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# The Catholic Journal.

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## UNHAPPY FRANCE.

### WAR WAGED AGAINST THE CHURCH OF GOD.

**The Exodus of the Religious Orders —Jesuits and Benedictines Seek Other Climes—Saintly Men and Women Driven From Their Mother Country.**

A marked thinning of religious of both sexes is already visible in and around Paris, says a correspondent writing from the French capital early in the present month. During the past fortnight doubtless many sad scenes have been enacted in the convents, monasteries and chapels of the various congregations affected by the new Law of Associations. Some of the earlier departures, those that preceded the general exodus, were touching enough. From The Church Times, an Anglican periodical, we take the following sad description of the severance of the Benedictine nuns from their old house at Solesmes:

At 5 A. M. Abbe Dom Delatte celebrated the last mass in the "Abbaye" of the nuns. The rain was falling in torrents; but at 6 o'clock the cortege of carriages and conveyances assembled in the court of the building. Friends and relatives of the Sisters had come from afar, and representatives of every village in the neighborhood, with the cures at their head, gathered to pay their last adieux.

The aged lady "Prieure," whom all the valley of the Sarthe remembers for her beauty, as Mlle. Briere, and indeed the founder of the Abbaye of Nuns at Solesmes, gave the signal for departure. She was followed by "Sister Adelaide," Dowager Duchess of Bragance. So infirm did this lady seem that she was obliged to be transported on a fauteuil to the station. But the fauteuil had a royal escort. Her grandchildren, the Duchess of Lowenstein, also a Benedictine nun, the Archduke Ferdinand of Bragance, the Archduchess Marie Therese of Austria and the Duchess of Parma had come to Solesmes and accompanied her to the station.

After her followed the sad procession of voluntary exiles. They came out supported by friends and relatives, eager to show a last tribute of sympathy.

The rain still came down heavily on the "Perron" or raised front of the convent. Dom Delatte gave his last benediction to the kneeling Sisters. Many of these had not been outside the cloistered walls for 20 years.

Amid the clang of the bells tolling funerally, amid the tears of friends with the last words of Dom Delatte sounding in their ears, half dazed and well-nigh paralyzed by the strange transition forced upon them, the nuns were conveyed to the station of Sable, to embark for Paris and England. The winding road from the monastery and convent to the station presented a strange aspect on that gloomy morning. The procession of private carriages, hired vehicles, automobiles, moved slowly down the hill. The station was completely invaded. The bells of the village tolled sadly as the train bore away the exiles from their home

Dom Delatte left by the 11 A. M. train for Paris. His departure was accompanied by cries of "Vivent les Benedictins, A bientot!" "Vive la Liberte!"

The last sight of him was his sad but proud face at the carriage window as the train moved off. His last act was the blessing of the people on the platform, who crowded round his carriage and overran the station.

Auteuil has lost its community of Benedictines, whose priory was an offshoot of the great Benedictine Convent of Liange now also closed. The Auteuil priory had come to be regarded as a home of science and high intelectual culture. Its prior, Dom du Bourg, had been a soldier and a widower before being a monk. On the day of the departure of his community he preached a farewell sermon in the little priory chapel, into which as many persons as possible of the outside world had squeezed. His words were marked by energy and strong emotion. Speaking in his own name and in that of his fellow-monks, he said: 'Adieu, my brethren. We leave with bruised hearts, but carrying our heads high. We leave strong in two masters passions, of which no tyranny can rob us; these are love of God's worship and love of our country. Men pass, but God does not." In the evening of the same day the Benedictines of Auteuil had left France.

It was at first thought that the law would pass lightly over the religious communities of women and that comparatively few would leave France, at any rate, at present. Facts seem to be contradicting forecasts of the kind, numbers have already left. Moreover, certain communities of nuns seem to be as fearless and refractory in face of the iniquitous law as Jesuits or Assumptionists. One Carmelite superior, on receiving intimation from a law functionary that if she had not obtained the necessary authorization from the Government by the 1st of October, she and her community would be expelled from their convent, replied: "We have at any rate right to remain until then. Call again on that day." Before that day these Carmelites had left for Belgium.

