

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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LONDON, CANADA, SATURDAY, APRIL 12, 1919

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GOOD MANAGEMENT

If, as many assert, the simple life of our youth was narrow—chiefly through its restricted range and the paucity of its amusements—it had moral elements in it that compare favorably with the life of today. It was not self-indulgent, casual, shortsighted; it created a keen sense of responsibility and trained men and women in the thoughtful adaptation of means to ends—a process that will be in strong demand in the days that are coming.

The fact is that a generation or more ago the average man or woman was surrounded by conditions that taught the management of life; and those conditions are likely to recur. In an increasing degree they are with us now. For some time the lesson which such conditions teach has been overdue. Pleasure has been the most obvious aim of the million, more particularly of young men and women. Money has been easy to get, and has been spent as it came. Looking ahead has been the exception rather than the rule. The more popular forms of pleasure have been exceedingly trivial—the sights that raise the ready laughter of childhood rather than those which stir the best emotions and thought of matured men and women. In the days before the War life to a large extent had lost its depth. It was being frittered away on careless nothings. A rude awakening has come and is bringing in its train an economic state that will call for more responsible thought and a profounder humanity. Still the outlook is by no means dark. There are clear signs that the lesson is being learned as the need for it becomes apparent. Two indications to this effect will suffice here. One is the extraordinary readiness with which vast numbers of men have returned naturally to the cultivation of the soil—the primal source of prosperity. Though many men are still abroad the number of the cultivators of the soil on their own account was never so large as now. And the work is the best that can be done for steady men and making them realize life's essentials. Through it they become direct and conscious participants in Nature's eternal process of production. "Farming," said Emerson, "is the profession nearest to God." Not only economically but healthfully and morally the movement towards the land will have a beneficial influence. Then too, who ever works in direct cooperation with Nature must be a strategist. He must plan and forecast with a whole year's changes in view, though his holding is but a garden or an allotment. He is both capitalist and worker. The complete cycle of business revolves in miniature under his observation and guidance while he buys and plants and tends and gathers and stores and sells the fruits of his fragment of the earth. He is no longer an inanimate cog in the machinery of industry. Who can doubt that this elemental work, so bountiful in economic reward, will also have an effect in making men more thoughtful in the broader planning of their lives and the regulation of their family and business affairs?

Similar effects have been produced by the enforced economy that followed the food regulations and by the inducements to save that have sprung out of the nation's financial needs. Each household has had to plan its food supplies. If spending was too free in the earlier part of the week lean days followed in the later part of the week. This of course made little difference to the competent housewife, who always contrived her budget with care, but to those who have lived from hand to mouth, and have not studied an exact restraint, the regulated supply of food served as an incessant lesson and training that will leave a residue of good practical habits which will be very helpful in the economical times following the War. The days of spending casually and freely are numbered if the country is to sustain its financial stability. We must all learn, as Emerson said, "to buy up

and not down"—that is to refrain from using our resources on that which satisfies not, and to get a substantial and permanent return for all outlay. Haphazard squandering becomes not only a family but a national misdemeanour. On the positive side the war-savings movement, we may well hope, will have established habits of thrift which will long remain and become a source of refinement and pride as they build up a new sense of security and independence.

THE DOCTORS AND LOURDES

The British medical profession—so far, at least, as it is represented by its principal organ, the *Lancet*—can not explain Lourdes or its miracles, and being unable to deny either, has made up its mind to ignore both. At least, such seems to be the only conclusion deducible from an interesting experience that has befallen this week. As our readers know, Father Woodcock, S. J., is giving some lectures on Lourdes in connection with the *Universo Soldiers' Pilgrimages*. These lectures are not religious, neither are they controversial; they are simply educational and scientific. Father Woodcock has given them in public halls in France to non-Catholic audiences, and among the most interested hearers have been scores of officers of the Army Medical Corps, who have been specially asked to put questions of a scientific character at the end of the lectures, and have repeatedly expressed their thanks to the lecturer for a very useful professional experience. Nurses and Red Cross officials have also expressed their indebtedness to Father Woodcock, and a very great deal has been achieved in the way of a most useful clearing away of misapprehensions and better understanding of a difficult and important subject.

