

FROM ROME.

In Rome of the great Ireland is animated interest. That zealous priest, the Very Rev. O.M.I., of Dublin, is and a very large number take part in this of Ireland's unwavering the Holy See. The pile on so large a scale deemed advisable to two sections, one of to reach Rome to of October, and the first or second week The first section will patronage of St. Joa second under that of

but misguided French expressing surprise at His Holiness the Pope ment of the Law of regard to the teach congregations in re even calling upon ce the action of the ment. They forget their pardonable ex seem to be obligi that the Sovereign ready done all in his the circumstances. His Cardinal Archbishop of of his sympathy catholics in the perse they are experiencing s of their atheistical As that letter point holics should refrain to dictate to the e time or the manner ould intervene in crises They should have long a his advice to attach kly to the Republic uncing it and holding of from it; and they a their futile hopes of olitical situation by the restoration of a tem of government.

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RELIGIOUS PERSECUTION IN FRANCE

"There are men who can be succeeded, but not replaced." With these words a writer in the "Review of Reviews" (July), introduces M. Combes, "Physician, Scholar and Radical Leader." He should have added Renegade, to complete the description. However, he does not leave his reader long in ignorance on this point, for he not only proves M. Combes' claim to the title, but also places him in a class with Voltaire and Gambetta—a delicate bit of flattery. Despite his evident desire to do honor to the subject of his sketch, M. Guerlac applies the time-honored maxim with which he opens, not to M. Combes, but to his predecessor, Waldeck-Rousseau, who holds even higher place in his esteem. "It was to the support of the Radicals that M. Waldeck-Rousseau owed his long continuance in power," says M. Guerlac, "and it is therefore only just that his policies should be continued by those who had approved and supported them." Hence the appointment of M. Combes, — the most fitting candidate as "in the Radical party, there are not many men whose past services or personal prestige marks them out as available for the prime ministry." The "Journal Des Debats" (Paris), has a graceful word to say in regard to the "personal prestige" of the Radical party in the Chamber:

"This incoherent majority subsists entirely through the systematic exploitation of one gross passion—anti-Clericalism. It is made up of men of varied ideas and varied interests. It comprises Revolutionaries, Socialists, and a considerable number of the indifferent and the uncertain who conceal their ignorance of all political questions under the anonymous mask of Radicalism. It remains to be seen if these ferocious sectaries will go on to the end. Not that there can be a moment's doubt of their audacity. They have the intrepidity of ignorance and the obstinacy of narrow-mindedness."

In enumerating the new premier's many qualifications for office the writer in the "Review of Reviews" unwittingly makes such a striking arraignment of the man and his motives, that we may be pardoned for quoting freely from the evidence he affords. What could be more significant than the admission, "this he never explained to the public" — meaning the reason for M. Combes' apostasy. Few men who leave the Church leave behind a record that will bear the light of day, and, no doubt, the French minister is no exception to the general rule. But let the reader judge for himself from the information advanced by M. Guerlac, making allowance of course for that gentleman's frequent interpellations of personal reflections and friendly endorsements:

"M. Combes comes from the south of France. He is a son of that turbulent and fluent Midi where men are born eloquent, and where the heat of the sun seems to impart to their natures a double share of liveliness and aggressiveness and color. Like many representatives of free thought and antagonists of the Church, he began his career under those influences of which he was later to become the irreconcilable adversary. He was educated in a religious seminary, where he was trained in the principles which he has since detested. It has often happened that the enemies of the Church have been of her own household. Voltaire who uttered the famous phrase, "Ecrasez l'infame," was a pupil of the Jesuits, Renan, whose name in clerical circles is as much loathed as that of Voltaire, received all his instruction from priests. The leader of anti-clericalism under the third Republic, Gambetta, who said, "Clericalism is the enemy," was like M. Combes, the pupil of a little seminary. But M. Combes received religious instruction longer than any of them. Voltaire and Gambetta were under clerical guardianship only in their early youth. Renan himself parted with the Church at the age of twenty-two. M. Combes remained within the Church even in his maturity; he took priestly orders and became what Renan had once dreamed of becoming,—an ecclesiastical professor in a Catholic seminary."