"The Government," writes the Paris correspondent of The London Catholic Times, "is trying to find out by its Prefects, and these by means of their subalterns, what the ultimate intentions are of those orders and congregations that have not already applied for their authorizations. It wishes to see its victims draw up in two distinct camps—those who have asked for authorization and those who have chosen exile rather than do so. As yet officials applying at community doors for information under this head have met with cold reception, more than one receiving answers similar to the one given by the Carmelite superior just referred to. All requests for authorization have had to be made before October 3rd. That date being past, it is probable that the Government is about to find itself on the horns of a dilemma. It is pretty well certain that a certain number of communities will observe a strictly passive attitude, neither asking for permission to remain in France nor choosing to go into voluntary exile. These will have to be expelled by force, as at the time of the putting into execution of the Jules Ferry decrees, an expedient which there are good reasons for believing those in power would not have recourse to at the present time."

The total number of congregations in France is 1,663, of which 152 are of men and 1,151 of women. Of these 910 were, early this month, already legally authorized to remain, five of men and 905 of women, leaving 753 unauthorized congregations, divided into 147 male and 606 female bodies. These 753 congregations own 4,292 establishments, 2,010 for men and 2,282 for women.

But even among the authorized congregations there are many unauthorized establishments. Thus of the 905 female congregations that have authorization, 276 have opened 10,970 establishments without legal authority. Similiarly the five authorized congregations of men have opened 1,276 unauthorized institutions. According to the law of July, 1901, all these establishments must now also seek authorization.

Of the remainder 416 congregations have sent in their application for permission to remain. Of these, 351 must receive the necessary authorization from the parliament and 65 from the Council of State. In the first category come 45 congregations of men possessing 1,140 establishments, and 206 congregations of women, possessing 1,227 establishments.

In the second category, those to which the Council of State gives authorization, are 64 congregations of women having 2,135 establishments and one congregation of men possessing 39 establishments. In the second come the Sisters of St. Vincent of Paul, who, only possessing authority for 80 establishments, have filed their request for 965 more.

In the course of an interview one of the leading Jesuits in France thus expressed himself on the Associations law:

"The Society of Jesus has no intention to apply for authorization. We consider we cannot do so. In fact, this exceptional law wounds us deeply in our unquestioned rights as freemen, as citizens, as Catholics and as religious; and in striking us it strikes also at the imprescriptible rights of the Church. For us, between the Government, which insists as a preliminary condition of authorization that we should renounce canonical exemption, and the Holy See, which declares it 'will not permit any misunderstanding or lessening of the direct and immediate exercise of its supreme authority over the religious orders and institutions,' we confess, with all the religious who have taken the road of exile, or have dissolved, that we can find no formula for conciliation.

"It was idle for the premier, M. Wal-Deck-Rousseau, to decline responsibility for certain too frank statements made in the chamber. The law while directly striking at the congregations hits behind them the Church herself. Its authors know it, and they wish it. And the president of the council's menace to reply to every complaint of the Holy See by a fresh aggravation of the law shows beyond all doubt what the idea of the Government is.

"This is the principal motive which prevents our asking for authorization. The present law is but another step in advance in the war waged against the Church."

In France they are talking of the exodus of the congregations; in England one hears of the religious invasion of the Isle of Wight. Both refer to the same movement. The French religious orders, or many of them, are leaving their long-established homes in France and seeking the hospitality of other lands where they hope to be free from interference.

The cause of this self-exile, which is assuming large proportions, is the new Associations law. Hitherto, certain religious confraternities in France have been tolerated. The new law makes it necessity for every community to apply for authorization. Communities which refuse to apply, or fail to get their applications granted, will be dispersed. The result has been that those orders of monks and nuns who prefer exile to Government supervision have for months past been making ready for themselves homes in foreign lands, and are now beginning to move into them.

Two of these bodies, both Benedictines, one consisting of some 80 monks, and the other, a sister community of nuns, have established themselves in the Isle of Wight. The former have installed themselves in Appuldurcombe Park house and the latter in Cowes.

