

THE DISPERSED RELIGIOUS.

General intention for February named and blessed by the Sovereign Pontiff.

Still is the Church preoccupied with the lot of the religious who are under the stroke of persecution in France, as when a member is afflicted the whole body feels the blow. Ten thousand institutions broken up, one-third as many under the axe! who that has seen at work one such house or school, academy or college, hospital or orphanage, but is appalled at the ravage, the destruction, the moral havoc thus wrought among a whole people, but especially in the ranks of its youth! Not many months since we mentioned the motives which instigate perverse governments and "rulers of the world of this darkness" to persecute those who bind themselves by vow to the service of God. But a deeper mystery remains for enquiry: Why the Providence of God permits this destruction? The sage tells us "the souls of the just are in the hand of God and the torment of death shall not touch them." They are the object of His special care. Whence therefore the ruin?

WHY GOD PERMITS IT.—Let us go over to Bethlehem. The Word Incarnate, object of the Father's infinite complacency, is just born. The suspicions of a jealous and cruel ruler are aroused, and forthwith the Saviour might meet death in their midst. Miraculously the new-born King is carried out of the reach of Herod's satellites. His hour was not yet come, and "He that dwelt in heaven laughed at them." Nevertheless the Holy Family had to leave their home, take the tedious journey across the desert and dwell long years in a dark, pagan land. As for the innocent babes, they were mercilessly slaughtered, their only crime being they were near the Redeemer and about His age. No heed was given to the loud, bitter lamentations of the mothers, Rachel bewailing her children because they are not. A great martyrdom, a cruel spectacle! exclaims St. Augustine, and yet their enemy could not have profited from his homage so much as he has by his hate; for, greater than the iniquity perpetrated was the blessing conferred on infants and mothers. The massacred innocents were made the bosom companions of the Divine Infant to be raised on the altars of God's Church, and to shine forever in the glorious Hierarchy of the Incarnation.

BLESSING TO THEMSELVES.—Christ is even renewing in His Church, especially in its just members, the life of His Three and Thirty Years and still makes use of the iniquity of men to carry out His designs for the glorification of the elect. Those in particular whose lives are destined to approach His own life, who are called to keep before the world the example of His virtues, must expect occasions, trials and vicissitudes akin to those which occurred in His own lifetime and supplied the material facts of His mysteries. "The servant is not greater than his Lord. If you know these things you shall be blessed if you do them. If they have persecuted Me they will also persecute you."

That very Providence of God which watches in a very special manner over religious communities subjects them to persecution that they may exercise the perfect detachment from all that is perishable which they profess. The good angel said to Tobias: "Because thou wast acceptable to God, it was necessary that temptation should prove thee." God's fatherly Providence governs His children to their blessedness, sends them graces and trials, according to their state of life. To them who serve Him in a worldly calling are allotted "the tribulation of the flesh," the struggle for existence, sickness in the home, and not unfrequently death in the family, that they may be weaned from the pleasures of earth and become possessed of an everlasting heritage. But those who have given up all for His sake, broken family ties and parted with this world's ambitions, have another order of trials whereby they may reach a higher detachment. The very joys which they find in the service of God, in the success and fruitfulness of their ministry, in the harvests which they

reap in souls, are snatched from them as if by an invisible hand. Contradictions arise and obstacles are thrown in their path. They are ousted from monastery and chapel, wherein they had tasted such peace and consolation, from the colleges and institutions which were the busy scenes of their fruitful labors. Sent on the road of exile amongst people who cannot appreciate their character or qualities, understand their language or recognize their services, they must, forsooth begin life over again in order to adapt themselves to a new environment and submit to another order of circumstances. Thus they learn to lean on God alone and put their trust solely in His help, as the Disciples, when they returned rejoicing on the miracles they had worked and the devils they had cast out, heard from their Master that they were to rejoice not because the spirits were subject to them, but "that their names were written in heaven." So Joseph and Mary, warned by the angel, rose at night and leaving behind the shelter and comforts Bethlehem afforded, betook themselves to the land of Egypt and remained there long years of exile. Saint Ignatius, having founded his society, written volumes of constitutions and secured their approval at Rome, would have taken only a quarter hour of prayer to be completely reconciled to the destruction of his life-work, if God so willed. He prayed, too, that his Society might never be free from persecution—a prayer which has proved so efficacious that there has never been a time since when some province or mission has not been under the ben of expulsion or suppression. The blow dealt in one part of the world to one province is an object-lesson to all the rest. Mine to-day thine to-morrow, and all reap the benefit.

