

CHURCH AND STATE IN FRANCE.

PROBABLE CONSEQUENCE OF THEIR DIVORCE.

Dublin New Ireland Review.

The passing of a measure for the separation of religion and civil authority by the French Legislature opens a new chapter in the history of France. The present writer, having resided for some years in France, has had opportunity to gauge more or less accurately the opinion of the public and the probabilities of the French public and the probable effects of the measure on the Republic and the Church. He ventures to offer here his impressions for what they are worth.

On and off, for many centuries, there has been a formal compact of some kind between the rulers of France and the Holy See. It was a French king who first raised up the temporal sovereignty of the Papacy, and, since the disintegration of the Empire, the monarchs of the French nation have, generally speaking, acknowledged the rights of the Church in a practical and consistent manner. For hundreds of years the two great powers reigned side by side in natural harmony; the one exercising its spiritual functions without encroaching on civil freedom; the other guiding the temporal destinies of the people without unduly hampering the human liberty of the spiritual power. There is no reason why the forces of religion and the forces of civil law should not work in close and friendly combination for the common good. Religion calls upon society to obey legitimate authority, and live its life in perfect consonance with right order. It is the manifest interest of the State to uphold the fact of a "sheet anchor of society."

By main force the usurper Napoleon brought the College of Cardinals to the capital, and, after a memorable diplomatic duel between himself and the famous Corralvi, in which the latter did not come off defeated, a Concordat was concluded in 1801, by which the French Republic was recognized as a "sheet anchor of society." The French Government, in the main, have recognized the advantage of the Church's influence in pacifying the unruly elements which here, as in all nations, are ready, when opportunity offers, to throw off the restraints of social order. The ablest of French citizens, Napoleon Bonaparte, was so forcibly impressed by the fact that he deemed it an essential duty to society to restore to the Church her old-time prestige, when she suffered a temporary overthrow in the dark days of the Reign of Terror.

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Concordat, he is permitted no opportunity of taking his proper place among the people, no opportunity of joining them in their rightful resistance to oppression, no opportunity of demanding liberty of conscience, liberty of action, or liberty of Christian education. It would be very hard, indeed, to expect a people to do due honor to a clergy whose hands and tongues are tied at the bidding of a civil government. "What about his spiritual aurochs, and why is not that honored?" asks the Irish Catholic. Let the questioner remember that Ireland's priests and people opposed the granting of a Veto on the election of their Bishops to the British Government for one single but sufficient reason—that it would be impossible for Irish human nature to respect a Castle Prolate.

The passing of the Separation Bill will strike the shackles from the limbs of the French clergy. It will deprive them of their miserable yearly stipends, but they have nothing to fear in this regard from a people who contribute as much to the needs of the Holy Father as the rest of the world put together. It will elevate their social status and increase their dignity by making them free to move among their fellow countrymen without incurring that suspicion which hovers round all who earn their bread by subservience to Government. The writer's belief is based on his intimate acquaintance with the condition of the clergy and on the expressed opinions of men of all sorts in most of the provinces of France. No longer will the Cabinet exercise a veto on appointments to the episcopacy and lower dignities; it must take its hand off the wheel and not stop it from going on. To put it bluntly, the breaking of the Concordat will do away with the Government priest, and, at the same moment, will be the signal for the people's priest to appear and assert himself. From what we know of the French clergy we believe that, notwithstanding all they have lost by their connection with the Government, they will not fail to secure the confidence that should exist between the two great sections of French society.

We have laid great stress on the necessity of bridging over the chasm between the priest and the people in Catholic France. The conclusion we have arrived at, after a study of the question on this spot, is that most of the ills to which religion in the French Republic is the unhappy heir are due to the unnatural gulf between the laity and the clergy. Once that chasm is closed there can be no fear the future of the Church of France.

