 21, at Liverpool, a German was savagely attacked and beaten by two Protestants named William Bigley and Thomas Windever, the sole cause being the fact that the German was wearing a green tie in an Orange quarter of the city. In sentencing the assailants to two months' hard labor, the Deputy Stipendiary commented on the harm done by such men as the prisoners, who, under pretence of following religious processions, indulged in affrays of that sort.

The Late Judge Walton

In the earlier part of his professional career the late Judge Walton took an active part in Catholic organisations, and in conjunction with such well-known figures as Edward Brown, James Whitty, John Yates, and James Fairhurst, sat on the old School Board for a number of years. He never allowed his interest in his Alma Mater to flag, and was a constant visitor at St. Francis Xavier's College, Liverpool, and at Stonyhurst College. On many occasions he honored the annual distribution of prizes at the former institution with his presence. He was a frequent visitor at St. Michael's Church, West Derby road—the foundation stone of the presbytery of which he laid in December, 1902—when in Liverpool on circuit business, being present at Mass on Sundays, and frequently on weekdays. His visits here were always of a private nature, for his lordship was the most modest of men. As an instance of this trait, as often as not he contented himself by proceeding to the Assize Courts from the Judges' Lodgings, Newsham Park, on foot, leaving his brother judges to occupy the sheriff's carriage, with all its attendant pomp and circumstance. To members of a later generation Judge Walton's interest in the work and propagation of the Catholic Young Men's Society is probably unknown. At the Birkenhead Conference of 1887—at which the inaugural address was delivered by the late Judge Day—Mr. Walton was entrusted with a resolution tendering to the Holy See the homage of the Catholic Young Men's Society. In the course of his interesting address on that occasion the late judge dwelt on the necessity of Catholic unity, despite racial differences. Amid great applause he declared that although the Catholics of England as a body were poor and isolated, there existed none who entertained greater affection for the Holy Father.

FRANCE—The Methods of the Government

When we (*Catholic Times*) read the figures contained in the reports on the liquidation of the religious Orders in France we very easily understand why the followers of Combes, and Clemenceau, and Briand supported them so vigorously in the policy of plundering the Church. They have very largely profited by it. A report on the subject which the Minister of Justice laid before the French public a few days ago is almost as instructive as the revelations in connection with the case of the swindling liquidator,

Duez. Four hundred and six liquidations were undertaken last year. The proceeds amounted to £835,207. To bring in this amount no less than £639,650 was disbursed by the liquidators, and when they were paid there was a surplus balance of £60,000. The division of the plunder in the previous year was on the same scale. The French Minister of Justice is a humorist. In his report he says that the proceedings which have been instituted against Duez for malversation of public funds 'are being conducted as expeditiously as possible.' When Duez was arrested he boasted that the Government would not venture to inflict severe punishment on him, and from the length of time which has since elapsed without anything being done, it is clear he had ground for the confidence he displayed. Hawks do not pluck out hawks' eyes.

GERMANY—The Passion Play

Of the Passion Play, 1910, Mr. Stead writes: 'The play is good, as wholly good as any mortal institution can be. It is good for the players, good for the audience, good in itself. And anyone who has the means and the opportunity of seeing it, and yet does not see it, neglects a means of grace ready to his hand, and loses both an intellectual stimulus and spiritual inspiration.'

ROME—A Pretended Circular

It is probable that never before (says a Rome correspondent) did the press which makes it a point to misrepresent the Church whenever possible carry on a more open struggle against the Holy See than at present. Even the *Jewish Chronicle* and the *Times* have been caught tripping in the matter of the pretended circular sent to the Bishops of Christendom from the Papal Secretary of State inviting their Lordships not to give to Jews letters of recommendation for Papal audiences. It is scarcely necessary to say that such a document never issued from the Vatican, for the Pope receives men and women of all nations and religious persuasions every week.

The Feast of the Assumption

The Feast of the Assumption of Our Lady (writes a Rome correspondent) was observed as a holiday, all the shops being closed and work suspended. In the churches naturally the festival was observed with great devotion, and the Masses were numerous attended. The great basilica of St. Mary Major's, on the Esquiline Hill, was visited by the Pope in state on this day until the Piedmontese invasion of Rome in September, 1870, obliged him to remain enclosed in the Vatican. From the great balcony of that church facing the south the Pope on this day gave his benediction to the crowds assembled on the vast square that opens before the church. This was the third of the churches from which the Pope gave such benedictions during the year—from St. Peter's on Holy Thursday and Easter Sunday, from St. John Lateran on Ascension Day, and from St. Mary Major's on the Assumption. The last benediction thus given was on this feast in 1870.

Diplomatic Negotiations

It may be of interest (says a Rome correspondent) to point out the manner in which the Holy See conducts negotiations with the Spanish Government during the present crisis, as it does in all important affairs of State. In its relations with foreign countries the Holy See has the Secretariate of State and the Sacred Congregation of Extraordinary Ecclesiastical Affairs to conduct its business. Matters of greater moment are confided to the latter body, which may be called the Pope's Council in political difficulties. Unlike the other Congregations, it has no Prefect, and the Papal Secretary of State has no precedence over the other members—nearly all of whom are prelates who have already spent years as diplomatic representatives at the courts of Europe. At the present hour the Congregation has as members Cardinals Oreglia, Serafino Vannutelli, Agliardi, Vincenzo Vannutelli, Rampolla, Di Pietro, Gotti, Ferrata, Martinelli, Merry del Val, Rinaldini, Gasparri, Segna, Vives y Tuto, and De Lai. The work of these Cardinals is distributed over several commissions that are occupied with affairs concerning nations which for the time being call for the special attention of the Holy See. As soon as a fresh question arises the subordinates of the Secretary draw up a statement, technically known as the 'ponenza', in which the various aspects of the matter are fully explained. Ten days before the Congregation meets a copy of the 'ponenza' is distributed to the Cardinals of the various Commissions. At the meeting of the Congregation the Senior Cardinal presides, and the last place is occupied by the Papal Secretary of State. After an exposition of the affair in hand has been read by the Secretary their Eminences enter into discussion, each Cardinal being interrogated in order and his opinion noted down. As soon as the discussion is ended it is the duty of the Secretary to lay before the Pope the result of the meeting, and receive such orders as his Holiness may choose to give on the point in question. This is the ordinary procedure of the Congregation of Extraordinary Affairs, by means of which every possibility of personal initiative is excluded so completely that no single prelate can be said to be responsible for any decision arrived at.

SPAIN—Tactics of the Anti-Catholics

How bold is the game played by Señor Canalejas in his policy towards the Church in Spain (writes a Rome correspondent) has been made evident by his suppression