

Catholic World

AN AMERICAN MARTYROLOGY.

Father Hollweck, of St. Louis, U.S.A., has compiled an American martyrology which sets forth the priests and lay persons who have shed their blood for the faith in the territory now forming the United States. The martyrs number one hundred and eight persons, some of whom were Indians. In the list appear sixty-eight Franciscans, twenty-four Jesuits, five Recollects, two Dominicans, and six secular priests. The States furnishing the greatest number of martyrs are those which formerly belonged to Spain, California, Arizona, New Mexico, Florida, Louisiana. Not less than thirty-four persons met their death in New Mexico. The first martyr was a Franciscan, Father Juna de Padilla, put to death by the Indians in 1544. The Cause of several of the American martyrs is being examined in Rome.

MR. WILSON AND THE POPE.

A telegram from Washington, U.S.A., says: When President Wilson sent his reply to Pope Benedict's Peace Note of August 1, 1917, in which he declined the discussion proposed by his Holiness, he stopped an important statement by the Vatican favoring disarmament.

This has been made public (says the London *Catholic Times*) by the National Catholic Welfare Union now, and Monsignor Pucci, who discloses the Vatican's views, said: "the opinion of the Holy See to-day is the same as it was in 1917. Disarmament is the most advisable condition for the peace of nations, but it is feared that disarmament will never be arrived at without the abolition of conscription, which has so often been termed 'the tax of blood.'"

BOGUS OATH DENOUNCED.

Opposition to religious prejudice was voiced at the Knights of Columbus' annual convention (says the *Catholic Columbian*, of Columbus, Ohio, U.S.A.) by Supreme Knight James A. Flaherty.

Mr. Flaherty denounced what he termed "professional purveyors of prejudice," whom he charged with seeking to divide American citizens into classes and to create suspicion and distrust. Mr. Flaherty's address drew attention to the widespread circulation of an oath attributed to the fourth degree members of the Knights of Columbus, which was characterised as a "vile invention." This bogus oath," he declared, "is impossible and ridiculous on its face, but it is now being circulated by millions of copies through the country, bearing the imprint of the Congressional Record because, by accident, it appeared as an exhibit in the proceedings of Congress. For the first time in the history of the Knights of Columbus, at this convention, we take occasion to ask Press and public to make known as widely as possible the real obligation taken by all Knights of Columbus: 'I swear to support the Constitution of the United States. I pledge myself, as a citizen and Knight of Columbus, to enlighten myself fully on my duties as a citizen and conscientiously to perform such duties entirely in the interest of my country and regardless of personal consequences.'"

CHURCH AND STATE IN AUSTRIA.

The little State that bears the historic name of Austria—a mere fragment of the old Austrian Empire—fell under the control of a Liberal and Socialist group on the collapse of the Hapsburg rule (says the London *Catholic Times*). The close association of the Church with the old monarchy made it all but inevitable that the new Government should be thus constituted. But there was loss as well as gain in the protection of the Imperial House for the Church, as so often happens with Royal and Imperial protectors, from Constantine downwards to our own day, for State tutelage is only too likely to mean a loss of freedom. The new

Government is now proposing such anti-Catholic measures as secular education, suppression of the Catholic schools, civil marriage and the separation of the Church and State under conditions that will still give the State a power of dangerous interference. Further the proposed separation would impoverish the Church and all Catholic works by widespread confiscations, on the plea of the resumption of State property; this too at a time when the Catholics of Austria are already embarrassed by the losses resulting from the war. Happily the situation is far from hopeless. The mere menace of a persecuting *Kulturkampf* has rallied the Catholics of the country to a defence movement, the working organisation of which is provided by the *Volksbund* ("People's League") formed under the leadership of the Cardinal Archbishop of Vienna. The *Volksbund* disowns all political or party objects and is primarily a league for the defence and promotion of Catholic education. The Catholics of Austria may have a trying time, but if they hold together it will mean new freedom and a widespread initiative, with a resulting Catholic revival like that which followed the Bismarckian persecution in Germany.

BACK TO THE CHURCH: THE MOVEMENT IN SCANDINAVIA.

Monsignor Diepen, Bishop of Boile-Duc, who was appointed by Pope Benedict last summer to visit Denmark, Norway, Sweden, and Finland, has founded the St. Emrich Society at The Hague to promote the return of the northern countries to the Church. Several thousand members, some of whom have made generous contributions to carry on the Catholic movement in Scandinavia, already have been enrolled.

The return of the faith to Sweden and other parts of Scandinavia is the constant prayer of the Brigidine communities throughout the world. The Brigidine foundation in Rome was established by Mother Elizabeth Hasselquist, with the approval of the Holy See, for this special purpose.

Mother Elizabeth secured permission for the foundation of the ancient Order in Rome about 10 years ago, with the hope that before her death she might see restored to her native land the ancient monastery of Vadstena, founded by St. Bridget in 1346, the religious of which were dispersed under Gustavus Vasa. This monastery was the centre and stronghold of the Catholic Faith in Sweden in the Middle Ages; but since the Vasa persecutions, the law forbids the maintenance of convents or monasteries, although a few missionary Order priests living as seculars, two native clergymen, and some French nuns are laboring among the Swedish Catholics, who number a little over 2000.

The few Catholics live under dire disabilities. By a royal edict of 1910, their names are to be entered in the Lutheran Church books by the Lutheran pastors of the State Church, and to these pastors Catholics must apply for marriage certificates. As late as 1858, six women were expelled from the country for returning to the Catholic Faith.

Stockholm, the capital of Sweden, has about 1800 Catholics and two churches: St. Eugenia's, built in 1837; and St. Eric's built in 1892. From the Reformation to the decree of Gustavus III. in 1871, Catholic worship had been forbidden altogether, and Mass could be said only in the private chapels of foreign ambassadors. Lutherans were forbidden to attend these ceremonies under severe penalties. Both Catholic churches of Stockholm now have Catholic schools attached, and there is a higher school for girls under the care of the French Sisters of St. Joseph.

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