

THE FRENCH ECCLESIASTICAL REVOLUTION.

TO THE New Syllabus, printed at pages 556 *et seq.* of this REVIEW, there was accorded in France such a reception as must have been generally expected, and appearance of the encyclical dated September 8, feast of Our Lady's Nativity, was by all parties hailed as a supremely important event. Universally was it felt and allowed the Pope's condemnation of what is "commonly and rightly called modernism," taught by "a large number of Catholic laymen, and—still more deplorable—by priests, from the very bosom and heart of the Church," is entitled to that attentive study it will assuredly receive throughout the cultured world. In the French Catholic press there is not one discordant note.

On the day the memorable, exhaustive, infallible document was published in Rome the *Echo de Paris* newspaper received from its correspondent there a telegram running thus, translated:

"The modernism condemned is that taught (and already proscribed in the Index) by Abbé Loisy, the ex-Jesuit Father Tyrrel, Messieurs Le Roy and de la Bertonière. At the Vatican there is a particular desire it should be pointed out that, though the Pope condemns modernism, which he considers a compendium of all heresies, the Holy Father does not intend to condemn efforts for giving Catholic action a form appropriate to actual needs of the time. The Pope rebukes, not science nor critical spirit, but their abuse by sundry learned Catholics."

"New apostolical methods are needed for the new century," writes the Archbishop of Rheims.

In a letter to his Paris clergy on the occasion of their annual August retreat Cardinal Richard told them their duty is to fight modernism with the catechism. "One of the grandest Christians of our day in youth, troubled by scientific and philosophic attack on Church doctrines, thought of looking up a well-worn little work in his library—his catechism. Once more reading pages expounding fundamental verities with the simplicity necessary for children, yet in a way adequate to the wants of developed intellects, he found doubt and disquiet depart from his mind as clouds and mists dissolve beneath the sun. What God requires from us is to teach the catechism thoroughly in the circles surrounding each one of us. Ignorance of religious truths to-day is intense, among toiling and upper classes both.¹ It will increase, owing to the programmes banishing religious teaching from schools and college courses. But it is con-

¹ Upon this read the final four lines of Mgr. Montagnini's report at page 286.

soling, encouraging, to reflect that the catechism, with its verities, responds to the needs of human intelligence, never to be satisfied until arriving at the knowledge of God. Let us then labor to make Christians who know what they believe, and we shall remake Christian society. It is an excellent plan to choose that Mass which is frequented by the largest number of men on Sunday for giving systematic courses of instruction; real, serious, catechistic teaching." Good advice, no doubt, provided the men continue to frequent that Mass and will listen to the catechist; but the crux of the situation clearly is to reach absentees from Mass, the non-practicing Catholics.²

Mgr. Péchenard says: "Anti-clericalism is a fruit of religious ignorance. Our *first* business is to find voluntary catechists to aid the curés."

This reminds one involuntarily of Mrs. Glasse's well-known recipe. Mgr. Bonfils, Bishop of Mans, advises his clergy to encourage the new work that is in operation satisfactorily in several towns and villages of lady catechisers of children! "How many children do not know, how many among those who do know their lessons disbelieve them? These ladies can render us valuable service."

The committee of the interdiocesan fund, composed of H. E. Cardinal Richard, the Archbishops of Rouen and Rheims, the Coadjutor Archbishop of Cambrai and the Bishop of Versailles, met at the Paris Archbishopric on August 8 to consider the *Denier du Culte*, or worship-penny question. It had been decided by the episcopate in their general assembly to constitute an interdiocesan fund by a contribution from each diocese of five per cent. on the proceeds of its total particular *Denier du Culte*, from which fund the poorer dioceses are to receive grants in supplementary aid, the Cardinal Archbishop of Paris being empowered personally to manage the fund and distribute the moneys "personally" (though not *in propria persona*) with the least practicable delay after they are received, thus guarding against risk of sequestration by bandittee. Organizations of the worship-penny collection vary considerably in different dioceses under their respective Bishops' direction, while results most widely differ. Thus the Bishop of Amiens fixed an impost (on paper) of twenty cents annually per head, calculating the "generous" yet "somewhat mistrustful" spirit of his flock and the poverty of a proportion would render one-fourth unable, another fourth unwilling to pay its quota, but the remaining half prepared to supply the full sum requisite—an expectation found to be justified. "There are neither poor nor indifferent among that half," says His Lordship; "they have responded most nobly." The Archbishop of Cambrai's

² See M. de Bonneval's statements on page 278.

Coadjutor, Mgr. Delamaire, who requires \$200,000 yearly, says: "I am one of the highly favored among my colleagues; if my field of work is vast my priests' zeal, my flock's generousities know neither bounds nor obstacles; the worship-penny fund is in normal operation and is ample."

