

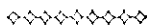
Catholic World

RELICS OF BLESSED ROBERT BELLARMINE.

The transference of the relics of Blessed Robert Bellarmine, from the Gesù to the Church of St. Ignatius, was a splendid ceremony (says *Catholic News Service*, London, for July 7). Father Tacchi Venturi, historian of the Jesuits, carried the urn containing the relics, and assisting him were Father Vermeersch and the other professors of the Gregorian University, all vested in dalmatics.

Sixteen Cardinals, vested in the Sacred Purple, awaited the cortege at St. Ignatius, among them being the Cardinal Dean and the Cardinal Secretary of State.

For the moment the relics of Blessed Bellarmine repose under a baldachin in the chapel of St. Aloysius. A special chapel is being erected to receive the relics, and their present resting place is only provisional.



THE POPE'S INTEREST IN THE PRESS.

A newer manifestation of the versatility of Pius XI, manifested itself, when his Holiness, accompanied by Cardinal Gasparri and Director Scotti, went to open the new publishing office which has been completed for the Vatican Polyglot Press. After declaring the press to be opened, his Holiness made a tour of the presses, and completely astonished Cardinal Gasparri by his intimate knowledge of the complicated details of the machinery, with which His Holiness showed the greatest familiarity. In the hall adjoining Director Scotti presented the Pope with a fine edition of the new missal and other literary treasures. His Holiness made a very happy little speech to the personnel of the establishment, and retired to the papal apartments heartily cheered by the printers and others. Later in the day a banquet was provided for the staff at the request and cost of his Holiness.

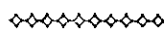


IRISH MARTYR VENERATED.

What certainly looked like the greater part of the Irish Catholic population of London foregathered at Soho, on the first Sunday of July, to take part in the great public procession in honor of Blessed Oliver Plunket, the last of the Catholic Martyrs, who made his confession for the Faith at Tyburn in July, 1681.

The resident population of Soho is largely French, though the Jews have overflowed from their slums in White-chapel, and set up a national home in Soho. But many of the French Catholic residents were found in the procession, doing honor to Ireland's Martyr, which recalls the fact that the canonisation of their own St. Joan of Arc, by Benedict XV., was followed very shortly afterwards, just a few days, by the beatification of the martyred Archbishop of Armagh.

St. Patrick's Church, in Soho Square, whence the procession with the Martyr's relics started, has a special interest of its own. The present church is fairly new, but it stands on the site of an older church built more than 130 years ago, which was nearly forty years, before Catholic Emancipation and when the prescriptions of the penal times had not altogether died out. The church was one of the first public churches opened by the Catholics in London after the persecutions had died down, and in the tolerant conditions of to-day it has a special interest for the Catholic population of London.



STATUE OF PIUS X. IS UNVEILED.

On the vigil of the feast of the Holy Apostles the new statue of Pius X. was solemnly inaugurated in the Vatican Basilica in the presence of the Holy Father. The statue was actually placed in position during Lent, but its formal inauguration has been reserved until this later date.

The monument, which consists of a life-size statue of the late Pontiff, is a fine piece of work by Pier Enrico Astorri

of Piacenza, and the Roman architect Di Fausto. It represents the Pope with his arms outstretched in supplication, in an attitude that typifies his offering of himself to the Most High as a sacrifice for the whole world. The concept is beautiful in the extreme, entirely fitting in pose and sentiment to one who may, in all probability, be raised to the hierarchy of the Saints within the lifetime of this generation.

Above the statue is a scutcheon with the arms of Pius X., and about the base are reliefs depicting the outstanding incidents of his Pontificate.

Cardinal Merry del Val, as Archbishop of St. Peter's, officiated at the inaugural ceremony. The Holy Father descended to the Basilica where the members of the Sacred College, the diplomats accredited to the Holy See, the Knights of Malta, and representatives of the archdiocese of Venice were waiting to receive his Holiness. After the Holy Father had ascended the throne that had been erected close to the statue, Cardinal Merry del Val made an address, in which he spoke of the generosity of those contributing to the statue, going on to speak of the chief events in the Pontificate of Pius X.

His Holiness spoke a few words in reply to Cardinal Merry del Val, telling how the singular beauty of the statue impressed him, and referring to Pius X. as a Father, a Pontiff, and a Saint.



CHURCH AND STATE IN FRANCE.

The French Government, in its recent negotiations with the Vatican, has reached the position whereby an arrangement between Church and State will be effected, without any formal modification of the Law of 1905. This is the Law of Separation, which resulted in cutting off the Church from the official life of the nation.

While it might not be strictly accurate to speak of the new development as a compromise, it is actually in the nature of a compromise. The position taken up by M. Poincaré (and the Cabinet is with him) is that while the secularisation laws must stand as at present embodied in the statutes of France, there is yet nothing in those laws that are incompatible with religious freedom and liberty.

This state of agreement has not been reached without considerable obstruction. The old anti-clerical priest-eating generation of French politicians still survives, perhaps more in the Senate than in the Chamber. But its fangs have been drawn, and whatever power or influence it still has is confined to a small though vociferous little band of die-hards.

M. Poincaré is anything but clerical, and his sympathies with the Church and the Catholics is not much to count on. But he, and others, found during the war that the friendship of the Church, of which the majority of the French are devoted adherents, is not a thing to be brushed aside lightly. Therefore, the policy of Premier Poincaré is one of conciliation, and in respect of that policy he has a majority of the Parliament with him.

As a result of all this, some kind of working agreement will be entered into between the Government and the Church. Church property will be administered through diocesan associations, and some of the proscribed religious orders will be authorised by law to return to France from those countries where they are at present perhaps better appreciated than they are at home.



At the Council of Trent the Church enumerated the books of the Bible which must be considered as sacred and canonical. They are the seventy-two books found in Catholic Editions, forty-five in the Old Testament and twenty-seven in the New.

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