A BENEDICTION.—Another profound reason why God's Providence permits the dispersal of those consecrated to Him in the work of the Apostleship is the greater welfare of souls and the wider spread of the fruits of the Redemption. It is one of the ordinary means He uses to bring this great end about. "When you are persecuted in one city flee to another." Notwithstanding the apparent advantages of laboring amongst one's own, of having an intimate knowledge of their ways and customs, of being the living embodiment, as it were, of the national traditions it is a broad principle, which the Savior exemplified in His own public life and handed to the Disciples that one is not a prophet in his own country. The more willingly will men receive him as an ambassador from heaven and accept the message, as they recognize in him the leading features of the typical High Priest, without father or mother or genealogy, lifted above the common plane of men's lives and ways. Besides, it is this highest kind of actual detachment from all that is of earth which renders the missionary an instrument in the hands of God for the accomplishment of His greatest works. Such achieve the greatest results in the apostleship of souls. The rain-cloud that hangs closely to the mountain peaks despite the favorable winds will not empty in refreshing showers upon the parched desert lands. Since the days of the Apostles down to our own times, from Jerusalem to the farthest limits of the earth, and nowhere more than on our own continent, it is men born in distant countries, of strange tongue, or foreign accent who have been the pioneers of faith and Catholicity. The modern movement in the Church of England, which has brought and continues to bring yearly, so many strayed sheep into the fold, may be traced in some measure to the good example, the patience and other virtues, of the exiled clergy and religious of the first French revolution, who found refuge on England's hospitable shores. Is not France to-day sending forth her noblest and best, the elite of the nation, to convey to all lands, even the most distant, showers of heavenly benedictions? Not only their prayers and good example, but their labors for the welfare of the peoples among whom their lot shall be cast—the cultivation of waste lands, the education of youth, the care of the sick, to say nothing of the ministry of souls, will amply repay the benefits of hospitality. We may be assured that it is not without a deep design of Providence that, at the beginning of a new century, such a store of rich and abundant seed, garnered up since the days of the first revolution, shall be flung to the four winds and borne to every quarter of the universe.

Yet dispersion like all other tribulations has its dangers. Religious, though secularized before the world, still carry the obligations of their vows before God. Having put their hand to the plough they cannot look back remaining fit for the Kingdom of God. Many are deprived of the safeguards and consolations of community rule and in some measure of the direction of superiors, while they

are cast, unprepared as if, into the thick of the world's struggles and temptations. Not a few, robbed of their houses and every means of support have been cast penniless on the highways; and a large number have had to expose themselves to the perils of long journeys by sea and by land. Hence the solicitude of the Sovereign Pontiff and Superiors-General, shared doubtless by the body of the faithful, for the dispersed religious congregations.

Surely we can offer no more acceptable prayer to the Divine Heart during the month of February than that the innocent victims of cruel persecution may find in that same Heart an asylum of refuge, with all the light, strength and consolation which their trying circumstances demand.—Rev. J. J. C., in the Messenger of the Sacred Heart.

CATHOLICITY IN SCOTLAND.

