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ar waged by the Liberals. The principles resulted in that waged in France in the fall of the Empire. The present writer, having resided for some years in France, has had opportunity to gauge more or less accurately the opinion of the French public and the problems of the French people 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 distant days of Charlemagne, 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 great 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 and spiritual freedom of the State. There is no reason why the forces of religion and the forces of civil law should not work in active 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 multifarious interest of the State to uphold the teachings of truth and justice in their work for the salvation of the human race. The Church prepares the individual from very infancy to become a law-abiding citizen and strive for temporal ends by lawful methods. The least the State might be expected to do would be to acknowledge its gratitude for such assistance, and tender a helping hand to the Church as often as she may legitimately require it. French Governments, 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 this fact that he deemed it an essential duty to society to restore the Church to her old position, when she suffered a temporary overthrow in the dark days of the Reign of Terror.

By main force the unscrupulous Corsican 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. The Holy Father, Pius VI, ratified by the Ministry of M. Rouviere will, at its own risk and on its own initiative, have cancelled that bond between the Holy See and the "Eldest Daughter of the Church."

Is a formal union between Church and State always to the advantage of the former? Theoretically the answer is "no." In practice the State usually follows its way, and frequently forces the Church into humiliating concessions. In fact, if the civil ruler maintains a firm stand against the Holy See, the Church, no longer the all-powerful organization that used to summon Europe to arms in defense of her prerogative, more often than not yields through sheer weakness. Since the very beginning of the Catholic Church, her path through history is thickly strewn with a lamentable series of broken hopes and false pledges, all of which the State promised to fulfill by solemn contract entered into by Pope and King. Concordats unquestionably have their uses, but no one will deny that they have been too often a chain between Church and State, whose every link pressed heavily on the former. Carefully wrought fetters they are too; no matter how many links be broken, you will hear persons say that the whole chain remains intact!

Does the Church nowadays require Concordats for the free exercise of her prerogative? Assuredly she does not. Indeed, her influence is most crippled where Concordats exist. In Catholicity is the State religion of Austria-Hungary, of Spain and of Portugal, endowed and protected by the secular arm; yet there are few regions in all Christendom where the ancient faith encounters such stern opposition from the powers that be. It is the same in each and every one of the Catholic republics that lie between the Isthmus of Panama and Cape Horn. In all the pride and majesty of outward show, but still she is compelled to dispute every inch of her onward march with unscrupulous and jealous rivals.

On the other hand, the Church moves with greatest freedom in countries where no formal union exists between the temporal and the spiritual authority. In Germany, in Great Britain, in the United States of America, in Australia, in New Zealand, and in all the lands where the Catholic Celt has settled, the old faith, notwithstanding numberless obstacles, possesses a liberty of action and a social power which State Churches might envy. Were we asked the reason we should unhesitatingly reply that it lies in the fact that nothing stands between the pastor and the flock who look to him for support and guidance. Unite priest and people and all civil laws will fall to shake the fabric of Church organization. Divide them and Concordats will avail but little.

The position of the French priest of the present day is pitiable. He is but a Government official who is forced to acquiesce in every action of a Cabinet that despises him. In every nation there is a large section of the community at variance with the Ministry in power, and this is particularly so in France where there is no dynasty or other institution which is a common centre of unity. Here the priest is looked upon as a civil servant, and receives his due measure of all the popular odium heaped upon supporters of the ruling power. Owing to the official status conferred upon him by the

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 aureole, 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 Pretence.

The passing of the Separation Bill will strike the shackles from off 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 priest and people in Catholic France. The conclusion we have arrived at, after a study of the question on the 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 in France.

When the bill becomes law it is expected that the entire ecclesiastical organization will be revised, if not reorganized. The Pope, it is said, will man 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. CROBIN.

**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, a Philadelphia, who both may be said to devote 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 sisterhood, 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 Christianity 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 Liebich, has conferred great favors on her on several occasions.

The story of her life since she came to America is both sad and interesting. (See last page for details.)

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"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 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 he had brought along with him to nurse me. But I am much better now," said I to my husband, "so you had better put my child. I do not need a nurse now."

When Madame Liebich asked her husband in German if he would tell her stranger to please go out of the room,

he did so, but she would not go. Professor Liebich 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 Liebich, "when I saw the sad circumstance facing me after my long voyage. 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 Liebich 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 Liebich 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 Liebich 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 baptized. About two years and a half ago, she embraced the Catholic faith, and was confirmed by Bishop Michael, 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 her life a study of the very best of music. 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.

In person Madame Liebich is a tall blonde, with silky golden hair, and of splendid physique. Her appearance is very distinguished. She has a son thirteen years of age with her parents in Norway. She is now returning to Christiania to see to the bringing up of "my dear, good boy in the Catholic faith," as she fondly speaks of her child.

**TRIBUTE TO MORAL POWER OF THE CHURCH.**

GREATER INFLUENCE WITH ITS MEMBERS THAN ANY OTHER CHRISTIAN DENOMINATION.

