

garet's unhappiness. Jim Junior did not know that his mother's ultimatum had gone forth against John Smith, or he would have been more considerate.

Jim Junior was partly emancipated; that is, he only of all her numerous retinue inspired Mrs. Woods with any degree of trepidation. She did not like this "John Smith is all right" statement in that letter. She knew how strenuous Jim could be and how staunchly he would defend one whom he thought all right, and she determined to put an end to John Smith forthwith.

Accordingly, when Mr. Smith called again he found only Mrs. Woods 'at home.' She greeted him pleasantly, and, after formalities had been observed, said to him: 'Mr. Smith, I want you to know that you have the high esteem of Margaret and myself, but that the attentions you have been paying her must cease. I say this with Margaret's permission.'

'I have been fearing something like this for some weeks now,' John replied, 'but may I not know why I am condemned?'

'Certainly. Margaret and—I mean her father and myself—have very strong religious convictions, and a union with one not of our faith is wholly impossible.'

Then John Smith laughed, laughed so immoderately and impertinently that Mrs. Woods became righteously and properly indignant.

'This may be very funny to you, Mr. Smith,' she said, 'her lashes flashing sparks of fury that boded trouble to Mr. Smith, but the fun is not apparent to me.'

'I beg your pardon, Mrs. Woods,' he said. 'I really apologise. But may I ask if that is the only objection there is to me?'

'It is the only one we know,' Mrs. Woods replied, with much dignity; 'but it is sufficiently strong to make it unnecessary to look for others.'

'But, my dear Mrs. Woods, I am a Catholic.'

'You are what?'

'I am a Catholic; a good, holy Catholic.'

Ordinarily when people receive such astonishing information as this they are said to gasp. Maybe Mrs. Woods gasped. She surely did if it was the proper thing to do, for she was propriety itself. At any rate, there was a silence that was very awkward for her.

'But Mary Hammond—' she said presently, and then stopped abruptly.

'Did Miss Hammond tell you I was not a Catholic?'

John inquired.

'No, she did not,' Mrs. Woods replied, biting her words off sharp and clear, and then she asked, 'How long have you been a Catholic?'

'The only one of my family who was not always a Catholic was once a Druid, and there is a well-substantiated family tradition that even he was the first man St. Patrick converted when he landed in—Sligo.'

'Well, Jim Woods,' she said to that gentleman, enjoying his pipe and newspaper again, 'it's no thanks to you, but it's all right.'

'What's all right?' he asked, hardly looking up.

'John Smith.'

'I always had a suspicion to that effect. What's happened?'

'He's a Catholic and Irish, and has always been both.'

Jim's guffaw was very loud and very hard to hear, but not nearly so tantalising as his subsequent demand that John Smith produce his baptismal certificate before calling again, made to John in the presence of Mrs. Woods and Margaret, and accompanied—so that good lady has since averred—with a wink that Jim only half-tried to conceal.—'Guidon.'

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The Catholic World

ENGLAND—Death of a Priest

The Rev. Michael Thos. Bourke, M.A., who died recently at Penrith, was for 22 years rector at Wigton Catholic church. He was ordained in 1864, and last October celebrated the 40th anniversary of his priesthood. He was a member of the Wigton Board of Guardians.

FRANCE—Vacant Sees

The death of Monsignor Delannoy, Bishop of Airo (writes a Paris correspondent), brings up to seventeen the number of dioceses which are without Bishops. They are the archdioceses of Reims and Auch, and the dioceses of St. Jean de Maurienne, Bayonne, Ajaccio, Vannes, Nevers, Versailles, Chartres, Agen, Digne, Frejus, Aire, Dijon, and Laval. The diocese of St. Jean de Maurienne has been vacant the longest, viz., ever since June 8, 1902. It does not look as though the vacant Sees would be filled for a long time to come, at least not before the Separation Bill is on the Statute Book.

GERMANY—The Catholic Population

From statistics which have been published for the present year it appears that the number of Catholics in the German Empire is 20,189,266. They are distributed as follows:—Bavaria, 4,449,666; Prussia, 12,147,999; Saxony, 197,000; Wurtemberg, 650,311; Baden, 1,123,637; Alsace-Lorraine, 1,279,630. The hierarchy consists of five Archbishops, one of whom is a Cardinal; twenty Bishops, including the Prince-Bishop, Cardinal Kopp, and one Vicar-Apostolic. Ten Sees have Auxiliary Bishops. Two Bishops belong to religious Orders—Bishop Benzler is a Benedictine, Bishop Willi a Cistercian. There are 20,995 diocesan priests, and 1363 priests who are members of religious Orders, in all 21,458. From the latest census reports the proportion of Catholics to the entire population is reckoned at 37 per cent. In Alsace-Lorraine the proportion is 70.2, in Bavaria 70.6, in Baden 60.6. In all the other States Catholics are in a minority; in Prussia they make up 35 per cent., though in some provinces, as in Posen and Rhineland, the proportion is much higher.

Catholic Social Work

They have, in accordance with the wish of the Pope, been following in Italy the example of the German Catholics as social organisers and workers, and the 'Osservatore Romano' has collected statistics which show the flourishing condition of popular Catholic societies in Germany. There are no less than seventeen hundred Confraternities of the Blessed Virgin for young folk and adults with over three hundred thousand members, who take an active part in charitable undertakings. Then come the Catholic workers' societies, having for object religious and intellectual education and social instruction as well as the formation and support of societies of mutual help, popular banks, and so on, their number is one thousand three hundred and twenty, and they have two hundred and thirty thousand members. They maintain three special papers, with ninety thousand subscribers. Numerous committees for the study of social questions organise frequent conferences and hold fortnightly meetings. The directors of the Christian syndicates have been trained by the workers' associations. Of the Gessellenvereine there are one thousand one hundred and fifty, with one hundred and fifteen thousand members belonging to all classes of artisans. This excellent system of organisation accounts for the power the German Catholics wield in family and social life as well as in the Parliamentary arena.

ROME—The Pontificate of Pius X.

The Holy Father (says the 'Catholic Times') has just completed the second year of his Pontificate as the successor of St. Peter. It will be remembered that when he was selected for the Papal Throne by the Conclave the opinion was that, whilst he would perform the duties of his exalted office with great profit to the Church, he would scarcely set on foot bold movements. Time has shown that his policy is at once bold and prudent. He is fearless in facing difficulties and resolute in action. In Italy he is bringing about a political revolution, without abandoning the rights of the Holy See or ancient traditions. In his Encyclical, 'Il fermo proposito,' addressed to the Italian Bishops on June 11, this year, he mapped out a clear social, economic, and political programme for the Catholics of Italy. The differences between the various sections of Catholic workers were too serious to permit of immediate and united action

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