

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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### INVOCATION OF SAINTS

To an enquirer we beg to say that no Catholic ascribes inherent power to the saints; they are mere instruments, mere channels: God is the real author and source of all grace. "You will not open a single Catholic work," said Cardinal Wiseman, "from the folio decrees of the councils down to the smallest catechism placed in the hands of the younger children in which you will not find it expressly taught that it is sinful to pay the same worship or homage to the saints or the greatest of saints or the highest of the angels in heaven that we pay to God: that supreme honour and worship are reserved exclusively for Him: that from Him alone can any blessing possibly come: that He is the sole fountain of salvation and grace and of all spiritual or even earthly gifts: and that no one created being can give any power, energy or influence of its own in carrying into effect our wishes or desires."

Charles Kingsley in his "Letters and Memories," p. 264, says: "Why should not those who are gone to the Lord be actually nearer us, not farther from us in the heavenly world: praying for us and it may be influencing and guiding us in a hundred ways of which we in our prison house of mortality can not dream. And just one more testimony from the Protestant Dr. Lange, a scholar of acknowledged repute: 'Scripture,' he says, 'demands the recognition that the triumphant spirits in heaven, the faithful on earth and the suffering pious stand in an intimate intercourse with one another; and that the blessings of the heavenly Church be made salutary to the terrestrial Church.'

### NOT SURPRISING

Carlyle feared that he considered the follies of the time with the flame of invective. It blazed and destroyed but was too intense to draw up from the souls of men the flowers that give shade. But if he were on earth to-day he would find his vocabulary all too limited to express his astonishment. He bade Catholics begone and saw in his visions our decay and death, a yet in England the Church's roots are deep in the soil and growing with each recurring year. But what would he say of Anglicanism—that wondrous medley of opinions mutually antagonistic. It is comprehensive and flexible and there is no getting out of it by any doctrinal route. It is polite and well-bred, and so long as Anglicans observe the laws and conventions of etiquette they are orthodox beyond a suspicion of doubt. Their Bishops croon indulgently over their flocks: their divines say what they think best, and all hand in hand dance around the maypole of unity. We have the greatest sympathy for the bishops who are so pathetically futile when it comes to making a clear-cut pronouncement or in enforcing their authority. We see so many things happening in that conglomeration of sects that we are not surprised that some of the women Anglicans wish to have women priests and women Bishops. The good ladies cannot understand why they should not be allowed to don the mitre and wield the crozier. They would, we fancy, set a new style in mitres, and as for the crozier they could carry it as effectively and more gracefully than the sterner sex. And what pleasure it would give them to be able to announce the ordination of Miss Gladys Robinson or the marriage of Rev. Mrs. Dooley to Bishop Sanderland or that the celebrated missionary Rev. Miss Vincent will deliver an address to the ordinary laywomen. The ladies seem to be in earnest and determined to increase the stock of ecclesiastical millinery. As to doctrine they need not worry.

### THE CONCLAVE

The fear that the Cardinals would not on account of the war assemble in Rome has been found baseless. It is said to know that while these Princes of the Church pray and meditate, the clash of warring millions is making infernal music. But few of the Popes ascended the papal throne in times of peace. War was

going on when Alexander III. and Clement VII. were chosen. And we might mention others. But never did Peter see such a war as that which is now raging. Were his voice heeded the sword would be sheathed, and nations would bring their differences to his impartial tribunal. He has done this many times to the peace of the world.

### THE DIPLOMAT

The diplomat is, according to report, a very wily and unctuous individual. He can belound an issue which is clear to the average citizen and can advance reasons to show that any scheme approved by his ruler is eminently correct and in harmony with all laws human and divine. When, however, he says that God is with us in this war he is taxing our credulity. When he calmly asserts that God is with us in the slaughtering work of bombs and howitzers, of wrecked homes and riven countryside, of grief-stricken orphan and widow he is giving evidence of insight which may be due to preconceived ideas, or to mere nauseating cant. It may be but a blasphemous jest, which perchance provoked the laughter of those who transformed the city of Louvain, a home of culture and of beauty, into a heap of ashes. Who knows what is in the heart of the man who uses the typewriter while his soldiers fight and die. And yet it may be a holy war in this sense that when the time shall come, as assuredly it will come, nothing shall prevent the people from taking steps to break their bondage to war lords.