"In 1895, when M. Combes was first made Minister of Public Instruction in the Radical Cabinet of M. Bourgeois, it occurred to me to hunt up in the Library of the Sorbonne, in Paris, the theses which M. Combes had written in his old days to obtain his degree of doctor-ess-lettres. I found a great volume of several hundred pages,—like all French theses,—upon "The Psychol-

ogy of St. Thomas Aquinas," and another thesis in Latin, likewise upon a question of scholastic metaphysics. I took the occasion to make these two metaphysical works known by analyzing them in a Paris newspaper. He began a campaign of ridicule and epigram in the Conservative press against the Radical who had begun life as a theologian. M. Waldeck-Rousseau himself, who was at that time the champion of the moderate party against the Radical ministry of M. Bourgeois, said, at Bordeaux, in 1897, in replying to those who accused the Republican party of reactionary tendencies: "It is certainly not in our ranks that you must look to find a magistrate who has learned how to distinguish real republicans by prosecuting them under the empire, or a learned theologian who has trained himself by the study of the fathers of the Church to spy out better the clericals in disguise." Again, the other day, when M. Combes first appeared before the Chamber, the old clerical and royalist Baudry d'Asson bitterly reproached him for his "apostasy." How did M. Combes come to forsake what he had previously followed, and to break with the political and religious system to which he had previously adhered? This he has never explained to the public. We only know that one fine day he abandoned scholastic theology for the study of medicine; left the department of the Tarn, where he had been known as l'abbé Combes, to establish himself in the Department of the Charente Interieure, where he was thereafter to pass as Dr Combes. Modest in his ambitions, he selected a little town of five thousand inhabitants, the town of Pons, where he practiced his new profession. With the zeal of a neophyte, he began to promulgate the new ideas to which he had just given his adhesion, and which, in these southwestern regions, find a soil at once favorable and hostile, inasmuch as one part of the population is of Huguenot stock, and the other, more numerous still, retains a strong Bonapartist feeling.

"The physician has a great influence upon the rural population in France. By his daily contact with the people he is enabled to gain the confidence of the simple-minded, and to spread his ideas. M. Combes, nevertheless, made but slow progress. In 1875, he was elected Mayor of Pons; in 1879, he was made member of the "Conseil General," and was not until January, 1886, that he succeeded in being elected to the Senate.

"The Senate which has only three hundred members, all at least forty years of age, is less turbulent, less sensational, and less frequented by the public than the Chamber of Deputies. It is for this reason that men of great ability and genuine talent may here long remain unknown to all except those who actually watch them at their work. It was thus that M. Combes was little known when in 1895, M. Bourgeois placed him in his Radical ministry, by the side of M. Berthelot and M. Cavaignac. He had not attracted the attention of his colleagues, except by his work upon committees, especially those relating to educational matters.

"In the Ministry of Public Instruction he was the author of certain bills which testified to the energy of his passion for reform, and to his vigorous hostility to clerical influence. Upon his return to the ranks he continued to make a specialty of those educational questions which, in France, have always engaged the attention of men zealous for the emancipation of the nation. In the discussions which ended, on May 29 of this year, in a complete reform of French secondary instruction, adapted from henceforth on to the needs of a modern democracy, M. Combes played a leading part as spokesman of the Committee of the Senate.

"To the measures which, during the Waldeck-Rousseau ministry, had had for their object the disarmament of the clerical party, M. Combes has given ardent support. He was chairman of the committee on the Law of Associations, whose report was presented by M. Valle, the new Minister of Justice. When M. Waldeck-Rousseau, in advocacy of the bill, delivered before the Senate one of those great addresses for which he is noted, it was M. Combes who proposed to the Senate that it be posted on the walls of all the villages of France.

support to the Waldeck-Rousseau Cabinet. He has accepted power with a view to continuing this policy. Like his predecessor, he does not seek to carry out the entire programme of radicalism. He will limit himself to applying vigorously the Law of Associations already in force and to striking a new blow at clerical education by securing the repeal of the law of Falloux, of 1850, which confers upon ecclesiastical institutions privileges which are not enjoyed by the national schools. Like most men who have freed themselves from clerical influence, M. Combes, as a matter of fact, does not pride himself on being liberal. To an editor of "Le Figaro," M. Jules Huret, he said recently that he did not believe that the freedom of teaching is a natural right.

"L'Echo," (Lyons), with admirable brevity thus summarizes the salient points in the character of the premier and his policy: "M. Combes is a secretary, a renegade seminarist given over to Freemasonry. His policy is the vigorous application of the anti-liberal law, the refusal of all authorizations asked by the congregations, and the abrogation of the Fallou law."