When the bill becomes law it is expected that the entire ecclesiastical organization will be revised, if not revolutionized. The Pope, it is said, will name the higher offices with prelates whose holiness of life and devotion to their calling will fit them for their responsibilities. Then there will be no more weak links in the chain of the French Hierarchy, for loyalty to the Church, and not to the Cabinet, must be the watchword of the future. And the history of every church is the history of its priest. T. B. CRONIN.

ALWAYS IN THE AGES OF FAITH

A touching and beautiful incident in our religious history is the recent separation of a widowed mother, Mrs. Jane Harmon and her only son, Philadelphia, who both may be devoted themselves to God in the religious life. The son, a youth of eighteen and a student of St. Joseph's College of the Jesuits, has gone to the Jesuit novitiate, St. Andrew's on the Hudson; the mother to St. Regis' House of the Religious of the Convent, a dolostered community, in New York City. During her ten years of widowhood Mrs. Harmon has maintained herself and her son through her position in the office of the American Fire Insurance Company, knowing all the while that from earliest childhood he aspired to the priesthood in the great society whose membership he now seeks.

On her return to Christiania from London she was awarded second prize in Copenhagen for original compositions in music among the first women composers of that country. Because of her splendid talent in music, King Oscar II. of Norway, who is a great lover of art and music himself, and who is an intimate friend of Madame Liebhich, conferred great favors on her on several occasions.

The story of her life since she came to America is both sad and interesting. (To be continued next week.)

triotism. They have not loved their sons less, but country or humanity more. May not other mothers remain equally loving, and grant unceremoniously at least as much to God as to their country's cause?—Boston Pilot.

SECRET SOCIETIES.

Rev. E. J. Barman, S. J. in an interview with the reporter of the N. Y. Freeman's Journal, spoke as follows on secret societies: "How about secret societies? Do they work much harm to the Church?" "Not at present. The condemnation by Leo XIII. and Pius X. of the Freemasons, Oddfellows, Knights of Pythias and Sons of Temperance has produced the most happy results. Practical Catholics, who had joined these societies, resigned, and have enrolled themselves in Catholic societies. In consequence of the condemnation by the Church of four secret societies. What reasons can be assigned for this condemnation?" "Many can be given. I will give you five reasons as they occur to me. The Church has condemned these societies:

- 1. Because all of them in a greater or lesser degree aim at substituting themselves in place of the Church. They teach a distorted faith, replacing divine revelation with mere naturalism and humanitarianism. They conduct religious services with rituals of their own making. They offer a convenient morality needed by human motives, and not founded, as it should be, on the relations between man and God.
2. Because these societies demand of their members an oath of unconditional obedience and secrecy. Now this is against sound morality; for the State and the Church, as guardians of the public good, have a right and duty to know the aims and ends of all secret societies, and to superintend them to the end that they do no harm to the State or to private citizens.
3. The Church, with two thousand years of experience, has seen the rise of similar societies and knows full well the practical effects of their work. She knows that they weaken the faith of the men and finally induce them to prefer stricter duties of Christian life.
4. Because men of easy morals are too often made 'high priests,' 'worshipful masters' and 'grand commanders' in these societies to the detriment of virtuous companionship on the part of the members.
5. When as the Protestant churches know, to their sorrow, the lodges empty the churches; and while offering men some mutual temporal advantages, deprive them of those divine sacramental helps and graces which Jesus Christ instituted to assist men in keeping the commandments and gaining eternal happiness."

A DISTINGUISHED NORWEGIAN CONVERT.

GIFTED MUSICIAN WHO EXPERIENCED IN AMERICA HIS GREATEST SADNESS AND GREATEST JOY. For the past two years and a half, writes Richard E. Dalaney in The New World, the Cathedral of St. Mary in Burlington, Vt., had the rare privilege of having one of the leading singers and the second music composer of Scandinavia as the head singer of its choir. The subject of this sketch is Madame Mary Inga Liebhich, who came to this country from Christiania, Norway, three years and a half ago.