### LEST WE FORGET

We have but praise for the Canadians who are going to the front. They are enthusiastic and aware of the importance of their service. But let us not forget their women and children who are already on the firing line, repelling the assaults of distress and poverty. They should not lack the reinforcements which every dweller in this land can and should give them.

### LOUVAIN

"O solemn groves that lie close to Louvain and Freiburg," said Archbishop Spalding. "What words have ye not heard bursting forth from the strong hearts of keen-witted youths who Titan-like believed they might storm of citadel of God's truth. How many a one, heavy and despondent in the narrow, lonesome path of duty, has remembered you and moved again in unseen worlds upheld by faith and hope." Many clerics treasure also the memories of happy days in the famed University of Louvain. But where the University stood there is now a heap of ashes. The khaki-clad squadrons have set up there another seat of learning in which they teach the omnipotence of steel. There are incidentally the weeping of women and devastation of homes, but the principal doctrine is that a neutral nation battling for its liberties and, scorning bribes and promise rather than sully its honor must be ground into the dust and have its trophies of art and education, garnered during the centuries, given to the flames to make holiday for soldiery. But Belgium has earned a place among the honored of history. Its story, written in blood and tears, shall ever be a source of inspiration and of strength. This little Catholic country endeavoring to stem the tide of onrushing thousands and giving generously of its indomitable courage for honor's sake is like a star in the welter of blood and savagery.

### SPECULATION

Speculation may be the veriest thief of time. Hypotheses are good so far as they issue in solid facts. Not so long ago some fashioners, made in Germany for the most part, of fanciful speculation decided that many statements of the Bible were unwarranted. They moved in a world of preconceived ideas and hung their judgments on the clouds of fancy. But they were dropped on solid earth by men such as Petrie and Layard who dug facts out of the ground of the East and strangled rampant scepticism. Huxley designated their work as the slaying of a beautiful hypothesis by an ugly fact. The

speculators who frame new religions are viewed with contempt by those who know that man's essential needs cannot be satisfied by statements cooked in laboratories.

### LINCOLN

During the darkest hours of the Civil War Abraham Lincoln was asked whether he was sure that God was on "our side."

"I do not know," he replied: "I have not thought about that. But I am very anxious to know whether we are on God's side."

### ON THE HONOR ROLL

We place the name of Captain P. Moeckler, of Colchester Co., N. S., on the honor roll of distinguished Catholics. He understands that whoever has received from the Divine bounty a large share of blessings has received them for the purpose of using them for the perfecting of his own nature, and at the same time that he may employ them as the ministers of God's Providence for the benefit of others. His donation of \$10,000 to the University of St. Francis Xavier is, therefore, a magnificent object lesson in Catholic principles. We congratulate Captain Moeckler on his contribution to the cause of higher education and we are pleased that St. Francis Xavier has been the object of his generosity. His donation will be given to the building fund for the proposed new dormitory. The university is coming into its own. With men of the type of McNeil, Somers and Moeckler rallying to its support, and with the enlightened policy that makes for excellence in the teaching body, St. Francis Xavier is on the highway of prosperity.

### THE "TIMES" ON PIUS X.

Catholics all the world over will be grateful to the leading English journal for the following generous and discerning tribute to the memory of Pius X: "All men who hold sincere religion and personal holiness in honour will join with the Roman Catholic Church in her mourning for the Pontiff she has lost. The policy of Pius X. has had many critics, not all of them outside the Church he ruled, but none have ever questioned the transparency of his convictions or refused admission for his priestly virtues. Sprung from the people, he loved and understood them as only a good parish priest can do. That was the secret of the love which he won amongst them from the first, and which at Venice made him a great popular power. Not that he ever courted popularity; he taught them as one having authority and could insist upon obedience. But the Roman Church mourns in him something more than a saintly priest and a great bishop; in him she also deplores a great Pope. In the sphere of Church politics his reign has witnessed the separation of Church and State in France and in Portugal, and the whole process of 'dechristianizing' national and social life, of which that measure was the symbol. Unprejudiced judges cannot blame a Pope for rejecting all compromise of its authors, was deliberately aimed at the destruction of the faith it was his mission to uphold. Compromise, it has been said, ought to have been possible, but there are principles which Rome cannot waive or abate. Pius X. conceived that such principles were jeopardized in all the accommodations with the new system which were suggested to him. It was no light thing for him to impose upon the faithful clergy of France and of Portugal a course which brought to them the loss of their revenues, their homes, and even of all legal right in their churches. But his decision was to him a question not of expediency, but of right and wrong. He gave it in accordance with the dictates of his conscience, and the wonderful obedience which the priests whom it impoverished have shown to his commands has filled with a just pride his children throughout the world.

