named to the bishopric of Metz."

This brief announcement appeared in the Paris evening papers of Thursday, April 24, dated Friday, April 25, so as to give Parisians a comforting sense of being well ahead of the

There had been no announcement that either the Bishop of Strasburg or the Bishop of Metz had resigned, and yet here was M. Clemenceau, in the midst of his preoccupations, appointing their successors. It turns out, however, that the Pope also counted for something in the metter, although no mention of that was made in the official announcement.

No sooner had it become clear that Alsace and Lorraine were to be restored to France than both ecclesias-tical and administration circles began to manifest concern about the future of the sees of Strasburg and Metz. very highly placed personage, not M ceau, intimated to a prelate in Paris that not only must the laws of France apply to Alsace and Lorraine, but that the two Bishops must go. It necessary they would be This appeared to be rather a brusque method of approach to the solution of what might be a difficult problem. Alsace and Lorraine were included in the concordat arranged between the Vatican and the France of Napoleon I. During the German occupation the concordat continued in operation, and the people of the restored provinces have not been parties to the anti-clerical legislation of the last fifteen years. Moreover, they have had definite assurances from President Poincare and from Marshal Joffre that their status would be respected. As to the proposal to dismiss the Bishops, there was an important adverse precedent. After 1870 the Bishop of Metz remained in office for many years, and Bishop Dupont des Loges continued to be so good a Frenchman that very recently M. Poincare, Marshal Foch and General Petain selected his tomb as a fit spot for reaffirming the unity of the provinces with France. It was not for this quality that he was retained in his office; he was a good bishop who was loved by his flock. But so is Bishop Benzler, I have assured on very high authority that it would be impossible for Rome to offer any satisfactory reason for requesting Bishop Benzler to vacate

Nevertheless, it was inevitable that

there should be conversations between France and the Vatican in regard to the new situation in regard to the new situation in France, and it seemed probable that other issues than those arising in the most casual observer that religion is as serious and all pervading an income of the serious and the serious volved. There was a suggestion at one time that France might accredit mean to allow the Alsace does not an ambassador to the Vatican, but this idea was abandoned. Then it was suggested that as France had taken the hostile initiative against the Church, it was the part of France to make the first move towards a better understanding for the future. This suggestion was also rejected out of deference to the assumed in-tractability of the Chamber of Deputies. In point of fact the ice was broken when, after the attempt upon the life of M. Clemenceau, Cardinal Gasparri sent, through Cardinal Amette, of Paris, a message of sympathy to the wounded Premier. Car-dinal Amette was on the eve of a visit to Rome and it is assumed that he laid before the Vatican authorities Father of their willingness to be guided by His decisions, and had offered to resign from their sees if brought into the most direct relations with the Church in France. The resignations of the two Bishops were therefore accepted, their successors were designated, and in the due season the French Government acted in consonance with the terms of the concordat as administered prior to 1870. I gather that any alterations of method which may have been made since 1870 were ignored. The Pope has therefore made the first friendly gesture. It remains to be seen in what way it will be answered

In the meantime, the Catholics of Alsace and Lorraine are organizing for the defense of their own religious interests. Accustomed under the German regime to support the German Catholic party, they are now meeting and making preparations to carry the same policy into the French elections, and there need be no doubt that when the time comes for the new Chamber to meet both the restored provinces will be represented



TWO BISHOPS AND THE there by a delegation united in the "By a decision taken on the proposition of the President of the Council, Minister of War, dated April 22, Mgr. Ruch, Bishop of Nancy is named to the bishopric of Strasburg, Mgr. Pelt, Vicar General, is named to the bishopric of Metz."

determination to see that the Catholic life of their people shall not be invaded or disturbed by emissaries of an anti-Catholic cult sent from Paris for the purpose. As a beginning, a petition is being circulated, which within a few weeks will receive the signatures of practically the whole population, proclaiming their right to continue with the catholic life of their people shall not be invaded or disturbed by emissaries of an anti-Catholic cult sent from Paris for the purpose. As a beginning, a petition is being circulated, which within a few weeks will receive the signatures of practically the whole propulation, proclaiming their right population, proclaiming their right to continue without interference the regime, in regard to the practice of regime, in regard to the practice of religion, which has given universal satisfaction. The right to continue the present system of confessional schools is especially insisted upon. A few days spent in Alsace were quite sufficient to convince me, at any rate, that there is a surprise in store for whoever in Paris, or elsewhere, believes in the possibility of establishing there an exotic system under which the school would be made a deliberate and parmanent instrumentality for depriving the children of the religion dear to their parents. of the religion dear to their parents. Some of the politicians have had their lesson already, for in villages where the new teacher proposed to substitute the new for the old methods the people simply withdrew their children, and there was no teaching to be done until a satisfactory change was arranged.