The following facts concerning Glasgow Catholics, are mentioned by a correspondent of the "Catholic Times." We gather together, he writes, in this paragraph some interesting facts concerning Glasgow Catholics which were made known at the various parochial reunions last week. St. Mary's parish enjoys the unique position of being in no debt and having several thousand pounds to the good. Referring to the extensive alterations shortly to take place on the church and the school and which we understand will cost \$35,000, the Very Rev. Canon Dyer, the rector, mentioned that no special effort would have to be made to meet the expense, as they had already the money in hand. Rejoicing over the spiritual and material prosperity of St. Aloysius' congregation, Springburn, the rector, Father J. L. Murphy, alluded to the \$20,000 spent on the new parochial schools as an indication of their sound financial footing in the district. The Rev. Daniel Stewart, the pastor of Kelvinside, declared with pardonable pride that during the past year he had not only been able to meet all the expenses of the mission, but to reduce the debt by \$2,000, besides paying the interest on the original debt. He looked forward to further reducing the debt by \$4,000, with God's blessing, during the present year, if spared, and also managing for the building of a new church. Perhaps the statements made by the Rev. Dr. Mullin are the most noteworthy of all. His congregation, St. Patrick's, Anderson, being so very large, the St. Andrew's Halls, the most spacious and commodious in the city, had to be secured for their social gathering. In opening the proceedings, Dr. Mullin, in addressing the enormous multitude, remarked that he was proud of St. Patrick's. Some little time ago, the Archbishop of Glasgow, standing on the same platform, expressed his gratification at noting that the Catholics of the city could fill such a great hall. But that night, Dr. Mullin was proud to proclaim, St. Patrick's congregation alone, without the aid of other parishes, accomplished the feat. Proceeding, Dr. Mullin stated that from a financial point of view the parish was in a most satisfactory condition. Last year \$5,000 of the debt had been paid. Two beautiful side-altars had been added to the church, one the gift of Mr. Quigley, the other from the local Sacred Heart Association. And, referring to the late Canon Condon Memorial Fund, he mentioned that on one meeting \$3,500 was subscribed for same, and that in less than a week other \$1,500 was intimated. At the present moment they had already on hand in hard cash—the result of a few weeks' work—the sum of \$5,500. Truly a splendid record. The Very Rev. Canon MacLuskey, speaking at St. John's festival, S.S., pointed out that if the Catholics of this city were to make any progress, and to exercise the healthy influence they ought to possess, they must support in a practical way the League of the Cross. The stamp of failure was put upon many projects by the curse of drink.

OFFICIAL APPOINTMENTS.

Two additional changes in political circles are announced. Hon. H. G. Carroll, Solicitor-General, has been elevated to the Bench for the district of Gaspe. Mr. Rodolphe Lemieux, the member for Gaspe, takes the vacant position of Solicitor-General.

MGR. EMARD.

His Lordship the Bishop of Valleyfield, presided at an ordination at the Cathedral this week. During his visit to the city he visited several of our institutions.

THE EDUCATION BATTLE.

(From the Liverpool Catholic Times)

With rumors of war and heated discussion of fiscal problems to occupy men's minds, the public may be pardoned for paying less attention than it deserves to the line of action adopted by the recalcitrant County Councils of Wales. Yet that action is of great moment, and deserves the careful study of all defenders of denominational education. It is not merely a passing event; it is a mighty movement determined, persistent, permanent. At first, superficial observers smiled at the resolve of the Welsh Nonconformist opponents of the Government's Education Bill to refuse to act upon, that is, to put in force, all the powers which it conferred upon their representatives in the County Councils. These superficial observers contented themselves with believing that the Government would very soon see to it that its laws were obeyed; and when the Board of Education notified that, in certain localities, it intended to defer the introduction of the Act, they were jubilant at this exhibition of spiritedness, and began to think that the game of the County Councils was at an end. Others, however, viewed with alarm the Welsh Nonconformists' attitude, fearing that it was a little cloud heralding a big storm. Events have proved the accuracy of their forecast, and will most probably justify their fears. For, on Friday last, the Consultative Commission of the Welsh County Councils held a meeting at the National Liberal Club, with Mr. Lloyd George, M.P., in the chair, to consider what course of action should be adopted in view of the Board of Education's attitude towards such public bodies as had declined to carry out the provisions of the law.