### THE ANCIENT CHURCH AND THE MODERN STATE

The sweeping condemnation of "Modernism" was the most conspicuous act of his Pontificate within the domain of dogma. It was a consequence of his position and of his character as inevitable as his repudiation of compromise with the secularism of M. Combes or M. Briand. Few persons familiar with the elementary doctrines of the Roman Church could suppose that the tendencies of the new school were compatible with them. To the downright plain sense of the Pope the desperate efforts of men who had explained away the content of historical Christianity to present themselves as orthodox Roman Catholics were simply disingenuous. He looked upon such men as disguised heretics, and he was resolved that they must either strip off the disguise or recant the heresy. Towards the Italian kingdom his relations were as a whole not unfriendly. He could not derogate from the temporal claims of the Papacy, but as a true son of the Veneto he was an Italian patriot in his native province. He did homage to the King when the King came to Venice; it has been stated that the bells which he gave the new Campanile are inscribed with the year of the Sovereign's reign together with that of the Pontificate, and that the restoration, now in progress, of the "Capella del Rosario" in San Giovanni a Paulo—the Westminster Abbey of the Re-Pontiff and the King. When Socialism appeared to menace Church and State with a common ruin he was ready to waive, though not to retract, the rule forbidding Catholic voters to go to the poll. Friction with Ministers was occasionally inevitable but the Pope who had been the King's loyal subject in Venice could not be his very bitter enemy in Rome. The elevation of Giuseppe Sarto to the most ancient and the most venerable Throne in Europe is a striking il-

### LOVE OF METHOD

It is not, however, because Pius X. did in this question what any other Pope would almost certainly have done that his own Church believes he will hold a distinguished place in the long line of Roman Pontiffs. It is in the internal affairs of that vast and elaborate institution that he has done work which promises to leave its mark upon the ages. It has not been work of the kind which strikes outside observers. Small fragments of it here and there, like the *Ne temere* decree and the reassertion, as concerns Roman Catholics, of the *privilegium fori* for clerks, have accidentally aroused their attention; but the extent and the significance of the reforms he initiated have been hardly noticed beyond the limits

of his own communion. It is no exaggeration to say that Giuseppe Sarto, the child of the labourer and the dressmaker, has made greater changes of his own motion in the domestic discipline of the Roman Church than almost any of his predecessors since the period of the Council of Trent, or perhaps since the days of the medieval legislators who declared the Canon Law. It remains to be seen whether the work of digesting the immense mass of material constituting that law into a code, as distinguished from a mere compilation, which he undertook in the first year of his Pontificate, will be prosecuted to a successful end under his successors. But the undertaking itself is characteristic. It reveals the love of method and clearness which was part of Sarto's nature. It shows, too, another trait which is common to many changes he carried out and planned. His reforms were usually based on reversion to ancient usage. Rubrical changes, for example, have been made which answer in a way not unamusing to note some of the criticism set forth in the English Book of Common Prayer. The "mass of changes of the service," chiefly due to the multiplication of saints' days, had not grown fewer since the Reformation. Not only did it remain "a hard and intricate matter" to turn the Book, but the beautiful and varied offices appointed for the several seasons were constantly superseded by the monotony of those ordained for certain classes of saints, in which little or nothing differs but the name of the particular confessor or martyr who is commemorated. Pius X. restored the old offices to their proper places in a great many cases, and so re-arranged the psalter that, as the prayer book says, none of the psalms should be "utterly omitted." His reform of church music was in the main a return to the pure and noble manner of the best masters of the sixteenth century. That manner best expressed the reverence and the love of ordered simplicity which in all things were his. A change was needed. In many southern lands the most solemn portions of the service had been set to profane airs, as in the days when the *Messe* "Bella Venere" and "Les Nez Rouges" moved the Fathers of Trent to consider whether the liturgical use of music must not be forbidden altogether. Palestrina's *Messe* of Pope Marcel II. convinced Pius IV. that music might raise the soul heavenwards as no other art can do, and definitely saved for the Roman Church not the least potent element in the mystic beauty of her rites. Pius X. had no Palestrina at his command, but he went back to the school of Palestrina and restored to the solemn functions of his Church an elevation, a majesty, and a sense of chastened power which her music had long lost. His zeal for establishing the true text of the *Vulgate*—the "authorized version" of Latin Christianity—illustrates in yet another field the plain practical sense of his mind. On questions of Biblical criticism and interpretation he steadily maintained the cautious and conservative attitude traditional in the Vatican, but while he upheld the authority of the text of St. Jerome, he desired to have its wording definitely and exactly ascertained.