M. F. Veullot, writing in the "Univers," pays his respects to the minister in no measured terms, he says M. Combes is "devoid of talent, virtue, honor—a brute unable to conceive a generous thought, to realize a great work, to produce anything useful, to show any effort of a patient and beneficial kind. The brute, however, has formidable fists, and he strikes out blindly before him. The man is without a breath of intelligence, a single sentiment of delicacy. He is but a commonplace mediocrity personified, rancid with hatred and puffed up with pride. As he cannot leave anything to make him famous, he will be notorious to posterity for his brutality alone."

Intent on the dechristianizing of France, the Free Masons could not have chosen a more worthy instrument to execute their savage decrees, for the Premier is nothing more than their slave, brutally enforcing their orders leveled against the Church. History offers few sights more sad than those caused by the edicts of this apostate, whose acts degrade France in the eyes of all civilized people.

A manifesto from the committee of liberal action, posted up in Paris and several of the great provincial towns, and signed by M. Jacques Piou, as president, by Comte de Mun, who is vice-president, and by M. Amedee Reille, a deputy, who is secretary, thus boldly denounces the actions of the Premier:

"An unprecedented crime has just been committed. In eight days two thousand five hundred schools have been closed, one hundred and fifty thousand children turned into the street, and five thousand schoolmasters and mistresses expelled and left without resources. Never have liberty of conscience and the rights of the family been more outrageously violated."

Ladies who have devoted their lives in the most self-sacrificing way to the cause of education and the care of the young have been ruthlessly thrust into the streets. Thousands and thousands of children have been turned out of the schools in which they were trained by devoted teachers. Even helpless orphans and infants shared the fate of the other scholars. And the government made no effort to provide for them.

At Alencon, where some Christian Brothers taught in a school belonging to a company whose salaried servants they were, the police went to the institution a few minutes after six in the evening and gave them ten minutes to clear out. The Brothers remonstrated, but yielding to force, hurried out of the building and found shelter with a neighboring family. Meanwhile the police had been busy sealing the windows and doors.

At Plougonver, near Crehen, in the Cotes du Nord, where there was a school for boarders and day scholars, kept by nuns, the boarders and the Sisters were allowed three hours to leave the building. In vain the Sisters pleaded for time to send word to the parents of their little charges, some of whom came from a distance. The head of the police simply answered: "I have my orders and I shall carry them out." These are examples of what has been done in the name of Republican liberty in France during the last few days with the sanction of the President of the Republic on the recommendation of M. Combes.

The outrageous tyranny of the Government proceedings has stirred Catholic France as it has scarcely ever been stirred since before the great Revolution. The Holy Father has addressed a private protest to the French Government. Day after day the French bishops have been publishing Pastoralis, in which the injustice to which the nuns are sub-

jected is trenchantly exposed. The aged Cardinal Archbishop of Paris had an interview with the Premier, and begged him to be more equitable, but M. Combes is said to have replied insolently that his Parliamentary followers gave him a majority of one hundred and sixty. The Cardinal in his Pastoral has put the case for the Catholic schools on the ground of common rights.

The venerable prelate fearlessly assails the action of the Premier, taking up in turn the reasons for persecution, the legislation enacted towards this end, the legality of certain measures, the animus of the Free Masons, and ends with an avowal of his purpose to defend religious liberty and to demand that French citizens are entitled." The full text of this document is an admirable exposition of the Cardinal Archbishop's views. We quote the following passages:—

"What are the motives which have called for this sudden and violent measure? There has been no scandal, no disorder in these educational establishments, which are under the direction of teachers holding certificates, as the law requires. The only reason there can be advanced is that the instruction given in these schools is in keeping with the principles of the Catholic Faith, and that the teachers belong to religious congregations. An additional reason is that the Freemasons openly declare that every Christian idea shall be eliminated from the education of the young.

"This is a violent attack upon conscience directed against families. As a bishop, it is our duty and our right to protest in the name of these families against this sort of tyranny which is the most cruel of all tyrannies. It is to be noted that these attacks have been systematically planned by the anti-Christian sects. In 1886 a law dealing with schools eliminated religious instruction from the school curriculum. Four years later teachers who were members of religious congregations were excluded from the public schools on the grounds that these teachers, being Catholics, taught things the State could not permit teachers in its pay to refer to.