The resolutions come to by the committee are serious, so serious as to be not unfairly characterized as passive rebellion against the law of the land. Unanimously, report says, the committee advised all Welsh Councils in autonomous districts to maintain rigidly the attitude they have taken up, and to await calmly any further step the Board of Education may choose to make. Believing that the Board would not dare to institute legal proceedings against all the recalcitrant Councils, the Committee advised that, if one were singled out for prosecution, all the others should come to its help. And it not unnaturally saw in the Board's postponement of the introduction of the Act into certain local areas an escape for the Councils of such areas; for unless and until the Act is introduced, who can be held guilty of infringing any provisions of it? Various other resolutions were come to, among them being: that the sanitary and fabrical state of the non-provided schools should be carefully investigated, and where necessary, full improvements insisted on; that until these improvements were effected, even the Government grants should be withheld; that wherever denominational education was given in non-provided schools, the time-tables should be so arranged that it would come at the end of the ordinary school lessons; and finally that all Welsh representatives in Parliament should give their united support to any motions defending what Nonconformists consider to be their rights. Now, what is all this but a rebellion to the law, and a challenge to the Government to enforce the law if it can? Nor is there here any shrinking from Parliamentary discussion; it is foreseen and welcomed. The position which thus arises is grave. Government repression of Welsh sentiment would enkindle such a fire in Wales as would quickly spread elsewhere, and once our neighbor's house is on fire, it is high time to look after the safety of our own. But will the Government venture on drastic proceedings against the recalcitrant County Councils? He is a sanguine hopper who thinks so! With troubles in the Near and Far East, with fiscal proposals of an unspeakably momentous character at home on which it must soon decide, with our whole national system of land tenure looming up more and more distinctly every day—a natural and inevitable emergence from any discussion on trade and the comparative prosperity of industries—what Government will have heart to throw itself over the Niagara Falls of education into the rapids of embittered religious dimensions further down? The fancy may be dismissed off-hand. What solution, then, will be found? It is hard to foresee. Certainly, the action of individuals, or of collective bodies, in Wales, refusing to pay or levy rates, none of which are to be spent on denominational schools, will be as futile as it is just. For the de-

nominationalists are in a minority in the Principality, and were they even in a majority would scarcely make head against their opponents, practical and practised politicians to a man. The outlook is serious from any point of view. If a Conservative Government can provide no help, a Liberal Government would simply injure us. Perhaps we can help ourselves? His Grace the Archbishop of Westminster recognizes the gravity of the situation, and is resolved to spare no pains to safeguard the rights of our Catholic schools, which, even under the Act, are by no means free from burdens. The Churchmen are not so determined, perhaps, because they are less united than we. And they have not, as we have, the assurance that a party like the Nationalist Party will solidly support any action which is needed to maintain their rights. Consequently, they must make their own bargain, and apparently, if we may judge by the Durham Concordat, they are quite ready to do so. But this again will leave us less strong, because more unfriended. Everywhere the prospects are drear, so drear, that the Scots Episcopalians are wisely determined to seek security and safety, when the educational matters of Scotland come up for settlement, in a demand for separate treatment of the Catholic schools. Perhaps, for us in England and Wales, the day for obtaining that boon is gone. If so, then we can rely upon nothing but our own strength . . . at the polls. We are not an insignificant voting power, especially during a general election, when not a seat, but a party, is trembling in the balance.

Were we organized, were we united, neither Liberal nor Tory programme-makers and election managers would hesitate to recognize the value of our support. If neither party gave us a promise of separate treatment, we should have lost nothing; we should be where we are. If either promised, we should have a chance of winning salvation where now only ruin stares us in the face. If both promised, then salvation would be won, and we could vote according to our conscience. But sitting down and waiting till the river has flowed past? It will overflow, and sweep us down the current. The three-and-thirty years since 1870 have much in them for us to think on, and many lessons may be drawn thence. One of those lessons surely is that, whatever else we have gained, we have not gained an enlargement of facilities for religious instruction in the schools we have built. If we note carefully and judge accurately passing events, we may not unreasonably fear a still further curtailment of what is to us not simply a matter of highest conscience, but a matter of life and death for the Church in this land. Should the undenominational party win the battle in Wales, they will carry their victorious march elsewhere, and in England itself the great conflict will be fought out to the finish.