South Bend, Indiana, Tribune.

A resolution adopted at the thirty-fifth annual convention of the Catholic Total Abstinence Union has attracted attention to that grand organization and its efficient work.

The resolution pointed out that intemperance is a disease and should be treated as such, and that total abstinence is the only efficacious remedy; that children should be pledged to abstain from drink until the age of twenty-one, that a legislation calculated to promote temperance should receive Catholic support; that Catholics should aid non-Catholic societies in their efforts to discourage social drinking; that legislation be enacted to prohibit treating and dealing with the corruption of voters by the use of liquor. The resolution urged Catholics now engaged in liquor dealing to quit the business, claiming it brings disgrace on the Catholic religion, and charged Bishops and priests to organize temperance societies and to guard the young of their dioceses and parishes from the influences for evil accompanying strong drink.

THE GREAT INFLUENCE OF THE CATHOLIC CHURCH.

Truly, this is a wise forward movement in the interests of temperance, and it should be productive of great good. The influence of the Catholic Church upon its members is undoubtedly greater than that of any other Christian denomination, so that the action of this powerful society, whose object is to increase total abstinence, must result in producing changed conditions among Catholics. Indirectly it should have an influence upon those non-Catholics who are actuated by a desire to follow and promote good movements. The members of the Catholic Total Abstinence Union can elevate mankind by their example and they should do so. The Union deserves the most cordial commendation of every respectable person for the Christian stand it has taken.

**THE UNFAITHFUL DEAD.**

By Rev. J. T. Roche.

In the course of a priest's life he is frequently called upon to settle a problem which is as old as the Church itself. That problem has to do with the burial of those who have been unfaithful to the laws of the Church in life. It is a problem which always presents the same difficulties and the same surmountable. On one side stands the inexorable law, which the Church has enacted for its own preservation and for the salvation of all its children. On the other stands the claims of faithful children who are bound to the deceased by ties of blood and affection and who look to the priest for sympathy and compassion in the hour of their affliction. The priest is fully conscious that departure from the law is always a scandal. It is always a scandal to force a man or woman into the church after death who have seldom or never been seen in it during life. Of course there may be exceptional circumstances.

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A Catholic who tells you, "I don't read a Catholic paper," is apt to have a son who will say, "I don't go to church."

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## CHURCH AND STATE IN FRANCE.

PROBABLE CONSEQUENCE OF THEIR DIVORCE.

Dublin News 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 French public and the problems of the French people 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 distant days of Charlemagne, 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 great 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 and spiritual freedom of the State. There is no reason why the forces of religion and the forces of civil law should not work in active 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 multifarious interest of the State to uphold the teachings of truth and justice in their work for the salvation of the human race. The Church prepares the individual from very infancy to become a law-abiding citizen and strive for temporal ends by lawful methods. The least the State might be expected to do would be to acknowledge its gratitude for such assistance, and tender a helping hand to the Church as often as she may legitimately require it. French Governments, 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 this fact that he deemed it an essential duty to society to restore the Church to her old position, when she suffered a temporary overthrow in the dark days of the Reign of Terror.

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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, our Catholic societies are now in a flourishing condition."

"You spoke 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 founded on 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 object of their associations, and to supervise 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 men and finally induce them to prefer the 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. Because 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. Delaney 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 Liebich, 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 voice for three years. It was there she met her husband, who is also an accomplished pianist.

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The story of her life since she came to America is both sad and interesting. (See last page for details.)

And the life of Madame Liebich is no exception. Soon after she was married, in 1890, she and her husband went to her parents in Norway and there lived very happily together till seven years ago, when her husband left for a while to go on a tour in America. They had a child then that required a mother's care and so Madame Liebich remained in Christiania. Till four years and a half ago they were in very friendly correspondence with each other. A year later Madame Liebich came to America to join her husband and start a home with him. On arriving at 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 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 he had brought along with him to nurse me. But I am much better now," said I to my husband, "so you had better put my child. I do not need a nurse now."

When Madame Liebich asked her husband in German if he would tell her stranger to please go out of the room,

he did so, but she would not go. Professor Liebich 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 Liebich, "when I saw the sad circumstance facing me after my long voyage. 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 Liebich 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 Liebich 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 Liebich 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 baptized. About two years and a half ago, she embraced the Catholic faith, and was confirmed by Bishop Michael, 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 her life a study of the very best of music. 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.

In person Madame Liebich is a tall blonde, with silky golden hair, and of splendid physique. Her appearance is very distinguished. She has a son thirteen years of age with her parents in Norway. She is now returning to Christiania to see to the bringing up of "my dear, good boy in the Catholic faith," as she fondly speaks of her child.

**TRIBUTE TO MORAL POWER OF THE CHURCH.**

GREATER INFLUENCE WITH ITS MEMBERS THAN ANY OTHER CHRISTIAN DENOMINATION.

South Bend, Indiana, Tribune.

A resolution adopted at the thirty-fifth annual convention of the Catholic Total Abstinence Union has attracted attention to that grand organization and its efficient work.