Accordingly it struck us that it might be of interest to medical men in London to have the opportunity of attending Father Woodcock's lecture on Lourdes and Modern Miracles of Healing, tonight at the Cathedral Hall, and we sent an advertisement to the *Lancet*, for insertion at the usual rates, worded so as to make clear of what type the lecture really is. The advertisement was returned by the *Lancet* manager who did not "think it advisable to insert it." A representative of our paper then called on the manager and asked him to disclose the objection to the advertisement. The objection apparently was the mere mention of "miracles." "You know the medical profession does not believe in miracles," was the announcement of the manager—a somewhat hardy statement considering that the President of the Royal College of Physicians is well known as a Catholic. Anyhow, there is only too much reason to fear that the manager of the *Lancet* represents the position of large numbers of medical men quite as accurately as Dr. Norman Moore undoubtedly represent that of others. The practical result is that the leading organ of the profession refuses even to announce in its advertising columns a lecture involving the issue, though a distinguished surgeon, Major-Gen. Sir William Donovan, is actually taking the chair.

Of course, we make no complaint. The *Lancet* may insert and may reject what advertisements it likes. But equally it cannot complain if it finds itself subjected to comment upon the way in which it exercises its discretion. The question at once occurs to any ordinary mind, why should the *Lancet* have been so much afraid of even letting the medical men of London know that a lecture was going to be delivered upon Miracles of Healing, in which discussions would find a place which would be of undoubted professional interest? Why should the *Lancet*, the organ *par excellence* of the healing profession, be so determined to boycott the subject and to do its utmost—passively—to prevent its readers from coming into contact with Father Woodcock? Some of our readers may remember an admirable story published six years ago by Messrs. Hutchinson, written by Miss Mary Dickens, convert grandchild of the great novelist. In "The Debtor" Dr. Marsh, the medical attendant, and Sir William Hobart, the consultant specialist, are discussing the sudden and mysterious cure of Mary Chichester after a certain religious experience in which Our Lady was concerned. "This is an extraordinary thing, Marsh. I could not conceive it if it hadn't obviously happened," says the specialist. "The original diagnosis must have been mistaken. Hang it all man, you're in the same boat. You made the same mistake yourself!" "Well, these are the facts," answers Marsh. "There was advanced disease a week ago. There is no disease today." "But that's lunacy, old man, lunacy, and nothing else," retorts the specialist. "Why, you'll be presenting me with Mrs. Chichester's own theory next—miracles, pure and simple." Marsh, who was greatly

shaken, knowing perfectly well that the diagnosis had not been mistaken at all, and also being in love with the lady, refused to be satisfied. All else failing, he did what the *Lancet* is so much afraid of the London doctors doing, and went and talked the matter over with a Jesuit. We are not told that he found his difficulties disposed of; but at any rate he heard something which it was of use for him to hear and consider; at any rate, he left no avenue of investigation, however unpromising, unexplored.

The *Lancet* evidently prefers the attitude of Sir William Hobart. "But that's lunacy; lunacy and nothing else." Our contemporary, and those whom it may represent, are quite at liberty to take that line if they like. But they must not be surprised if ordinary people draw conclusions unfavorable to the reputation for open-mindedness which scientific men are supposed to possess. They must not be surprised if ordinary people smile the smile of incredulity when tall talk reaches their ears of the disinterested pursuit of truth for truth's sake on the part of the people who deliberately turn their backs upon a whole department of human experience, and upon a whole class of explanations offered in solution of some of its perplexities. The *Lancet* may fancy that it is upholding the dignity of the medical profession in trying to make believe that there is no such place as Lourdes and no such thing as a Miracle of Healing. But plain people will rather interpret its action as that of the ostrich hiding its head in the sand—though without the excuse that a blameless bird, whose Creator has not endowed it with the advantage and responsibility of the reasoning faculty.—The Universe.