AN APPROACHING MARRIAGE

Commenting on the approaching marriage of Miss Josephine Drexel, of the famous Drexel family, of Philadelphia, to R. Duncan Emmet, son of Dr. Thomas Addis Emmet, of New York, which is to be celebrated at St. Patrick's Cathedral on February 9, a correspondent of the Boston "Herald" writes:

"The marriage ceremony, as ordinarily celebrated in the Catholic Church, occupies only a few minutes, and is very simple. The ceremony, as it will be celebrated in its entirety for Miss Drexel, will take something more than two hours."

The essential marriage ceremony in Miss Drexel's case will not take a minute longer than in the case of anyone else. But Miss Drexel will be married, with a Nuptial Mass, as the church desires for all Catholic maidens. It is an ordinary thing for Catholics thus to be married. Seemingly, however, the good custom was beginning to be neglected among the millionaire Catholics of New York, and the high standing of the bride and groom in the Drexel-Emmet wedding puts a fine point on the rebuke of their good example. Miss Drexel is a member of the new Catholic Society, "The Daughters of the Faith," who have pledged themselves to carry the strictest Catholic moral principles into social life. She is a daughter of the late Joseph Drexel, of Philadelphia, and a cousin of Mother Katherine Drexel, Foundress of the Sisterhood of the Blessed Sacrament, for work among the Negroes and Indians. Dr. Duncan Emmet is a grand-nephew of the famous Irish patriot, Robert Emmet. The union of two American Catholic families so worthy of their splendid religious and patriotic traditions is an event of more than local interest and in happy contrast to the international marriages, in which the American bride too often barters herself and her fortune for the doubtful privilege of rehabilitating some decayed estate and decadent lordling on the other side of the Atlantic.—Boston Pilot.

TOPICS OF THE DAY.

The topics which have mainly occupied the attention of the public, in Chicago and elsewhere, during the four weeks preceding this issue of our "Review" are the following:—(1) The disaster at the Iroquois Theatre in Chicago; (2) the threatened war between Russia and Japan; and (3) the course pursued by the government of this country in regard to recent events in Panama, as bearing on the prospect of an inter-oceanic canal. Of these in their order:

The terrible disaster at the Iroquois Theatre has drawn upon Chicago the attention of the civilized world. It is needless for us to join in the expressions of sorrow and sympathy which have poured in from all the great cities of the world. All that we propose to do here is to emphasize the leading lessons which this terrible event ought to teach us. From all sides comes the question—Why did this thing happen? And from all sides also comes the answer, with practical unanimity—Because the law was not enforced.

There is one respect in which the practice of some of the leading nations of Europe is decidedly superior to the practice in this country. They enforce the law, as they find it; we do not. With them the question is—What is the law? With us the question is—Is it entirely convenient that the law should be enforced? When shall we learn the lesson that, good or bad, expedient or inexpedient, the law is the law, and that the law, so long as it is the law, must be enforced at any cost?

It has been truly said that the best way to repeal a bad law is to enforce it. Our State Legislatures and our City Councils have contracted an evil habit of passing drastic and unreasonable laws and ordinances for the purpose of winning popular favor, or of pandering to a pharisaical sense of self-righteousness, without there being the least intention that such laws or ordinances shall ever be enforced. 'Tis a custom more honored in the breach than in the observance, and the sooner it is abandoned the better for all concerned.

When the habitual violation of law leads to some horrible calamity, like that at the Iroquois Theatre, there becomes immediately manifest a disposition to go to the opposite extreme, and to insist upon the severest punishment for those who have been led to violate the law by the culpable indifference of the public itself. Do the owners of the Iroquois Theatre deserve to be punished any more than the owners of a dozen other theatres in this city.