### MASSSES FOR THE POPE

If heaven can be taken by storm, then Pius X. is now enjoying the bliss of the Beatific Vision, for surely no Catholic dying within the pale of the Church has had so many Masses offered for his eternal rest than has the late Roman Pontiff. From the rising to the setting of the sun during the ten days following his death, the holy sacrifice has been offered for the late Pius X.

The Pope of Rome is the only sovereign whose domain knows neither frontier nor degree; his is a spiritual sway over the hearts of all men who acknowledge One Holy Catholic and Apostolic Church. And the humblest priest in that all-embracing territory can render homage to the Pope's memory equal to that of the most illustrious prelate when he offers the unbloody sacrifice of the altar.

It is this bond of union in sorrow which draws the faithful closer around the bed of death, where the most exemplary of humanity must pay the penalty incurred by original sin. If the Catholic world had its way, Pope Pius X. would have dwelt more years here, so loth was it to lose a father who had directed it with immeasurable paternal love and immeasurable spiritual wisdom. Falling to keep him, it follows him with messages of faithful love that pierce the eternal skies, *Messes*, holy Communion and prayers.—Buffalo Union and Times.

illustration of the democratic side of the Roman Church to which she has largely owed her power. The story of the Popes who have risen from obscurity and poverty to the Chair of Peter is one of the great romances of history. Hildebrand himself, who brought the Emperor as a suppliant to Canossa, is said to have been the son of a carpenter; Sixtus IV. Julius II. and Sixtus V.—whose father was a market gardener, were poor Franciscan monks. The only English Pope began life as a servitor and perhaps as a beggar. Has not his own friend bookkeeper recorded how the poor priest, to whom mankind owes the library of the Vatican, used to get into debt for the beautiful books, "bellissimi in tutte le condizioni," which they both loved? The story is not without its lessons for statesmen and for educationists. The Church did not attempt universal education, but by her monastic schools, her bursaries, and her seminaries she set up a ladder leading to the most exalted of all her dignities for the most fit. It was long since a peasant son had worn the Triple Crown. In this, as in so much besides, the reign of Pope Pius X. was a return to the past.

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### THE CHURCH IN THE WORLD TO-DAY

The Catholic Church is the greatest conservator of order in the world to-day. Her age, her well-defined doctrines, her fixed and unchangeable dogmas, the beauty of her ritual, the splendor of her ceremonies, her power and influence, her care of the poor and her protection of the weak and afflicted, her perfect organization, and her rigid, yet reasonable discipline compel the respect and admiration of men. Even those who deny or dispute her divine origin and commission point to her as a high type of an efficient, human institution.

The writer knows men without religious convictions of any sort who insist that the help in their homes be restricted to Catholics. Experience, they declare, has amply demonstrated the soundness of their judgment in this regard. A friend of the writer, a Protestant in his boyhood and agnostic in his early manhood, regretted, after an unhappy marriage, that he had not wedded a Catholic, who, as he expressed it, "would have been a home-loving wife with children at her knee." He might not have made a model husband, but his bitter experience taught him where to seek a model wife. Catholicity appeals to these self-centered men because it shows results. Good help and good helpmates are among the products of its teachings.

