

The Catholic World

FRANCE—An Encyclical

It is stated that the Holy Father is about to issue an Encyclical as a guide to the action of French Catholics under the Separation Law.

The Separation Bill

Though the French Chamber has finished the task it took in hand three months ago, and the law of separation has been voted, in the opinion of the Comte de Mun it is dead, and only requires decent burial. This result has, he says, been due to the tenacity of those who fought the measure step by step, and insisted upon modifications and concessions.

Common Sense

The Chamber (writes a Paris correspondent) has had an unexpected fit of common-sense in dealing with some of the points arising under the Bill for the separation of Church and State. The points in question are the ringing of church bells, the wearing of ecclesiastical costume in public, processions, and the performance of acts of worship in a public place other than a church or place licensed for the purpose. Amendments were brought forward by the Radicals strictly prohibiting all the above. The Chamber, after a long and stormy sitting, defeated them, and reaffirmed its intention of not interfering with liberty in this respect. A curious decision, however, was arrived at in connection with the exhibition of religious emblems. These which are at present in place will not be removed, but it will be forbidden to put up any new ones.

The Effect of Separation

Naturally (says the 'Catholic Times') there is much speculation on the effect which the separation of Church and State in France will cause in religion. We have had the Pope's opinion, and may turn to 'Cisalpine's.' Writing in the 'Guardian,' he considers that no national or Gallican Church will arise; not enough faith in France for that, he thinks. So far from drifting back to Gallicanism, the clergy will become more united in obedience to and dependence on the Holy See. The Pope will start a missionary work for the revival of religion under its new conditions, and 'will find means similar to those which were found just a hundred years ago, when the Jesuits were suppressed to introduce new and keep alive the old Congregations in France.' 'Cisalpine' may not be a prophet or the son of a prophet, but one need be neither to forecast that the Holy See, having recovered its liberty, will make a vigorous effort to ameliorate the condition of the Church in France. Hitherto the State has had a voice in the appointment of Bishops; now, their appointment falls into the hands of the Pope. Everything considered, this is not a bad off-set for the misfortune of a Bill of Separation.

ROME—Death of the Rector of the Irish College

A Rome correspondent reports the death of the Right Rev. Mgr. Murphy, Rector of the Irish College. The deceased prelate retired to his rooms at about 10 on the night of July 6; he was at once, or within a short time, overtaken with heart trouble, and according to all the probabilities, died instantly and with brief pain, for his corpse was discovered at eight the next morning, and the eyes closed in a position of repose. The lights were still burning in his bedroom. During the later part of his rectorship Monsignor Murphy had been assisted by the Rev. Father Hagan as Vice-Rector, but the latter has been in Ireland for some time. The other ecclesiastics concerned in the administration are Italian, so the Very Rev. David Fleming, O.F.M., Secretary of the Biblical Commission, has acted virtually as Rector of the College. By his prompt care, which the students well seconded, all the arrangements were promptly made, and at half-past six on July 7 a large assemblage was at the College, and proceeded thence to the Basilica of Sant' Agata dei Goti, for the Office of the Dead. Father David officiated, assisted by students of the College. The Right Rev. William H. Murphy was born at Athy, County Kildare, on May 2, 1846. Giving early the bright promise which he was later so fully to realise, he was sent to Holy Cross College, Clonliffe, and then to Rome as a student of the Urban College, where he stayed from 1875 till 1880, taking his doctorate in Theology in the latter year. On his return to Ireland he was appointed to Holy Cross College, Dublin. Thereafter he became secretary to the Archbishop. Finally he was named Rector of the Church of the Catholic University, and he remained in this position until, in 1901, he was called to be Rector

of the Irish College in succession to his Grace Dr. Kelly, Archbishop titular of Acrida and Coadjutor of Sydney.

GENERAL

Convert Ministers

The band of convert ministers in England has been increased by recent ordinations (says the 'Missionary'). The Rev. William Henry Womercot, who has been a student at the College Beda in Rome for the diocese of Southwark, was ordained. He was an Anglican clergyman at Borey Tracey, in Devonshire. Mr. William Henry Drage, also a Southwark student at the same college, was ordained a deacon. He had been before his reception into the Church a curate at All Saints' Church, Plymouth. Father Charleson, whose conversion made such a stir some years ago in Glasgow, as being among the first of the Presbyterian ministers to come over to Rome, was ordained to the priesthood at the Scots College. When he was presented to the Holy Father the other day this fact was related to him, and it pleased the Holy Father very much. Father McPherson, who has been studying at Dunwoodie, has completed his course and has been ordained.

The Jesuit Order

The annual list for 1904 of the members of the Society of Jesus who died during that year would present an interesting subject for an insurance actuary, especially because the Jesuits, being more evenly distributed throughout all the climates and countries of the globe than any other religious Order or Congregation, fairly represent the average duration of active but well regulated human lives. At the beginning of 1904 there were 15,404 members in the whole Order. Of these, 202 died between the beginning and the end of that year, the average at the time of death being 58 years and 9 months. Of the 202 deceased Jesuits, 50 had spent 50 years or more in the Order, and the average age of these jubilarians at the moment of death was 79 years and 6 months. Of these 50 16 had from 60 to 68 years of religious life to their credit. One who entered at 16 died at 91, having spent 75 years in religion. Another, who is not among the jubilarians, because he entered the order at the age of 53, lived till he was 90. He would have been condemned as a 'bad risk' by any ordinary insurance agent at the time of his entrance, and yet he lived on for 37 years. These 202 deaths occurred in different parts of Europe, North and South America, Asia, Africa, and Australia, from Montreal to Valparaiso, from Beirut in Syria to Calcutta, from Oracew in Messina, from Alexandria in Egypt to the Zambesi mission in South Africa, from Manila to Fei-ho in China.

Church for Chinese Catholics

San Lorenzo, a small city in the State of Sinaloa, has the honor of having the first Catholic church built for and by Chinese Catholics in the Republic of Mexico, and perhaps in America. Of the 5000 inhabitants of that city, about 200 are Chinamen, the majority of whom are Catholics. They were converted at home by missionaries, and arrived in Mexico eighteen months ago at the invitation of an agent who was recruiting laborers in the Celestial Empire. Their first care was to insure the means of practising their religion, and, although there are several churches in the town, they insisted on having one of their own. They have finally succeeded, and the Chinese Catholic church was lately dedicated by the Right Rev. F. P. Uranga, Bishop of Sinaloa.

A New Catholic Quarterly

It is proposed, according to 'Illustrated Catholic Missions,' to start in January next an international scientific quarterly, to contain articles on ethnological, linguistic, and anthropological science, contributed by Catholic missionaries from various parts of the world in English, German, French, or Latin. The Rev. P. W. Schmidt is to be the editor.

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