

these two provinces will enjoy the benefits of the Concordat, and the 700,000 Orthodox, who since the Austrian occupation have been subject to Constantinople, will be under the Metropolitan of Belgrade. It is possible, it is likely, that a similar state of things will obtain in Rumania, Bulgaria, and Greece.

Treaties and Religious Rights.

What line is Russia going to take? The conduct of her authorities in the early part of the war, it must be admitted, caused serious misgivings. During the few months that they occupied Lemberg the Ruthenian Archbishop Szeptycki, as well as the rector of the seminary, were sent away, and the redoubtable parishes were improvised at the instance of the Synod of Petrograd. German writers, pointing to these and other instances of persecution, conclude that in the event of the success of the Allies, not only the Ruthenians of Galicia, but the Uniat Patriarchates of Syria, Armenia, and Mesopotamia, the Melchites and the Maronites, will be forced to enter the Orthodox Church. But these writers have overlooked the practical certainty that at a conclusion of peace the rights of these Christian bodies will be safeguarded by treaties, as, for instance, the rights of Protestants in Livonia and Estland were protected in 1721.

Great Change Coming Over Russia.

Above all, there can be no doubt that a great change, greater perhaps than anything among western nations, is coming over Russia. In 1898 the Czar, speaking to the Uniat Christians of Warsaw, declared that 'Poles might use the Latin rite; the Russians, however, must honor the Orthodox Church.' But, seven years later, in 1905, came the edit of toleration, which marks a perfect revolution in the history of the empire. We can be certain that the majority of the Duma is determined to carry out in the teeth of the old bureaucracy this principle of toleration. We may compare the Czar's promise to the Poles, that their country 'should rise again free in religion, free in language, and autonomous,' as well as the inquiry ordered by the Duma in September, 1915, into the best way of giving this promise immediate effect. The first article in the report of the Parliamentary Committee was a recommendation of amnesty for all offences against the Orthodox Church, and the cessation of all persecution on the ground of belief. I do not doubt that this spirit will reform Russia in her dealings with the different Churches within her borders, and that what happened in Lemberg was the doing of zealous military and ecclesiastical officials who belonged to the old bureaucracy, and had not moved with the times.

Will Not Imitate Prussian Methods.

She is not likely to imitate Prussian methods, or treat her solemn promises as scraps of paper. The Russian Church has a national character; so has the Serbian, the Rumanian, the Bulgarian, the Greek Church. They are independent, they are jealous of their rights; they have freed themselves from the Patriarch in Constantinople; from the Russian point of view they are not schismatics, but legitimate groups. Each country is a jealous of its national as of its ecclesiastical autonomy. German writers altogether misunderstand this character, when they speak of a mighty ecclesiastical unity, of the restoration of the great Eastern Church, or when they compare St. Sophia in Constantinople with St. Peter's in Rome. The Patriarch of the Eastern capital has a primacy of honor, not of authority amongst the heads of the different Orthodox Churches who are united by their acceptance of common dogmas and canons; the only symbol of his exalted position was the holy oil which he sent to the chief Bishops, but this gift they respectfully refused, lest its acceptance might signify the inferiority of their Churches. It is not likely that Orthodox Russians will interfere with brethren who display such a spirit. There remain the Patriarchates of the Uniates in Asia Minor, Syria, and Armenia. Schroers puts the number belonging to them at half a million. Were they counted before or after they had been deported by the advice or with the connivance of the

German Emperor? How many have been murdered? How many remain? The German writer fears lest 'Russian brutality' should drive them into the Orthodox Church. It is the brutality of the Young Turks, pupils and allies of the Germans, the cruelty of their soldiers under the command of Prussian officers, that has well-nigh driven them out of existence amidst every circumstance of savage barbarity. The Kaiser, in his speech at Damascus in 1898, proclaimed himself 'the Protector of all Mohammedans.' If his protection means not only the turning of the French University at Beyrout into a hospital, and the Biblical school of the Dominicans at Jerusalem into a seraglio, but a wholesale butchery of Christian men, women, and children, then the coming of the Russians—not of the Russians only, but of the English and French as well—will not be a menace to, but the salvation of the Christian Churches that remain.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 22.

This morning at the Basilica of the Sacred Heart his Grace Archbishop Redwood raised to the priesthood two students of St. Mary's Seminary, Greenmeadows—Rev. Mark Devoy, S.M., nephew of the Ven. Archdeacon Devoy, S.M., and Rev. John Campbell, S.M., son of Mrs. Campbell, of Emmett street, Wellington South.

Quite a gloom was cast over Wellington last Sunday, when it was announced that the Ven. Archdeacon Devoy, S.M., was seriously ill. He is, I am glad to report, now improving slowly, but was not able to assist at the ordination of his nephew, the Rev. Mark Devoy, S.M., which took place this morning at the Basilica of the Sacred Heart.

The Wellington Catholic Club has for some time past been considering the matter of perpetuating the memory of the late Rev. Father C. J. Venning, S.M., in a suitable and worthy manner. It has now been decided to erect in St. Mary of the Angels' Church, by permission of the Very Rev. Father O'Connell, a life-size statue of St. Vincent de Paul. The statue is due to arrive here about the middle of May.

The report of the Marist Brothers' Old Boys' Association is a very interesting document. There is at present a membership of 90 senior and 40 junior members, the seniors being the old boys, and the juniors the present pupils. As the association was only inaugurated in September last, the position is considered very satisfactory. The association has four adjuncts—cricket, football, glee club, and orchestra, the latter being much in evidence at the Very Rev. Father O'Connell's bazaar and at the St. Patrick's Night concert. The executive is endeavoring to arrange for the establishment and equipment of up-to-date clubrooms in a central position in the city. It is compiling a roll of honor of the old boys who are at present engaged in the present war, and very nearly 200 names have so far been collected. The boys' cricket team, at the invitation of the Marist Brothers, Christchurch, are at present in that city playing a match with the southern boys. The association will, on the 15th May, fittingly celebrate the advent of the Brothers to Wellington. On that day forty years ago the first community of the Marist Brothers was established in Wellington. The Rev. Brother Egbert is president of the association, and Mr. F. J. O'Driscoll secretary.

The final meeting of the St. Patrick's Day Committee was held at St. Patrick's Hall, Boulcott street, under the presidency of Mr. J. P. McGowan. The balance sheets for the concert and sports were adopted. The net profit from the concert totalled £107, whilst the sports cleared £23, making a total of £130 for