The influence of religion once implanted in the human heart is not easily irradicated. The writer shall not soon forget an incident he witnessed in a sleeping car several years ago. A mother ranged her three small children on their knees in the aisle beside their berth. All said their simple prayers aloud, beginning and ending with the sign of the Cross, and then the little ones were then tucked into bed. A fellow-traveler, a stranger of middle age, who had also been an interested spectator, beckoned the writer into the "smoker," and with a noticeable catch in his voice, deplored the fact that for years he had been utterly neglectful of his mother's training. He had not quite recovered his composure when we parted for the night. These are but typical illustrations of how closely religion is interwoven with our everyday life.

Respect for religion, in all probability is not diminishing, but that it

is noticeably increasing is indeed doubtful. Nor is a steady increase to be expected under existing conditions. Indifference to religion is one of the black marks of present-day radicalism. Our system of public education, tolerated because non-sectarian, but a constant menace to social well being, because Godless, is largely responsible for this condition. Culture without conscience is a pagan accomplishment. We are graduating thousands of pagans—not all of them cultured—every year. Men of all religious beliefs, and of some, realize the impending danger and admit that Christian education is the only available and effectual weapon of defense. Dr. Brownson years ago declared that if our form of government were to endure, it would be through the influence of the Catholic Church. It is not too late, though none too early to lay his words to heart.

Men and religion are a combination in restraint only of that trade, forbidden alike in morals and in law. It is a combination not only sanctioned, but commanded by the Founder of Christianity, and is epitomized in the simple and all-embracing edict: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." It is the only combination that guarantees a solution of the perplexing problems of our complex civilization.—Joseph F. Keane in America.

### CARDINAL GIBBONS ON THE WAR

Cardinal Gibbons is reported to have spoken as follows about the European conflict:

"Is it not frightful to think that such a thing could occur in the twentieth century? It is, indeed, an awful calamity. It is pitiable to think that in these times men could not settle a quarrel without the use of murderous weapons. Mind you, I am not to be understood or put forward as even hinting that anybody or any nation in particular is to be blamed. Such a thing is not in my mind. But—well—it's all so inhuman and so un-Christianlike to me!

"For us here in this free land there is the solemn duty of a neutral mind, so well and thoughtfully suggested by President Wilson. I am a firm believer in a strict interpretation of the kind of neutrality the President has suggested. That forbids criticism of any of the powers concerned. It cannot, of course, and is not intended to, I think, prevent us from feeling profound sorrow that some manly course could not have been found to settle whatever questions of right or privilege are involved."—Philadelphia Standard and Times.

### COMPREHENSIVENESS

Our readers will remember the immediate cause of the revolt of the Anglican monks of St. Benedict of Caldey, Wales, from the Established Church, and their petition to the Catholic Church for reception into her bosom. It was because Bishop Gore of Oxford, deputed by the Archbishop of Canterbury, refused them leave to say Mass in Latin and from the Roman Missal, and insisted on their using the English communion service; together with other prohibitions and limitations administered in the same spirit, that the revolt was made. Under God's providence, it was this attitude of the Anglican Archbishop that led Aelred Carlyle, the abbot, and his sixty-four would-be monks and nuns of the Episcopal belief to become true monks and nuns in the Catholic Church.

Says Father Fletcher, the Ransomer, in the Second Spring, now comes the amazing sequel:

A denouement which is only possible within the "comprehensive" boundaries of the Anglican system. At the time of the submission of the Caldey Community as a body it was stated that two or three members could not make up their minds to become Catholics, and vigorous efforts were at once put forth to "pull" these unsettled ones into settling down somewhere else as "Benedictine" monks. A roomy house adjoining the Abbey Church of Pershore has now been given them, and we read the other day that one of the original monks and three new novices have taken possession. All this of course, is quite in order, but the amazing part of the affair is that the Anglican Bishop of Worcester, in whose diocese the house is situated, has not only "blessed" it, but permitted the inmates to use the Mass taken from the Roman Missal, and to reserve the Sacramental species in a pyx for adoration, thus absolutely reversing the attitude taken up by his fellow-prelate of Oxford. Is it possible to believe in the honesty of this sort of thing?

Remember you are immortal; realize your own immortality. Remember it all day long, in all places. Live as men whose every act is ineffaceably recorded, whose every change may be recorded forever.—Cardinal Manning.