"SEVEN OTHER SPIRITS"

"AND THE LAST STATE IS WORSE THAN THE FIRST"

Prohibition in this country seems to be bearing its natural fruit of corruption and public demoralization. Almost from coast to coast, revelations are being made which show that instead of abolishing drunkenness, it is an effective stimulus to other offences of darker hue in the moral calendar. Ontario could fairly boast of having a civil service that was above suspicion, until the unhappy day when authorities both at Queen's Park, Toronto, and on Parliament Hill, Ottawa, undertook to establish absolute prohibition in this province. Now, Ontario, having gone into the "dry" category with Manitoba, Saskatchewan, Alberta and British Columbia, has shown a similar uniformity by developing a serious liquor scandal which emphasizes among other facts the time honored adage that prohibition does not prohibit. If this were all, the indictment against prohibition would not be so dark; but present conditions are clear proof that prohibition, by forcing the liquor traffic underground, produces a multitude of insidious evils, that undermine good government and social order. They also give strong foundation to the belief that prohibition provokes a tendency among some of its champions to profit by the illicit traffic in liquor. The worst allegations that were ever made against the political agents of the liquor traffic have been discounted by the revelations and charges with regard to the conduct of those entrusted because of their supposedly rigid principles on the subject with the suppression of the liquor traffic.

The Ontario scandal is more or less sub *judice*, but after looking into the charges made in the legislature by Mr. H. H. Dewar recently, it is quite evident that Sir William Hearst, the author of prohibition in Ontario, evidently came to the conclusion that they were not without justification. He suspended Rev. Mr. Ayearst, formerly chief license inspector of Ontario and latterly member of the Ontario License Board, within whose special province came the prosecution of offenders against the law. George E. Morrison, who succeeded Rev. Mr. Ayearst as chief inspector after prohibition was adopted, has resigned his post and the Premier has ordered a wide open investigation into the conduct of both men. The Premier's decision does credit to his honesty and it may be said right here that any charge that the Government has not given prohibition a fair chance, or has not gone to the limit to secure its enforcement is palpably false. The fact that the Ontario Government has been quite sincere in its endeavors to enforce prohibition and has even been willing to violate all established precedents of British law to accomplish that end, is but further proof of the mischievous nature of that measure and the impossibility of effectually administering it.

It is not charged that Rev. Mr. Ayearst, who was formerly a Methodist minister, renowned as a prohibition orator, grafted on the liquor manufacturer. The allegation against him is that he used the complex machinery of the Prohibition law to obtain a profit from the prosecutions he initiated. This Act, as

we have time and again shown could not even be normally enforced without the aid of what according to ordinary standards of conduct, constitutes the dirtiest kind of dirty work. The gravamen of the charge is that Rev. Mr. Ayearst, being obliged by virtue of his duties to plunge into muck, became defiled. Take but a single one of Mr. Dewar's allegations: that to the effect that a gang of Rev. Mr. Ayearst's slouts sold to a "blind pigger," liquor in the custody of the Government; in order that another gang of slouts might catch that individual and prosecute him. It was a ruse that showed as deep a moral obliquity as though an emissary of the Government had planned a burglary, secured accomplices, and after executing the crime turned these accomplices and their limitation of the methods that were pursued with regard to political offences in Russia during the regime of the Romanoffs—an adaptation of the system of agents provocateurs which met with the just reprobation of the world. Whether Rev. Mr. Ayearst made any money out of the business it shows that administration in this country has sunk to very low depths. But Rev. Mr. Ayearst could reply, truthfully, that by such means alone could the Ontario Prohibition Act be enforced. If we are to have prohibition it must be at a sacrifice of the standards of decent government. Leaving aside as unproven all intimations that Rev. Mr. Ayearst was a graffer and a hypocrite, the methods as revealed, disclose the innate rottenness of the system.

The friends of Rev. Mr. Ayearst will plead in his behalf that his handling of the machinery of justice in connection with the liquor traffic, was no worse than that prevailing in the other provinces which have experienced prohibition. In Manitoba the air reeks with scandalous allegations in connection with the administration of the law; and apparently official corruption and public defiance of the statute has produced a general menace to order in matters not related to liquor. In Saskatchewan, the pioneer in restrictive enactments, the liquor problem has been tainted with scandal since the very inception of these measures. In Alberta a Cabinet Minister recently scolded the note of despair; and was frank enough to confess the failure of past efforts to enforce the law. In British Columbia prohibition has produced a very saturnalia of corruption and illicit sale in which a prohibition leader, who occupied much the same position as that of Rev. Mr. Ayearst in this province, was a ring leader, and himself carried on the illicit sale of liquor on a colossal scale.

