

seminaries, no Catholic organ, only a few pupils in our schools, few missions and missionaries; the ecclesiastical hierarchy had not yet been established, instead of five dioceses, there were two vicariates; instead of 300,000 Catholics, hardly 160,000. Now we see 16,000 pupils in our schools where the Catholic religion is taught with perfect freedom; we see seminaries at Kandy, Jaffna, and Colombo, for the formation of the native clergy; we see Catholic colleges in the principal centres; Ceylonese and European brotherhoods, numerous communities of nuns who have devoted their life to teaching or to the relief of human infirmities and work with such ardent zeal for the glory of God and the salvation of souls; many orphanages and industrial schools, a reformatory, confraternities and associations established for the extension of the Kingdom of Jesus Christ, numerous missions divided and sub-divided so much that where there was formerly one missionary, we now see five or six or more, each having as much or even more work than he had then, owing to the stronger piety of the faithful.

#### ENGLAND—Departure of Missionaries

A party of missionaries have started from Mill Hill for the Belgian Congo. They are the first English-speaking missionaries who will labor in that region. The party consists of seven priests and is in charge of the Rev. Father O'Grady. The departure ceremony at the college was private. Father Henry, the Superior-General, accompanied the Fathers to Brussels, where a solemn departure ceremony took place in the Church of St. Gudulde.

#### FRANCE—The Parochial Clergy

In estimating the weight of public opinion in France in the matter of separation of Church and State (says the 'Catholic Times'), it is well not to omit the parochial clergy in the rural districts. Should the Concordat be abrogated, and the churches taken from their possessors, a great reaction might not improbably take place in the views of the country electors. Thousands of Frenchmen, who cannot be called practical Catholics, regard Baptism and marriage and burial as ecclesiastical rites necessary for their children, and would shrink from being deprived of the Church's services in those important matters. They would never be content to exchange the priest for the mayor or prefect. Whatever else they may think, they think they should have Christian Baptism, marriage, and burial. And should the State carry its persecuting policy so far as to make it impossible for the clergy to administer these spiritual helps, they would feel that it had deprived them of a great consolation and a necessary succor. Their sympathy and support would veer round to the clergy, who might find that persecution of themselves had proved a wholesome lesson to their flocks. So at least think acute observers of French affairs, and many believe that M. Combes' Bill, if passed, will lead with startling suddenness to a campaign in the country parts in favor of the Church.

#### ROME—The Sacred College

Owing to the suspension of diplomatic relations between the French Government and the Holy See (writes a Rome correspondent) the Cardinals de Curia abstained this year for the first time from sending personal letters of congratulation on the occasion of the new year to President Loubet. The canons of St. John at the Lateran, of which chapter the French President is honorary member, also omitted their usual congratulations. As an innovation, it is stated on good authority that Pius X this year forwarded an autograph letter of greeting to President Roosevelt, through the Apostolic delegation at Washington, and that similar letters have been sent to the American President by Cardinals Gibbons, Satolli, and Martinelli at the express desire of the Pope. Pius X has also sent personal letters of greeting to all the European sovereigns whose countries are in diplomatic intercourse with the Holy See, and has received a large number of congratulatory messages from the courts of the various countries of the world.

#### Letters of Greeting

Here are some interesting statistics as to the membership of the Sacred College. Number of Cardinals on January 1, 1905, 61, number of vacancies, 9. During the present pontificate four Cardinals died, one of whom, Cardinal Langenieux, died on New Year's Day. Of the 61 Cardinals, only one, Cardinal Oreglia, was created by Pius IX., 58 were created by Leo XIII., and two, Cardinals Merry del Val and Callegari, were created by the reigning Pontiff. The oldest Cardinal is Cardinal Richard, Archbishop of Paris, who is 86 years old; the youngest is Cardinal Merry del Val, who is in his fortieth year. Of the 61 Cardinals 37 are Italians. The

Roman Curia is made up of 30 Cardinals, of whom four are non-Italians. They are Cardinals Merry del Val, Vives, Steinhilber, and Mathieu. During the pontificate of Leo XIII. 116 Cardinals died. Of these four had been created by Gregory XVI., 57 by Pius IX., and 85 by Leo XIII.

#### The Pontiff's Humility

Much of the pervading, all-vanquishing charm of Pius X. lies (writes a Rome correspondent) in his profound and of course unobtrusive, yet ever sensible, humility. That, as at the Beatification, when he is borne in pomp through St. Peter's, is the intangible yet dominant note of every Papal pageant. St. Charles was the Cardinal, Pius is the Pope, of Humilitas. A story might be culled from every day at the Vatican. Here is one. The Rev. Eric Green, parish priest of Westminster Cathedral, and the Rev. Henry D. Yeo, of St. Peter's, Leamington, had a private audience of the Pontiff on January 10. The conversation passed in Latin; the two priests were immensely pleased. Father Yeo told the Pope how devoted English Catholics were to him. Pius X. smilingly assented, but said: 'Not to me personally, but to the authority of St. Peter, which resides in me'—and, as usual, the Pontiff's words were few but full of meaning. He had received his guests standing: that belongs to his simplicity of ways, which is part of his humility. He told them to take a chair, because there was one near his own. Both hurried to take a chair. 'No, not two; one,' he said. The two priests sat beside him. Then the three talked in familiar manner. The visitors said that they were English priests come to Rome. 'Ah, yes,' the Pope rejoined, 'the English priests have a great work before them.' And he proceeded to insist upon the work and its scope for devotion. His Holiness accorded the priests permission to give the Apostolic Blessing in public on their return, and he attached a Plenary Indulgence to the favor, but he explained carefully, as now at least it is always his wont to do, the conditions attached. They were, he said, Confession, Communion, and prayer for the intention of the Holy See.

#### UNITED STATES—Church Centenary

Preparations are being made for the celebration on July 7, 1906, of the one hundredth anniversary of the laying of the corner-stone of the Baltimore Cathedral. It is expected that many distinguished ecclesiastics will be present, and that the event will prove second in importance only to the laying of the corner-stone itself.

#### An Appreciation

On the death of Bishop Phelan, of Pittsburg, his successor, Bishop Canevin, received a note of condolence from the Protestant Episcopal Bishop of Western Pennsylvania, in which that prelate said: 'It was my pleasure and privilege to know him and admire him for the amability and strength of his character and the wisdom and success of his administration. I shall do myself the honor to attend his funeral, and join my prayers to yours for his rest and peace, and for a blessing upon his successor and the diocese.'

## ASSOCIATIONS' LAW IN FRANCE

### TRIALS OF THE RELIGIOUS ORDERS

The following extracts from a letter of a member of the Visitation Order in France to relatives in Auckland will give our readers an idea of the persecution to which the religious Orders in that lodge-ridden land are subjected by the Government of the day:—

'When our home at Versailles was broken up, it was more as a precautionary measure, and also because the Polish Sisters really wished to return to their country, than an effect of the persecution which was then beginning. At present it is quite a different matter. I will now relate the events that have taken place in our usually so uneventful life. When I last wrote we had just sent away our pupils as a measure of precaution, hoping thus to prevent the law—then being discussed—from being applied to us. As soon as they had gone we sold off the school furniture, so that in case of domiciliary visits, we could prove that we had no intention of continuing to teach. We set to work to execute the orders for work that we had received, and for about three weeks we thoroughly enjoyed the quiet and our regular religious life, which is so disturbed when there is a school, as the real aim of our Order is the contemplative life.

The Iniquitous Law,

forbidding all congregations henceforward to teach, was finally passed by the Senate on the 7th July. On