"Families, by way of reply to these laws, established schools at the cost of many sacrifices frequently renewed. Great crowds of children flocked into these schools. As a counter stroke to this continuous manifestation of the wishes of families, the Freemasons enacted the law of association, which aims at making the establishment of free schools impossible. The simultaneous closing of about three thousand schools has no other object in view than the doing away with religious instruction in the free schools after it had been excluded from the public schools.

"After the statement of these self-evident facts, we deem it useless to stop to discuss in detail the measures adopted for the closing of the schools. After the declaration made by Premier Waldeck-Rousseau, a great number of the directors of these schools felt they were safe. Their sincerity cannot be called in question. The ministerial circular closing two thousand five hundred schools had not made its appearance, and, besides, a ministerial circular cannot order the closing of educational establishments. If the authorities desired to afford, we shall not say in a spirit of kindness, but in a spirit of equity, to the teachers who had not done so an opportunity of complying with legal formalities, they could have manifested this desire by granting reasonable delays. The granting of such delays was rendered more necessary by the fact that persons versed in knowledge of the laws and of administrative regulations question the necessity and the legality of the formalities required of the teachers. The measures adopted manifest an evident desire to close the schools after every means had been employed to bring this about.

"The Freemasons are unceasingly at work trying to create division by attacking Christian institutions. As for us, Mr. President, we will continue, with God's aid, to fulfil the duty of a bishop—of a French bishop. We will defend religious liberty; we will defend the liberty of the family in matters touching the education of children; we will defend all legitimate liberties to which, as citizens, we are entitled. We ask no privileges, but we demand that Catholics shall not be deprived of rights which they share in common with all French citizens."

Cardinal Perraud, Bishop of Autun, reminds the Government how the hopes of internal peace held out by the President of the Republic at Brest before setting out for Russia have been dashed by the policy of M. Combes. The feeling of French Catholics generally is heartily in sympathy with the nuns and against their persecutors. By twenty-three

votes out of twenty-nine, the General Council of Maine et Loire has passed a resolution condemning the expulsions. The municipality of St. Maurice (Clarente) and the Arrondissement Council of Nantes have expressed their opinion in like manner.

There is intense excitement in Brittany over the enforcement of the religious associations law. Commerce there is at a standstill, and the peasants openly avow their determination to resist the expulsion of the nuns.

The population of Landerneau, twelve miles from Brest, has formed relays to guard the school, and peasant women sit on benches opposite the gate, knitting, while awaiting the coming of the gendarmes. They are greatly excited and declare they prefer to be shot rather than abandon the sisters.

The lady superior of Landerneau convent said:

"Like true Britons, we will yield only to force. The women and other people who are guarding the school night and day have given us a courageous example."

In Paris and in all parts of the country demonstrations have been held in favor of the Sisters, and feeling has run high. Five ladies of distinction in Parisian society—Mmes. Reille, de Mun, Piou, Cbiel, and de Pomeyrol—called at the Elysee and, being unable to obtain an audience with the wife of the President, commissioned General Dubois to inform Mme. Loubet, that they were resolved not to suffer persecution in silence, and that if the Government did not alter its policy blood would be shed in the streets. The cry of "Vivent les Soeurs!" has been heard from multitudes in the principal quarters of the capital. For publicly advocating the cause of the expelled religious, M. Coppe, the Academician, M. Pugliesi Conti, a Nationalist deputy, and many others were for a time placed under arrest. At Brosses, in the Vosges, gendarmes, who went to close the local Sisters' school, had to retire before two thousand peasants armed with pitchforks. Peasants also drove off the police at Teule, in Finistere. Whilst expelled nuns were proceeding in coaches to the railway station at Saint Ambroix, unyoked the horses, and led the Sisters back to the school. The three thousand persons who assembled cried again, and again, "Hurrah for Liberty!" and "Down with the Tyrants!" M. Combes, who had been officiating as mayor at a "civil wedding" at Pons, was hastily summoned to Paris, and has endeavored to terrorize the heads of the religious bodies in France by telling them through the prefects, that they would be held responsible for the attitude of the establishments conducted by members of their Orders. But the threat will be of little avail.