The Province of Quebec has not yet experienced prohibition in its full application; but enjoys a sort of Scottish plaid effect of complete restriction and permitted sale. There the allegations against the man who was for many years the chief champion of prohibition, and the watchdog of the temperance interests, are blacker than against any of the prohibition brotherhood in other provinces. John Henry Roberts, who was for years Secretary of the Quebec Branch of the Dominion Alliance and was formerly head on many platforms in behalf of prohibition, sometime ago left Canada under a cloud and is now in exile in the United States. He was charged with selling "protection" lawbreaking liquor dealers; with privately sharing the profits of professional gamblers, and finally with having struck an arrangement with a woman of Mrs. Warren's celebrated profession to commercially exploit vice. He entered a suit for slander against his accusers but thought better of it; and his friends succeeded in sending him across the Pacific, in order that the odium which must accrue to the prohibition cause in Quebec through his exposure might in part be obviated.

In the United States, the native land of prohibition, matters do not seem to be much better. The latest revelation is that William B. Chase, a prohibitionist leader and the chief official charged with the enforcement of that enactment in Michigan, had been arrested in Milwaukee, Wis., after being detected in the act of trying to stock an illicit liquor warehouse at Grand Rapids, in his own State.

It is clear that there is something so noxious in prohibition that it corrupts the morals of the very men, who are entrusted with its enforcement. They make the discovery that absolute prohibition is a colossal hoax; and the effort to maintain the illusion that it is an actual reform quickly undermines their moral sense. The only methods by which a pretence at enforcement can be achieved are debasing; and the officials soon convince themselves that they might as well "get theirs" by graft in some form or other.

Now we have no doubt that some sincere prohibitionists will read these words in anger, and will denounce us in the family circle and perhaps in a letter to the editor as agents of the liquor traffic. We would refer those hasty persons to an article in the New York Churchman stating that since prohibition was enacted

in Canada a "wave of petty crime, theft, perjury, lying, malingering and many forms of contemptible conduct has broken out throughout the country," and adding that "to lie like a Canadian" may come to designate our national character as a result of the canker of deceit and falsehood that is spreading everywhere. We find this article quoted by "Tertius," a clergyman who edits the religious department of the Toronto Globe and all he can say in depreciation is that the Churchman is "painting the picture a little too dark, and generalizing from particulars." Unfortunately the particulars are accumulating so fast as to make unpleasant generalization inevitable.—Toronto Saturday Night.

LENTEN PASTORALS

IRISH BISHOPS AND FREEDOM

Once more, as always, the Irish Bishops have stood by their people, this time by giving expression in their Lenten pastorals to the desire of the nation to be allowed to live its own life, free from foreign interference. Cardinal Logue declares: "Our own poor country stands in pressing need of that peace which is so earnestly desired for the whole world. It is now in a most distracted state; nor as far as human foresight can forecast, is any prospect of improvement in the near future. Improvement cannot reasonably be expected while the country continues, as in the past, to be governed almost exclusively, in the interests of a small minority of its people, unfairly discriminated against in the allocation of the public funds, to which it so largely contributes; and deprived of what is now emphatically proclaimed to be the birthright of every free nation, full and adequate control of its internal affairs."

"One would have little confidence in a physician who would put his patient when he became delirious in a strait-jacket, instead of applying those remedies which go to the root of the disease. That is precisely the treatment which Ireland has been subjected to, beyond the range of living memory; neglect of every remedy, reproach, or evasion of every promise till the people were goaded into wild courses; and then stern repression."

We have an instance of this just now. We are not ruled by the ordinary law, but subject to a drastic military code, under which actions otherwise harmless or trivial become grave offences, and are pitilessly punished. Archbishop Walsh complains not only of lack of freedom but of prevention of the exercise of the right to seek redress in the proper fashion. Bishop McHugh of Derry writes:

"Strange contradiction, the very people who loudly proclaimed to the world that the defence of small nations, the crushing of militarism and the establishment of justice and right were the governing motives that induced them to unsheathe the sword, these we now see act as if these words had never been spoken. And for poor Ireland, it was hoped that she, too, would join in the general resurrection of nations that the uncivilized heathen, in the dust, but how vain the hope."

"Wherever we turn our eyes, instead of freedom and justice, we are confronted by a militarism of the most up-to-date Prussian type, that makes its baneful influence felt in periodic ukases, fettering the liberty of the subject, and in inhuman sentences inflicted for doings in themselves harmless, which have hitherto been favored and encouraged by a free-loving people. In theory consent of the governed is recognized as the only equitable basis on which just government can rest; but in practice, though this principle may apply to every other nation under the sun, black and white, Jew and Gentile, Ireland is to be disbarred from a gift that is proffered even to the uncivilized heathen. No sooner was war declared than thousands of Ireland's brave sons, forgetting the cruel treatment of the past, and believing they were setting out to do battle for justice, liberty, and truth, freely volunteered their services."