### CATHOLIC NOTES

After thirty-two years spent in research in libraries, the Franciscan Fathers at Quaracchi have published a complete edition, historical and critical, of the works of St. Bonaventure, the Seraphic Doctor. While also waiting for the publication of the complete works of Dun Scotus, they are engaged in the preparation of the first "Summa Theologiae," of Alexander de Hales.

Rev. Charles E. Woodman, C. S. P., who is a convert from Episcopalianism, is the only priest on whom Trinity College, England's great Anglican school, has ever conferred a degree. He is at the head of Newman Hall, a unique institution conducted by the Archdiocese of San Francisco, in connection with the University of California, at Berkeley, Cal., just across the bay from the Golden Gate.

Population of Newfoundland, including Labrador, is estimated at 242,619.—According to census for 1911, Newfoundland Year Book 1914. Population of Newfoundland, according to denomination census of 1911: Roman Catholics, 81,177; Church of England, 78,616; Methodists, 68,044; Salvation Army, 10,139; Presbyterian, 1,876; Congregational, 1,012. Other denominations, 1,755. This is a correct abstract from Newfoundland Year Book, 1911.

Among the many treasures of the Czar of Russia is a ring containing a piece of the true Cross. It was presented to a former Russian autocrat by the Vatican, and Nicholas plans never to be without it. It is told of him that several years ago he started on a trip from St. Petersburg to Moscow. When he had gone a considerable distance he discovered that he had left this ring behind. He immediately had the train stopped, returned to St. Petersburg and once more started on his journey with the precious relic in his possession.

Like her predecessor in the office, Madame Janet Erskine Stuart, Mother General of the Religious of the Sacred Heart, who is at present visiting the houses of her order in this country, is a convert. She is a daughter of the late Hon. and Rev. Andrew Godfrey Stuart, son of the second Earl of Castle Stuart, and a direct descendant of the royal Stuarts (from Robert, third son of King Robert the second of Scotland), Madame Stuart's uncle, the third Earl of Castle Stuart was also a convert.

The Holy Father's will, which is dated 1911, opens with an invocation of the Blessed Trinity and an expression of confidence in the mercy of Almighty God, after which follow the words, "I was born poor. I have lived poor, and I wish to die poor." A sum not exceeding £12 a month is left to each of the Pope's sisters, and 48s. a month to his private valet, while a legacy of £400 is bequeathed to his nephews and nieces, subject to the approval of the next Pope. The will, which has been described by one of the Cardinals as the will of a saint, also provides for the maintenance of 400 orphans, the victims of the Messina earthquake of 1908. The Holy Father expressed the wish that his body should not be embalmed, but that it be buried as simply as possible in the crypt of St. Peter's.

Many Americans will regret to hear of the death of a noted Jesuit convert, Father Purbrick, S. J., who passed away at Manchester, Eng., where the aged priest had been living in retirement for the past six years. Father Purbrick was in his eighty-fifth year and became a convert to the Church while an undergraduate at Oxford University in the year 1850. After completing his studies for the Society of Jesus in Rome he returned to England and became rector of Stonebury, which important position he filled for ten years from 1869 to 1879. For a year after he acted as visitor of the Canadian Missions of the Society and returning in 1880 was appointed Provincial.

People here in England will be surprised to learn of the great number of French clergy who have been affected by the mobilization orders, and are now with their regiments. The exact number is not as yet known, but it may be placed between 15,000 and 20,000, or about two-fifths of the whole clergy of France. The Croix has obtained the following figures for the dioceses. Some are only approximate, and in some cases no return of the seminarists summoned to the colours has been forthcoming: Agen, 150; Albi, one-half; Amiens, over 200; Ancey, 200; Arras, 300; Auch, 150; Aux, 278; Avignon, 64; Bayle, 250; Besancon, 300; Bourges, 200; Cahors, 200; Cambrai, 300; Blois, 105 and 15 seminarists; Clermont, 100; Digne, 100; Grenoble, 285; La Rochelle, 150; Le Puy, 200; Lille, 300; Limoges, 200; Lyon, 400; Mende, 144; Montpellier, 66; Moulins, 100; Nevers, 100; Orleans, 168, and 22 seminarists; Paris, 437; Perpignan, a third of the clergy; Poitiers, 230; Rouen, 180; Saint Flour, 160; Toulouse, 250; Valence, 150; Vannes, 350, and 75 seminarists; Versailles over half the priests.