"We have come away," says Father Gallois, the head of the Benedictine monks, "because we could not continue to live in France according to the rules of our community under the new system of Government inspection. They would require admission to the monastery, the right to inspect our books, to know how we derived our income and how it was spent, to investigate the proceedings and resolutions of the chapter. Then they proposed to tax us heavily.

"Under these conditions it would be impossible to preserve the seclusion of our order. There is no secret about our income. Many members of the order are wealthy men; they bring their wealth into the community. Others are poor; they share in the common property of all. We make money only by the publication of books written by members of the order. Our lives are passed in study—those of the priests of the order There are lay Brothers who perform the domestic duties of the monastery."

## THE BURNING LAMP.

**Devotion to Our Lord in the Sacrament of the Altar.**

Morning after morning the priest comes forth to renew the oblation of the spotless Victim. A few there are who, with bowed heads and lowly hearts, kneel about the altar. Softly the Saviour has descended to earth as he came long ago an infant to Bethlehem.

Soon it is all over. One by one the people silently steal away. The priest reverently departs. And he who wept is once more alone. Alone! A sympathetic friend out of all the multitude ever and anon finds his way to the feet of Jesus, the little lamp ceases not to flicker as it burns itself away in love, but as for all else Jesus is alone.

Oh, may we not well imagine him saying: "Man, man, why do you thus abandon me? Why do you thus carelessly pass me by? Why do you thus leave me alone? Is it for this I consented to remain always on earth? This solitude crushes me. This loneliness crushes my heart. Oh, man, man, come to me, come to me, to my comfort now, and I will be your solace for eternity!"

Hard indeed must be our hearts if we turn a deaf ear to this appeal of our loving Savior!

## THE MISSION OF GOOD HOMES.

We have spoken of the curse of snobbery. The surest and quickest way to crush it out of American society is to teach our children to value others and estimate their own worth by what they can produce that is useful and do that is beneficial to others. And that their business in life is not to see how much pleasure they can get, but how much they can give. Instead, therefore, of weakly clinging to our children and making them weak by pampering them in the home, let us feel that our part or theirs is not done until we have taught them to be strong to bear and forbear, to do for themselves and carry help and cheer to others. Let us not hamper their careers with our vain regrets at their leaving us, but help them in all upward, onward tendencies.

## SENATOR PUGH'S FAITH.

The following incident is told of the late Senator George E. Pugh, father of Mr. Robert C. Pugh, candidate for the Common Pleas bench: The Senator was a great lawyer, and became a convert to the true Church. After his conversion his faith never faltered. When the news that the Vatican Council defined "Papal Infallibility" reached Cincinnati, the Senator was chatting with several clerical friends. One of the latter expressed his pleasure at the definition, and began to present an argument in defense of it to Mr. Pugh. "Oh, you need not waste time on trying to convince me," said the Senator. "If the Church proclaims it as a dogma, that is sufficient for me."

## A PRETTY CEREMONY.

On the feast of St. Agnes, January 21st, a beautiful ceremony takes place in the ancient church outside the walls of Rome. It consists of the blessing of the lambs, two pretty white ones being carried up to the altar by two ecclesiastics, accompanied by torch and incense bearers. A hymn is sung in honor of St. Agnes, and the lambs are then conveyed to the Holy Father for a second blessing. They are then given to a convent of nuns who keep them until it is time to shear them. Out of their wool are made the palliums worn by Archbishops.

## "LEAD, KINDLY LIGHT."

"Lead, Kindly Light," was the expression of the feelings of a great soul inspired by the Holy Ghost. That soul had been struggling in the dark and gloom for years, humbly and earnestly seeking for light and truth. It was a sincere appeal to God for help. It was a prayer. It was another "Our Father." How many such petitions had gone out from that soul before this, one was written, and how many followed it before the light came dimly, as through a glass, and before it was led into all truth! No one but God knows of the strugglings and wrestlings that preceded and followed it till it submitted humbly to the guidance of His Church. How many earnest men and women has it taught to say with moistened lids and upturned eyes on bended knee, "Lead Thou, on."