That those engaging in the least alive and are ing to get in touch the necessities of their Where we smile, they laugh to the necessities of their where we smile, they laugh to the necessities of their where we smile, they laugh to the necessities of their where we smile, they laugh to the necessities of their where we smile, they laugh to the necessities of their where we smile, they laugh to the necessities of their where we smile, they laugh to the necessities of their where we smile, they laugh to the necessities of their where we have the necessities of their where we have the necessities of their was not the necessities of the necessities of their was not the necessities of their was not the necessities of their was not the necessities of the necessities of their was not the necessities of the necessities of their was not the necessities of thei

What struck me as odd, however, was the equanimity with which even the most substantial amongst the clergy accepted the idea of centralization. They were very positive in their objection to undesirable teachers and very practical in their methods of correcting abuses, but the idea that it was the right of those responsible for the children to select the teacher apparently did not weigh very strongly with them. Perweign very strongly with them. Perhaps this is an indication of the European habit of looking to centralized authority. Perhaps it is only a passing symptom, for one plank in the political platform now being constructed calls for recognition of the confessional system in feathers, training schools. teachers' training schools as well as in the schools for children. What-ever the explanation, the fact re-mains that the teacher sent by the Government is tolerated so long as he avoids the occasion of scandal. If a teacher goes to Mass on Sundays, the fact is set down to his credit, even if that is the only indication he gives of an understanding of the position. If, as has happened, he marks his sense of religious values by smoking cigarettes behind the black-board while the children are at prayers as has happened, or if he dismisses the school at the hour the priest is expected for religious instruction, as has happened also, he is quite likely to find interruptions to the smooth running of his school work. But his appointment by a central government bureau, even if it and he are agnostic or frankly hostile to the Catholic school idea, is o inceded to be a title to some sort of mean to allow itself to be conformed to the standards which are visibly destroying France in the fountains of its life.—J. C. Walsh, Staff Correspondent at the Peace Conference. of its life.

MAKING HISTORY

Our clerical brethren in the Epis meeting was a note of dissatisfaction with mostly everything that constitutes their distinctive form of ecclesiastical organization. Starting with the ministry one speaker was candid his view of the situation in France.
Meantime, the Bishops of Metz and Strasburg had informed the Holy with emphasis that there were too many misfits in the sanctuary. Conoffered to resign from their sees if in his judgment the welfare of the Church would thereby be promoted. It would appear that in the judgment of the Pope the situation was not one in which a first friendly move from asked for pastors and in which a first friendly move from France should be insisted upon, but that, on the contrary, it was right and proper to conform, with the assent of the two Bishops most concerned, to the national desire of the people of Alsace and Lorraine to have the Church in the two provinces have the Church in the two provinces because it in the two provinces were derided. Much accent was laid on the necessity of finding men for the ministry sity of finding men for the ministry who knew life as it is lived today. What sort of life was not defined, however, for at this juncture there was a trailing off into the vague regions where one hears nothing indefinite phrases revolving around "humanity," "uplift," and "present day needs.

The feature of the debate at this congress, which has attracted most attention was the recommendation to eliminate the study of the Old Testament from the Sunday school. Not having seen the official report we are dependent upon the press for information. For ourselves we believe that there must have been some defective reporting. In fact there have been some denials that the suggestion to do away with the Old Testament was as sweeping as many were led to think by the newspapers. What may have been advised, possibly was the Catholic idea that it is wiser to select helpful pas-sages from ancient revelation and teach these than trust to private interpretation the entire scriptures written before the coming of Christ.

We Catholics may be intensely interested in the doings of these sec-tarian conventions for several rea-sons. First they tell how happy we are in the possession of an unswery-ing oracle of doctrine which is not switched by every transient senti-

ment which moves succeeding generations of mortals. Then we may learn from the mistakes of these others how to avoid their blunders. But lastly we may be taught by their wise consideration of some pressing problems how to take advantage of methods which have availed them. methods which have availed them

Take as an illustration of the last point the wonderful response which has met the appeal of this church when the pension fund for aged and retired clergymen was addressed to the communicants. It is a marvel-lous tribute to the generosity of the laity and to the affection which holds them to their clergy when millions can be raised in little more than a year for the maintenance of those year for the intrinsical of thick-who may need support. Such kind-ness cannot be ridiculed and tribute to the donors of the fund cannot be interpreted as faithlessness to one's own persuasion.

Even when discussions, theological and other, may sometimes cause a smile to ripple across the lips of a Catholic, these meetings demonstrate that those engaging in them are at touch Where we smile, they laugh aloud in return at what they call the unnatural suppression of all investigation and discussion in the Catholic Church. These good gentlemen never attended a conference of priests or they might change their opinion about that matter of suppressions. They hardly have arrived at the stage where they read the ablest Catholic publications, such as Amer-ica, for if they did it might be an exaggeration for them to charge that questions of present importance no where find intelligent discussion among members of the true fold. Beyond that, one does not need to question or debate that which he knows to be a certainty. We believe it was Kant who claimed that in some other planet two and two might not make We have not reached that planet, as yet, neither have we arrived at the condition where it is necessary to ask Christ to meet us in

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copal Church have been holding a religious congress in New York and seemingly historic things were evolved. The general tone of the grant of the gra lessage of love of St. Rita both to maiden, wife, mother, widow, and nun, a living, breathing, loving personality, thoroughly sweet and thoroughly good, yet thoroughly human.

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