That the Premier has already exceeded his power is generally admitted in press comment. Even the "Temps" (Paris) condemns the treatment of the religious as too severe, and the London "Standard" thus considers his right:—

"The doubt whether the ministerial action is strictly legal naturally tends to make the opposition more bitter. On that point, of course, we express no opinion, but it is significant that M. Jules Roche, who is not a Clerical, and who has much administrative experience as well as legal knowledge, has declared that M. Combes is acting beyond his powers. If so, means can, no doubt, be found to check him and his agents, though the power of the state is enormous in France, and where it is concerned French courts are somewhat apt to act less like independent judicial authorities than as the agents of the Government. We do not require to be learned in the law to understand the hardship inflicted on the nuns when they are called on to obtain an authorization before they may teach the poor, and are told at the same time that it is too late to make the application. Whatever technical justification M. Combes may have—and it is hardly credible that he is acting without the advice of lawyers—there would certainly seem to be something like a breach of an honorable understanding, when the associations law was passed we were told that it was not directed against local orders engaged in educational or in charitable work, but only against the great organizations, such as the Assumptionist Brothers, the Jesuits, Dominicans, and others which are not peculiarly French, and are directed by generals resident at Rome."

The movement against the Government is a popular one the leading part in it being taken by the parents of the children attending the Sisters' schools. However, the struggle against the expulsions may end, it is to be hoped that the revolt against persecution in France will inspire the Catholics with a consciousness of their power and induce them to engage with determin-

ation in the work of organizing their electoral forces and exerting their full voting power for self-defence. The necessity for such activity has been repeatedly demonstrated. — L. D'Entremont, in Donahoe's Magazine.

Boodling in Civic Affairs.

The municipality of St. Louis, Mo., is being held up to the execration of the American public on account of some flagrant cases of boodling. But there are other cities in Canada as well as in the United States, in which similar corruption has taken place. The difference is that in the majority of the cases the aldermen composing "the ring" have kept silent, and no attempt has been made by the citizens to bring the culprits to justice.

What makes the St. Louis revelations interesting is the oath which the corrupt members of the municipal assembly took to remain silent as to the boodling transactions. One of the combine of nineteen members in the city council has "feached," but he declares that such looting was so common that he had not thought it criminal until the new prosecuting attorney got after the boodlers in earnest. The oath, a copy of which has been handed to the grand jury who are investigating the case, was as follows:—

"I do solemnly swear before the Almighty God that in associating myself and in becoming a member of this combine I will vote and act with the combine whenever and wherever I may be so ordered to do. "And I further solemnly swear that I will not, at any place or time, reveal the fact that there is a combine, and that I will not communicate to any person or persons anything that may take place at any meeting of the combine.

"And I do solemnly agree that, in case I should reveal the fact that any person in this combine has received money, I hereby permit and authorize other members of this combine to take the forfeit of my life in such manner as they may deem proper, and that my throat may be cut, my tongue torn out and my body cast into the Mississippi River.

"And all of this I do solemnly swear, so help me God."

John K. Murrell's statement that the house combine of 1899-1900, of which he was a member, accepted bribes of \$2,500 each for their votes on the lighting bill of 1900 made the lighting scandal the chief topic of investigation by the grand jury Tuesday. This "business agent" for the boodle combine bared the details of the scheme before the grand jury. For one franchise he was the custodian of \$75,000 to be divided among the gang after the bill had received the mayor's signature.

"I held the key to the box in the Lincoln Trust Company containing the \$75,000 bribe money to go to the house of delegates upon the passage of the Suburban Bill," he testified.

"This money was put up as the purchase price for the votes of the combine, that price having been agreed upon.

"The combine of the house of delegates was composed of nineteen men. This combine held frequent meetings in the room adjoining the house of delegates' chamber. There most of the schemes to get money for votes were concocted. When the Suburban matter came before the combine I was selected to negotiate with Philip Stock, the representative of the suburban railroad, as to the best price we could get for our votes upon the passage of the bill.

"Shortly before the Suburban Bill the combine sold their votes on the lighting bills for \$47,500. Each member of the combine received \$2,500. I was present and saw that money paid to the various persons.

"These are only two instances, but there are others, evidence of which is in the possession of the circuit attorney. These two instances show, however, what has been going on in the municipal assembly.

"We did not look upon what we did as a serious crime, as it had gone on so long without interruption that it was not regarded by those who participated in it as morally wrong. Until the present circuit attorney took office no sincere effort, apparently, was ever made to punish what was being done as a crime."

The thorough investigation which is taking place will have a salutary effect in St. Louis and elsewhere.