

fulfilled with absolute diligence in every respect the daily charge of the Episcopate. They are:

Raphael Merry del Val, Titular Archbishop of Nicea;  
Joseph Callegari, Bishop of Padua.

What think you?

Therefore, by the authority of Almighty God, of the Holy Apostles Peter and Paul, and by Our own, We do create and publish Cardinal Priests of Holy Roman Church, Raphael Merry del Val and Joseph Callegari, with the dispensation, derogations and necessarily inopportune clauses.

**WAR AGAINST THE RELIGIOUS IN FRANCE.**

M. Combes successfully continues his campaign against religion in France. So far had the departure from justice gone, that even M. Waldeck-Rousseau, whose mantle M. Combes donned when taking the premiership, revolted against the last step—the repeal of the Falloux law. This famous law, which dates back to 1850, sets forth that every Frenchman of full age, might open a free school, no conditions being required except certain guarantees of capacity and good conduct. When the law was adopted Frenchmen recognized that the enactments against the religious orders passed after the great revolution violated the spirit of liberty. Prominent leaders championed the cause of freedom. M. Thiers asked how in the name of principles they professed they could prevent properly qualified persons, Jesuits, or others from teaching. They must have no restrictions on liberty. The old 'regime' they despised; yet those, who would deprive the religious orders of the power to teach were adopting one of its small tricks. M. Thiers urged that the law should be adopted without limitations, and that at some future time the question whether the Congregations should exist or not, should, if thought advisable, be discussed. The advocates of the bill prevailed, and the School Law came into force. The religious orders relying on its protection, opened schools everywhere throughout the country. During the eighteen years of the second empire they enjoyed full liberty of association and of teaching. In the earlier years of the third Republic Governments and Parliamentary majorities did not seem disposed to interfere with the Falloux Law. But later on, men of the type of those who in 1790 decreed that the constitutional Law should no longer recognize solemn monastic vows, and who in 1792 abolished all ecclesiastical establishments except Cathedral Chapters, made attempts to alter the school legislation by discriminating against the religious orders, and the heated discussions which took place on the Ferry Bill are still remembered. M. Combes, in opposition to M. Waldeck-Rousseau drew up a bill which provides that every Frenchman of the age of twenty-five, not disqualified by the present law, shall be at liberty to open an establishment for intermediate education, but that he must not belong to a religious Order, authorized or unauthorized; and the provision has been accepted by the Senate in compliance with his wish.

The speeches in support of the Bill, delivered by M. Combes and M. Clemenceau will remind all lovers of fair play of Madame Roland's exclamation: "Liberty! what crimes are committed in thy name!" It is forsooth, through zeal for liberty that the Orders are to be deprived of the right to teach. M. Clemenceau, posing as a friend of freedom, demanded that the men who became members of religious Orders should not be tolerated. M. Combes frankly confessed that the State was unable to maintain free competition against the Orders. An official enquiry held in 1895; showed, he said, that half the youth of France were diverted from the Universities by the Colleges of the religious Orders, and that the majority of the pupils in these colleges were of the ruling classes. This, he asserted, was a danger for the country as well as for the universities, for the young men were attracted to the institutions of the Orders by the prospect of rapid promotion and their ex-

pectations were realized in the army, where the pupils of the State establishments were under a sort of interdict. This, of course, simply means that the State establishments cannot compete with the Jesuits and other religious Orders in educational work. There can be no doubt as to the success which has been achieved by the Jesuits. From their well-known school in the Rue I'Homond, Paris, in which youth belonging to many of the best families in France have been educated, pupils have presented themselves at all the higher public examinations, and have secured for the college the distinction of being at the head of French secondary education. Other Jesuit colleges both in the capital and in the provinces have ably upheld the prestige of the Society and have sent out young men who have won high positions in the service of the State. Similarly other religious Orders have done splendid service in the cause of education. The French government requites them by prohibiting them from continuing their labors—and this in the name of liberty! Well may the venerable Cardinal Archbishop of Paris regret that it has been reserved for him in his old age to see the Central power dragged back to the ways and practices of forgotten despotisms.