## CATHOLICITY'S PROGRESS

### ROCHESTER'S 19th CATHOLIC CHURCH

**Corner Stone Laid with Impressive Ceremonies Last Sunday—Bishop McQuaid Speaks of the Need of Churches and Their Work.**

The corner stone of the new Church of the Blessed Sacrament was laid Sunday afternoon in the presence of nearly 5,000 people. The ceremony was performed by Rt. Rev. Bernard J. McQuaid.

The procession was formed by about twenty-five altar boys of St. Mary's church, in red cassocks and white surplices, several priests of the city and the bishop and his assistants, who marched about the walls of the church, blessing the spot where the altar is to be, and in its journey chanting the litany of the saints. The procession halted at the corner stone, which was laid by the bishop. The bishop's assistants were Rev. J. J. Leary, M. R., of St. Mary's church, and Rev. D. J. Curran of Corpus Christi church, from whose churches the parishioners of the new church will be taken. The priests present besides these were Rev. Thomas F. Connors, pastor of the new church; Rev. T. A. Hendrick of St. Bridget's, Rev. M. J. Hargather of St. Michael's, Rev. F. R. Rauber and Rev. L. Hofschneider of St. Boniface, Rev. Drs. Hanna, Breen and Meehan, and Fathers Latham and Angelo of St. Bernard's seminary, Rev. George V. Burns of the cathedral, Rev. F. C. Oberholzer of Holy Redeemer, Rev. A. A. Notabaert of Our Lady of Victory, Rev. J. F. Winters of Corpus Christi, Rev. E. A. Rawlinson of St. Margaret, Rev. T. Szadinske of St. Stanislaus, Rev. William Kessell, C. SS. R., and assistants of St. Joseph's, Rev. J. J. Donnelly of Victor, Rev. J. J. Quinn of Mt. Read and Rev. J. J. Brennihan of Churchville.

In the corner stone were placed copies of city papers, a short history of the formation of the new church, the names of the bishop, vicar general, council of the diocese and of the pastor and trustees of the new parish.

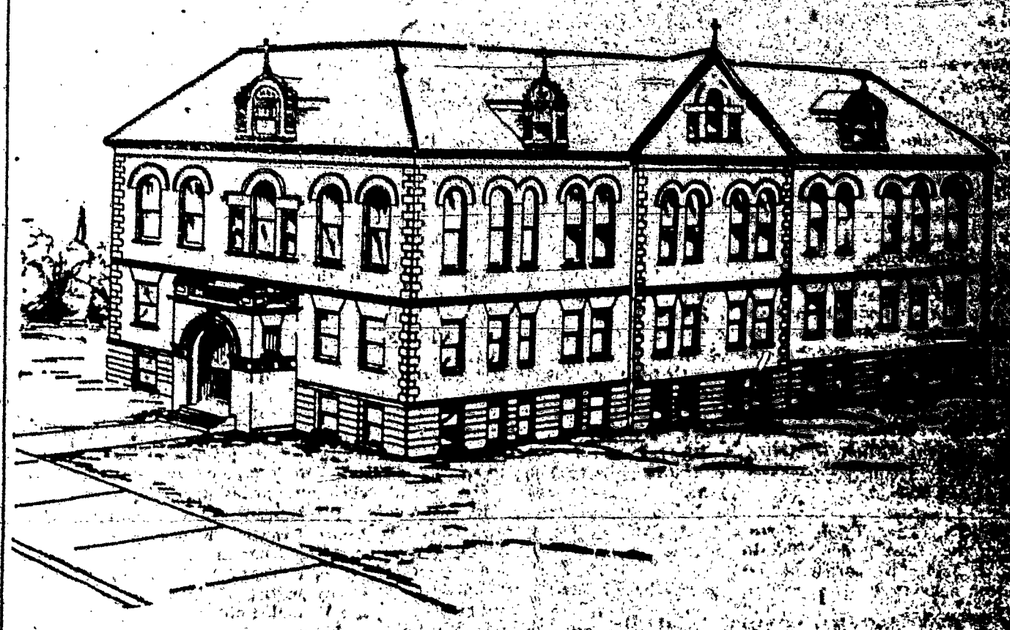
When the corner stone had been laid Bishop McQuaid spoke to the people from a platform erected near the corner stone. He recited an anecdote telling how he had that day corrected the statement of a lady, who told him her son, a young man, had been confirmed in the first Catholic church in Rochester. He continued, saying:

"It was in 1828 that the first church in this city was built. The second was built in 1839. The first was little more than a stone block. In 1864 work was begun upon the third church built upon this site, and in 1887 it was enlarged to the present dimensions of the cathedral.

"To-day, in the first year of the twentieth century, we lay the corner stone of the nineteenth church in this city, which will be known as the Church of the Blessed Sacrament, and begins as all churches should, with an altar for the administration of the sacraments and the speaking of the word of God to the elders, and a school for the proper training of the children. It will not be many years before the twentieth and twenty-first churches and more will be built. Why should not these churches be built, and circling the whole boundary of the city? If there is any class of people needing the support and counsel of religion, the strength that the sacraments give, it is the people who live in the outskirts of a great and growing city. Rochester is a great and prosperous city, a beautiful city with homes for the people, the poor and the rich. The rich as well as the poor need God's churches for themselves and schools for their children.

"So I come to-day to bless the new edifice, consecrating it to God's honor and glory, the offering of the people who live in the neighborhood. Never in the history of the republic has there been greater need of such work. You know and I know the need to-day of the saving power to hold the people to God, to right and to justice. Our country of all the countries on earth, needs the protection of the supreme head of God.

"We are living in days when some in the pride of their hearts will admit no one to compare with themselves, no God who made them. There are those who hold to the old faith, [illegible]



NEW CHURCH OF THE BLESSED SACRAMENT.

Loretto, in honor of his mother Mrs. John Schwab, of Loretto. Mr. Schwab has already purchased the farm on which the asylum will likely be built. Mr. Schwab, it is said, has also promised Loretto a public park. The park will occupy a portion of what is known as the Monastery farm, owned by the Franciscan Brothers. A beautiful diocesan residence for Bishop Garvey, of the Altoona See, will be erected in Loretto for a summer home during the heated months.

## A FAVORITE HYMN OF THE LATE PRESIDENT.

One of Father Faber's most beautiful hymns was a great favorite with President McKinley. He knew it by heart, and according to the testimony of his friends, was often heard humming it through when alone in his library. Here are the words:

"There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in His justice
Which is more than Liberty.

"For the love of God is broader
Than the measure of man's mind
And the heart of the Eternal
Is most wonderfully kind."

The blessing of a shrine of the sacred Heart on the grounds of St. John's Industrial School, Newton Highlands, Mass., took place recently.

Over in Canada the French Catholic poet, Louis Frechette, has just won signal honor in a competition in which many poets of that country engaged. A composition of his received the prize awarded and will be printed and distributed as a souvenir. Frechette is frequently called the "Longfellow of Canada."

Of the 5,000 Indians on the Rosebud reservation 2,500 are Catholics. They support three fine churches, and a fourth is about to be built. St. Francis' school, conducted by 17 Sisters and eight Jesuit Brothers, has been educating the children for the past 15 years, teaching the boys different trades, such as farming and blacksmith's and carpenter's work.

The degree of doctor of sacred theology was conferred on Very Rev. L. F. Kearney, provincial of the Dominican order, at Zanesville, Ohio, on a recent Sunday. Rev. Dr. Higgins, of New Haven, Conn., conferred the degree. He was assisted by Bishop Moeller, of Columbus, who celebrated pontificial high mass. Very Rev. Dr. Kearney is the third priest in America to receive this degree. The others were Rev. Dr. Higgins, of Connecticut, and Rev. Dr. Kennedy, of Somerset.

Rev. Bernard Dunning will build a new school in the parish of [illegible]