"And now the war is over, and victory rests on the banner of the Allies, the heroic deeds of Ireland's sons are forgotten, and nothing but censure and oppression are heaped on the motherland that bore them. What a return for noble services freely rendered! What a fulfillment of hopes that we were led to believe would find their realization in freedom!"

The Most Rev. Archbishop Gilman of Tuam rejoices that despite Ireland's plight she yet stands at the gate of liberty, "not as a beggar, but as a nation old in centuries, young in her manhood, strong in the justice of her claim and calm in the Divine hope that truth must prevail in the end." The Bishop of Ardagh, Dr. Hoare, feels that Britain dare not tell the world that independence will be denied Ireland, while Dr. Fogarty of Killaloe says:

"When all the world is talking of freedom, Ireland, which has not

had one's years peace since greed and plunder brought a foreign Power amongst us 700 years ago, is being tortured and harassed by that alien rule to a point of exasperation which has become almost unbearable. In their insane attempts to extinguish the unquenchable fire of patriotism they have given us martial law for government, and turned our country into a prison.

"Every other day we have to witness the sickening sight of noble-hearted young men, and even women being hauled off in handcuffs to jail for the most trivial offences. And while they thus trample on Ireland at home they sit amongst the nation in a Peace Conference demanding self-determination as a sacred right for all peoples, even for the colored races. We protest against this shameless hypocrisy. We demand justice for our country, and we claim it at the International Tribunal whose office and opportunity it now is to do universal justice and abolish the forcible subjugation of peoples all over the world."

Dr. McKenna, Bishop of Clogher, affirms that: "Though months have passed since victory crowned the arms which were to establish everywhere the rule of right and justice, in our small nation, one of the oldest in Europe, might rule supreme. The country is held, as in a vise, in the grip of a militarism worse than that of the continental brand to end which so much blood and treasure were lavished. Almost daily we read of youths being arraigned before courts martial or special courts and sentenced to long terms of severe imprisonment on trifling charges, sometimes nothing more serious than to have been discovered cycling in some kind of organized order to a football match, and to have given such proof of high military organization as to be able to dismount at a given signal without serious risk of collision and broken bones."

"The unrest of the toiling masses, so universal and so menacing, cannot fail to impress upon statesmen the truth so plainly told them by the ablest and most far-seeing among them, the distinguished President of the United States, that they are but the servants and not the masters of the people, if they run counter to the wishes of plain people everywhere they will be broken, and what is much more serious, will bring down in ruins around them the temple of civilization as we know it."

"Then as regards our own country the prospects of sharing in such a general peace of justice and right are daily improving. The long sustained invincible efforts to misrepresent our motives and actions, to make it appear that we had become indifferent or even hostile to the cause of liberty, justice and right, have failed. We still have many strong friends in the world. Our kith and kin in America, and indeed the whole American people are putting up a splendid fight for justice for Ireland, so also are strong forces in Australia and the Colonies. We highly appreciate and are deeply grateful for these manifestations of warm friendship and strong support. . . . Let us steadfastly maintain that calm courage and dignified bearing, and that irreproachable line of conduct which has characterized our people as a whole during those trying times."

The other Bishops spoke in similar strains and urged the people to be steadfast in hope.—America.

A MISCONCEIVED SITUATION

Surely denominations which contemplate compromise between Papal Infallibility and Supremacy, and their retention of spiritual autonomy, between the Eucharistic Sacrifice and the blasphemous Decretum Missae, the Real Presence and the Real Absence, and the like, must have lost all sense of a definite and imperative divine Revelation. On the other hand, if dissident communions submitted frankly to "the Mother and Mistress of the Churches," a league would cease to have any use or meaning. There would be "one fold and one shepherd" on earth—one system of doctrine, form of government, and essential worship obeyed and acknowledged by all—a lasting peace. The intending leaguers must rid themselves of the delusion, should they entertain it, that Rome's "intransigence" is the only obstacle in their path. As U. S. Episcopalian prelates would know from their *postparlors* in 1904, the Russian divine are as unbending as Catholics would be on certain vital matters—such as the wholesale expurgation and correction of the Anglican Prayer Book. We do not presume to suggest whether the Pope should receive the announced delegates. The meeting might bring them spiritual enlightenment on the foundations of Christianity. At all events, the mere wish to seek aid from a Pope shows an extent of freedom from prejudice which we should be surprised to find in Protestant prelates nearer home.—The Universe.