The Abbe Felix Klein, professor at the Catholic Institute, Paris, has just brought out a work in French entitled "Some motives for Hope," and in it he expresses satisfaction, amid the gloom of the present hour, at the activity betrayed by the associations of young Catholics. He might, also, we believe, as a ground of hope, have safely reckoned upon a re-action against the outrageous tyranny of the government. Surely France, which used to boast of being in the vanguard of human freedom, will sooner or later revolt against the outrages upon the rights of man. Every principle of elementary justice is being trampled upon by M. Combes and his followers. We have seen them sending adrift to other lands men and women who have spent large portions of their lives in the service of the public and compelling them to seek food and shelter from people who differ from them in nationality and creed. They committed the crime of teaching the young. Now it is the turn of the Orders who give intermediate education. It seems to us that the members of the religious Orders should fight the persecution boldly and firmly upon the soil of France. Every well-conducted man has a right to live in his native land. If the religious cannot live in community then they should as private citizens live where they please, and dress as they please, doing all they can to sustain the interests of religion and to organize and inspire the Catholic forces. Should the persecution assume the character of the German Kulturkampf, during which large numbers of clerics were imprisoned, so much the speedier will be the defeat of the enemies of justice.

Avoid using exaggerated expressions such as tremendous, immense, horrid, awful, grand. Do not say "Lots of things," "Loads of time." Avoid unnecessary exclamations, such as "Mercy," "Goodness," and do not say "You don't say so?" "Is that so?" "Don't you know?" "You see?" "You understand?" It is bad form to use these expressions.

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**THE PASSING OF THE GREAT DOUBTERS.**

The last of the great agnostics has passed away. Darwin is dead; Huxley is dead; Tyndal is dead; Virchow is dead; Mommsen died a few days ago; Herbert Spencer died last Tuesday. All were lonely men. All dwelt on bare, bleak heights above their human kind and moaned their desolate creed of "No hope," down to the multitude, and occasionally cried, "No hope here," "Nor here," "Nor here," to one another, yet patiently as they toiled, not one left aught behind which will make the world brighter or better. No earnest soul will regret the passing of the six Great Doubters.

It is true Mommsen did much in history, and true that Virchow did much in science, still, compared with the achievements of a number of Christian toilers, that which they accomplished was little, indeed. The English philosophers especially proved barren. Darwin's once popular theory of evolution is now out of date; Huxley's works are conceded dead, and Tyndal is now merely a name. The cable this week compares Spencer to Plato. Yet how different the spirit of Plato to that of Spencer. Plato rayed out white hope and crystal-clear faith, viewed beside the English agnostic. Great as were the limitations of the Greek pagan his work is like a draught of cool water compared to that of Spencer. No one ever waded through Spencer's "Synthetic Philosophy" without turning away feeling that his soul was full of dry sand and pebbles. How can such work be expected to live? It is not alive. It was dead before its author died. His last book shows that he half-way realized the fact himself.

It is the ancient moral repeated. No truly excellent work can be produced without faith. It was faith which carved the lion-kings of Assyria, gave to civilization the gigantic monuments of Babylon and Egypt, the art, poetry and philosophy of the Greeks and Romans, and, since the coming of Christ all that is sublime or beautiful in sculpture, art and architecture. Faith builds; doubt destroys. The one energizes and uplifts; the other results in paralysis of the soul. Had Huxley, Tyndal, Spencer faith they would have lived on down the centuries with Newman, Gladstone and Leo XIII. As it was they dwelt alone on their mountain-tops and even God was not with them.

A striking proof of the failure of their work is the burst of morning light rising over that very England in which they toiled. Despite the dusk they wrought upon their mountain-tops it is becoming Catholic England. The piety of Faber, the energy of Manning, the intellectuality of Newman—these are gradually dispersing the shadows called up by the philosophers. The pessimism sown by the Great Doubters is being silently replaced by the snow-white optimism of Catholic faith. Every one of the great agnostics lived to see the change taking place in the England they hoped to lead astray. Because the change did take place, we may confidently expect the doers of the future to surpass the doers of the past.—The New World.

Poverty of spirit makes us grateful for each spiritual duty as it comes as for an alms from God—makes us patient and constant in charity as the poor are at the gate—humble and astonished when light and sweetness come, but above all careful, exact, reverent, like poor people in a drawing-room.

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