Has not the evidence shown so far abundantly that there are at least a dozen theatres in Chicago which are worse death-traps than was the Iroquois? Because the disaster happened to take place at the Iroquois, is that any reason why its owners are more guilty and more deserving of severe punishment than the owners of other theatres whose escape from similar disaster was only due to a higher measure of good luck?

One reflection is forced upon the mind that dwells upon the tragedy of the Iroquois: In what concerns most closely "life, liberty and the pursuit of happiness" the progress of the world is open to question. A Cromwell who would massacre women and children until the streets of cities would run with their blood is an impossibility in modern times. The Asiatic chief who built his ghastly tower of human skulls would not be tolerated to-day, even within the confines of the Ottoman Empire. But the conditions of modern life effect precisely the same results as those human monsters effected in a former age. Our railroad wrecks, our losses by fire and flood, the anaemic and nerveless life led by the submerged tenth in our great cities are more disastrous to the essential aims and functions of human existence than the ruthless atrocities of the barbarian tyrants of former times. In one word, the spirit of lawlessness which is abroad in the land is more ruinous to the true spirit of civilization than the worst forms of despotism. And this lawlessness, be it observed, is characteristic not merely or even chiefly of those who are called the criminal classes, but even of our millionaires who refuse to pay their legitimate share of the public taxes, who are ever ready to encourage graft and bribe, and even of our school boards, and, worse than all perhaps, of the public press.—The Catholic Review of Reviews.

Suppression of French Congre

(From The Messenger)

The decision of the French Government to nominate bishops without submitting the approval of the Pope, is a sign of failure thus far to the patience of the Roman hierarchy and to force them in the direction of appearing to give the abrogation of the Concordat. The Radical Socialists way with the Concordat, as the Minister of Foreign Affairs, Delcasse, and the better the French Government maintain it, they may have eventually, and for obvious reasons, they strive to make it a the Vatican is guilty of its provisions for the non-canonical institution of the Concordat of 1802, between Napoleon I., as First Consul, and the Pope. It provides that: "His Holiness confer canonical institutions to the forms established in France before the change of government."

The change of government effected by the National Assembly, which, in the year 1790, civil constitution of the clergy, established forms prevailing at that time were those agreed between Leo X. and Francis Concordat of 1516, which proved in the Lateran Council of 1517, which, registered by the French Government on the twenty-second of March, its provisions were as follows: King nominates to the Pope in Theology or Law, at least twenty-seven years of age, has the necessary qualifications for the episcopal office. The nomination is to be made six months after the Sec has been elected. If the candidate does not answer the requirements, the King may propose other within the three months. If this second fails on account of some defect in the candidate, the King will make the appointment listening to any further recommendation.

For more than a year the Government has been trying to get the Pope should the candidates it chooses and now seeks to enforce by proceeding to put its charge of the vacant Sees, of the likelihood of breach of the Concordat, and, consequently, the Concordat, than the Government. What the Government would like to obtain as a result of the Concordat is not a breach of the Concordat as a restriction of its power as they are favorable to the Concordat. Should the Vatican recognize the State non-bishops, no one in uniform Church could accept the nomination could any bishop consecrate the schismatic accept it. The situation is not because it implies moderate abolition of the Concordat but because it accentuates motive of the laws against religious associations of France.

Many reasons have been passing the Associations in France there is one to which the supporters of the law every other reason fails the indicated by M. Brisson will the measure as far back as again as late as 1899, in his attempt to declare null and void the laws whose members, their inalienable rights, the right to own property, and to do as one pleases which are sacrificed though ated by religious vows.

This clause was actually in the bill introduced by M. Lott in 1900, but it was not that the law might not be the Internationale, the Jewish Alliance and the Gent. In his speech, January 1900, Waldeck-Rousseau spoke of "the vice of the law," and M. Vail, in the law to the Senate, denouncing religious vow as a criminal last month M. Girard offered amendment to the Chaumie Bill.