Posterity gives to every man his true honor.—Tacitus.

MONSIGNOR DENIS O'CONNOR,
D. P., V. G., MR. PHILIP
POCOCK, K. S. G.

We stop the press to make room for the announcement which is just made by His Lordship Bishop Fallon:

The announcement is made by His Lordship Bishop Fallon that Pope Benedict XV. has conferred high papal honors upon the Right Rev. D. O'Connor, Vicar-General of the Diocese of London and Rector of St. Peter's Seminary, and upon Mr. Philip J. Pocock, chairman of the Public Utilities' Commission. The former has been made a Domestic Prelate of His Holiness, and upon the latter has been conferred the dignity of Knight of St. Gregory the Great. The formal investiture in these honors will take place in St. Peter's Cathedral at the Solemn Pontifical Mass on Easter Sunday morning.

CATHOLIC NOTES

Rome, March 24.—Cardinal Amette, too, is in Rome, representing France, where a movement, similar to the one in Italy, is on foot for Catholics to make their influence felt in the public life of the nation.

In addition to the National House of Representatives, the following States, to date, have passed joint resolutions in favor of self-determination for Ireland: Vermont, New Hampshire, Massachusetts, Illinois, Missouri, Wisconsin, Connecticut, New Jersey, Ohio, Montana, Pennsylvania.

Rome, March 24.—The newspapers of all shades of opinion here have recently given immense publicity simultaneously to the discussion of the Roman Question; and this has served at least to bring the matter of the liberty and independence of the Holy See before the eyes of the world, whether or not such discussion can result in any immediate settlement, such as the Pope could accept.

Rome, March 27.—It is noted here with interest that one of those engaged at the Peace Congress in Paris, is the Dominican Father Ruten. He specializes in labor conditions, and has a right to know about them, as he once put off his habit and worked in a coal mine, in order to gain personal knowledge of the subject, in which he was interested, and on which he has published valuable works since.

St. Paul, Minn., March 25.—The Most Rev. Austin Dowling, formerly Bishop of the Des Moines diocese, was installed as Archbishop of St. Paul today in succession to Archbishop Ireland, who died several months ago. Despite inclement weather, hundreds of persons, unable to obtain admittance to the great cathedral, stood outside the edifice, while more than one hundred Bishops and priests participated in the ceremonies.

Rome, March 24.—With opportunities for close consultation among themselves and with the Pope and the Papal Secretary of State, there are here in Rome today important representatives of the Oriental Church. Cardinal Bourne also is here, just returned from his tour of the Near East; and it is no secret that he is enthusiastic over what he has seen of the strength of Catholicism and the possibilities for the Church in the countries he has visited.

Mr. Joseph Frey, for many years president of the Central Verein, died March 20 in New York City. Mr. Frey has been a most active participant in and director of Catholic lay activity in America all his years. He was born in Baden in 1854, but received his entire education in the public and private schools of New York City. He was director of the Leo House, a home for Catholic immigrants, in 1908. He served on various committees of the Catholic laymen organizations and finally as president of the Central Verein. Since the outbreak of the war Mr. Frey has been connected with the National Catholic War Council and likewise in directing the special war activities of the Central Verein.

Rome, March 24.—His Eminence Francesco di Paola Casetta, Cardinal Bishop of Frascati, died late yesterday. Cardinal Casetta was Sub-Dean of the Sacred College; Commandador of the Deaconry of SS. Vitus, Modestus and Crescentia; Librarian of the Holy Roman Church; Prefect of the Congregation of the Council; member of the Supreme Tribunal of the Apostolic Signatura, and of the Sacred Congregations of the Consistory, Sacraments, Religious, Propagation of the Faith and Rites. He was born in Rome, August 12, 1841. Created Cardinal Priest by Leo XIII. June 19, 1899, with the title of St. Chrysogonus. Opted the Suburbicarian See of Sabina March 27, 1905, and afterwards that of Frascati, in succession to Cardinal Satolli, November 27, 1911.