At twenty one years of age this lady, who was then Miss Inga Laerum, showed such splendid talent in music that her parents sent her to Milan, Italy, where she studied voice culture for one year, under some of the best masters of Europe. She next went to London, England, and there studied piano and vocal music for three years. It was there she met her husband, who is also an accomplished pianist. On her return to Christiania from London she was awarded second prize in Copenhagen for original compositions in music among the first women composers of that country. Because of her splendid talent in music, King Oscar II. of Norway, who is a great lover of art and music himself, and who is an intimate friend of Madame Liebhich, conferred great favors on her on several occasions.

The story of her life since she came to America is both sad and interesting. (To be continued next week.)

And the life of Madame Liebhich is no exception. Soon after she was married, in 1890, she and her husband went to America to live. They had a child, a white to go on a tour in America. They had a child then that required a mother's care and so Madame Liebhich remained in Christiania. Till four years and a half ago they were in very friendly correspondence with each other. A year later Madame Liebhich came to America to join her husband and start a home with him. On arriving in New York she was taken very ill.

When leaving Christiania for New York it was my intention," she says, "to give my husband a pleasant surprise, so I did not write to him of my coming. But when I came to New York I was taken very ill. After a week or ten days I was able to go and take fresh air on the balcony of my hotel. On one fine afternoon in August, 1901, while I was looking at the people on the street I saw my husband in the hour of their all-day coming. He was accompanied by a woman I was in great joy to meet my husband, of course. After we had greeted each other he introduced the woman accompanying him as a nurse who had sought along with him to nurse me. 'But I am much better now,' said I to my husband, 'so you had better pay her off. I do not need a nurse now.' When Madame Liebhich asked her husband in German if he would tell her and story for giving their sons mayhap to some foreign hope of pa-

he did so, but she would not go. Professor Liebhich had then and there to confess to his true and legal wife that the woman accompanying him was one he had been married to in Burlington, Vt., and with whom he had been living. "My heart sank low, I can assure you," said Madame Liebhich, when I saw the sad circumstance facing me after my luncheon. But when I came to myself again I ordered both of them out of my presence. I then made up my mind to return to Norway at once, but I prayed for help. If my husband, as I soon found out, had not tried to make out that he had been married to me in London for fun, and so tried to pass himself as innocent, while I possessed a certificate of our marriage, I would have returned to Norway; but, learning this true, unknown to my husband I came to Burlington and went to a detective in Winoski, near by, and there stayed for a month."

As the result of the work of the detective, Professor Liebhich was arrested and served six months in jail, when he was released on bail. He never returned for trial. With charity for the poor, unfortunate man, Madame Liebhich preferred to let him earn his own living and go his own way.

In the midst of her trials and tribulations among strangers in America, Madame Liebhich had not forgotten the consolation of Holy Mother Church in the hour of need. This she had learned to appreciate during her stay in Milan, Italy. She says herself that she was a Catholic at heart for the past twelve years. She had her child so baptized. About two years and a half ago, she embraced the Catholic faith, and was confirmed by the Bishop of Burlington, and has proven herself a devoted Catholic and a true Christian woman. She considers her conversion to the Catholic faith, she says, as the greatest event of her life.

One needs but to hear her at the piano to realize that she has made music her life's study, and that she is a person of high culture and high education, she speaks five languages, namely, Norwegian, German, Italian, French and English. Outside her church rehearsals, she had, while there, all she could attend to professionally, and that in the best families. She always earned her own living ever since she came to America. Besides her musical education, she speaks five languages, namely, Norwegian, German, Italian, French and English. Outside her church rehearsals, she had, while there, all she could attend to professionally, and that in the best families. She always earned her own living ever since she came to America. Besides her musical education, she speaks five languages, namely, Norwegian, German, Italian, French and English. Outside her church rehearsals, she had, while there, all she could attend to professionally, and that in the best families. 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