

The Catholic World

ITALY

ANTI-CLERICALISM IN SAN MARINO.

Hidden away among the hills that rise up behind Rimini, the miniature Republic of San Marino works out its destinies, seldom noticed, and by many perhaps never heard of. So it is not altogether to be wondered at that its rulers should seek a little notoriety, and this they seem to be doing in a very foolish way (remarks the Rome correspondent of the *Universe*). Anti-clericalism is a very contagious disease, and San Marino has caught it very badly from the neighbouring kingdom of Italy and its sister Republics. Without any previous negotiations with the Holy See, without even notifying it, the civil Government of the Republic issued in April, 1912, a law arrogating to itself all ecclesiastical property, reserving to itself the right to dispose of it (that is, of granting or refusing it to the priests appointed by the ecclesiastical authority). Further, it claimed the right of occupation during a vacancy, and of sequestration in case of bad administration, or for any other motive of 'public order.' In any of these cases the revenues will be used for any purpose the Government think fit, regardless of any 'trust' or wishes of the founders. Truly a 'coup' of which the wildest Combiste might well be proud. After waiting patiently for a whole year the Consistorial Congregation has had to take the matter in hand, and now issues a formal protest against this unjust and indefensible law, and applies to all who are responsible for it the censures enumerated in the eleventh article of the Constitution *Apostolicæ Sedes*. Unless its *dernier cri* republicanism cools down a little, there may be a danger of more serious measures being taken against the insignificant little State. The latest report, however, is to the effect that some negotiations may, after all, be possible.

ROME

INTERNATIONAL ATHLETIC CONTESTS AT THE VATICAN.

The Council of the Federation of Catholic Youth of Italy has for some time been working vigorously at the preparations for the great international gymnastic competitions to be held within the Vatican precincts in connection with the Constantinian celebrations. Five years ago a similar reunion held on the occasion of the Holy Father's jubilee was very successful, being patronised by the people of such distant places as Canada and Ireland, and it appears that both these countries are also sending teams for the contests of this year, which begin on Saturday next, and will be continued for three days. Special trains have been arranged for in France, Belgium, Germany, and Spain; and from all parts of Italy, from Piedmont to Calabria, and also from Sicily the Council has received promises of cordial co-operation. The programme of the proceedings includes an exhibition by the teams of athletes in presence of the Holy Father, and a special audience will be accorded the competing athletes. One of the Roman clubs, the Tiberis, is offering special prizes for international contests, to be held on the day following the conclusion of the competitions in the Vatican.

THE ROMAN SEMINARIES.

The event of the week in ecclesiastical circles here (writes a Rome correspondent under date July 12) has been the publication of the long-expected reorganisation of the Roman seminaries. The Apostolic Constitution, which is dated on the feast of SS. Peter and Paul, begins by recalling the Holy Father's endeavours, since the very beginning of his pontificate, on behalf of the education of candidates for the priesthood. Throughout it has been a policy of separating the 'petit seminaire' from the 'grand seminaire,' and, as far as possible, centralising the philosophical and theological studies into regional or provincial seminaries, preceded by the promulgation of the well-known 'Regolamento dei seminari' issued some years ago. The time has now come, so says the document, to apply these principles

to the diocese of Rome itself. Behind the Lateran Basilica the munificence of the Holy Father has raised up a vast edifice, fitted with all modern improvements, which is now to become the Grand Seminario of Rome. Into this will now be transferred the philosophical and theological faculties of the 'Roman' Seminary of the 'Seminario Pio,' and the Seminary of SS. Ambrose and Charles. The old Vatican seminary, situated behind the sacristy of St. Peter's, now becomes the one and only 'petit seminaire.' The two latter together will be known officially as 'the Roman Seminary.' As you see, this is a reform of the greatest importance and of the most far-reaching consequences. The only institute which is exempted from this concentration is the Almo Collegio Capranica, an exemption secured for it by its great antiquity and its glorious records. The Constitution further prescribes that, with the sole exception of candidates preparing for mission work to infidels, and of the Capranica students, any Italian who wishes to study for the priesthood in Rome must do so in the new Roman Seminary—that is, either the petit seminaire at the Vatican or the grand seminaire at the Lateran. The Collegio Leoniano is reserved for priests sent to Rome by their bishops for a higher course of studies.

SCOTLAND

GLASGOW'S CATHOLIC ASSOCIATIONS.

No one will grudge the Glasgow worker his holiday; but the return of the Glasgow Fair (says the *Universe*) recalls the benefits that Glasgow received from Catholic authorities in the olden time, and recalls also the debt due by the present generation of Glasgow citizens to the Catholic domination of the pre-Reformation era. It was a Catholic Bishop who authorised the Glasgow Fair to be held, and to that Fair there came merchants from all parts of the kingdom with all kinds of produce. That Fair created Glasgow's fame, and the commercial prosperity of which the 'Second City' boasts to-day is due to the expansion of the business part of the Glasgow Fair, which had this purely Catholic origin. Glasgow owes a big debt to the Church. The village created by St. Kentigern became a town by the express desire of a Catholic king; by the authority of the Pope it became the seat of a Bishop and a Cathedral city. Its market place was distinguished by the ancient Catholic emblem—the Market Cross; its Fair, established by a Bishop, gave the city prominence as already described; and the establishment of a University by Papal Bull made it possible for Glasgow citizens to equip themselves for the great industrial and commercial undertakings of the future. The Glasgow Catholic who studies the history of his city may truly feel that he is not quite a worm.

GENERAL

A CATHOLIC UNIVERSITY IN JAPAN.

The Jesuit Fathers (writes a Tokyo correspondent) have at length received the authorisation of the Minister of Public Instruction to open courses preparatory to the future University. These courses include philosophy, literature, and higher commercial studies. The Superior of the institution is Father Hoffman, a German. The other Jesuit Fathers are:—Fathers Dahlmann, a German; Boucher, French, formerly a missionary at Shanghai and Rector of the Aurora College at Si-Kha-Wei; Hellig, German; Gettelmann, American; and Tsuchihashi, Japanese. The Superior is well known as a professor of philosophy; Father Dahlmann is a savant, distinguished for his writings on India and Buddhism. Father Tsuchihashi, who has studied in France and has been for some time at the Observatory of Si-Kha-Wei, is a learned mathematician. The other two, Fathers Hellig and Gettelmann, are specialists, the one in science, the other in philosophy. The beginnings will necessarily be difficult. At present the courses are being followed by some twenty students. About sixty are following the evening classes in foreign languages—English and German. Little by little the Jesuits will develop their house of higher studies, will provide themselves with the necessary staff of Japanese professors, and so constitute their University. Meanwhile, the school of the Marianists in Tokyo is becoming ever more prosperous. It has over 800 pupils.

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