Experience is similar in the adjoining Archdiocese of Rheims. Mgr. Luçon says: "Voluntary subscriptions to this fund are largely sufficient in my diocese, where it has not been necessary to have recourse to any parochial 'taxation.' Last December a workingman gave a dollar; this year he has given twenty dollars from savings of his halfpence. A young widow in mourning, carrying a baby, waited upon me while I was staying, after expulsion, with Count Werle, asked for my blessing and gave me a closed envelope 'for the poor priests,' which, after some demur, I pocketed and opened later in the day, supposing it might contain a note for \$10, but found \$100. Nobody knows who she is." The Archbishop of Tours appears satisfied with the working of his worship-penny fund. In the Diocese of Beauvais, says its Bishop, "the faithful are most generous; their offerings exceed original estimates and I am without much anxiety as to the future."

The Bishop of Soissons finds "the generousities of his flock are adequate," and is likewise "not anxious." In Agen Diocese the worship-penny fund is in normal operation satisfactorily, though modifications of its machinery are required, says the Bishop. In Nantes Diocese a personal financial visitation of all his parishioners by the curé of a parish of under 1,800 souls lasting four days, ending on the Purification, enabled him to say: "Thanks to God and to the profound faith of my parishioners, contributing sums from four cents to ten dollars, I was enabled to exceed by \$60 the amount fixed by our Bishop, viz., \$430."

As a set-off to these experiences, the Bishop of Tarbes tells quite another story about the diocese made world-famous by Lourdes. His Lordship says (interviewed at Lourdes by a representative of *La Croix*): "The consequences of the separation are especially cruel in my diocese, where faith is still very lively in all places, but which incontestably is one of the poorest in France. Notwithstanding their good-will, our populations, particularly in the mountainous districts, cannot possibly contrive to provide sufficient stipends for their priests. The law inflicts a loss for last year on the diocese of nearly \$16,000, which will gradually increase until attaining the formidable amount of \$52,000 annually. Now, during this present year the general subscription opened for providing expenses of worship in the diocese totals only \$9,500. Yet in several regions we have experienced both sincere sympathy and real acts of generosity."

It is true no systematic efforts seem to have been made at Tarbes to raise the necessary funds, and the Bishop now sees the urgent need of proper organization such as exists elsewhere.

The Archbishop of Auch writes: "I am no pessimist; money will be given us, but I am in an almost solitary situation in France, with many priests for a scanty population, cruelly tried by the agrarian and viticultural crises. While throughout the country about twenty cents annually per head of population suffice for reconstituting the lost national budget of public worship in France, I am obliged to ask from my dear flock thrice as much, say sixty cents per head, if our diocesan budget is to be restored. Yet my priests are self-denying and patient; they have received nothing at all during the last six months!" In Viviers Diocese "the results of the worship-penny appeals are generally disappointing; \$100,000 will be needed next year, but only a third of that sum is wanted this year, yet the deficit in the first six months was \$3,000. Only six districts supplied the quota asked for. Not a single rich parish in the diocese furnished more than was asked."

These diverse experiences justify the warning expressed on August 8 by an episcopal member of the interdiocesan fund committee: "The first year is relatively mild. It is only now the separation is about to make its pecuniary burden felt." There can be little doubt the aggregate national *Denier* will fall considerably short of the requisite total in the second year. As time goes on that total will diminish. There will be fewer priests. *La Croix* of August 28 gave a list of about three-score in various departments who have supplemented stipends by farm, trade or artistic work, concluding it with a hope they may not find imitators, since "manual labor, if in no wise incompatible with the priest's spiritual ministry, absorbs time that would be better spent in study at the present time, when religious instruction is assailed from every side. The parish priest should have only the souls of his parishioners to think of."⁸

The Clermont diocesan *Semaine Religieuse* a fortnight previously observed: "Throughout the nineteenth century the Catholic clergy was chiefly recruited from the toiling population. To-day, discouraged by incessant attacks on the Church, subdued by the calumnies wherewith impiety fills the newspapers and dreading for their sons' humiliations and penury in a sublime vocation, parents now no longer foster seed Divinely sown in predestined souls, but often try to brutally stamp it down. The aristocracy and middle classes do not sufficiently realize the duty that is now imposed on them. For a century they have been the coldest, the most unsympathetic to ecclesiastical vocations. . . . Their sons have preferred to

⁸ Compare these remarks with page 287.

become useless, unemployed creatures of luxury; their ideal now is a racing automobile and *chauffeur's cap*."

In France the seventeenth century produced several saints from those classes. The nineteenth had but one Curé d'Ars. *Verbum sap.*

For the moment the Bishops' experiences thus far on this important matter of seminary replenishing are almost as diverse as upon the finance supply. A majority feel much misgiving, admitting fewer vocations. In Agen they have been "falling off for years." In Cambrai they "have increased." M. Edouard Drumont deploras not only upper class indifference, but "detachment of all classes from Christ. To-day indifference exists even among many who apparently remain faithful to ancestral traditions, to the outward observances of religion. If it is shown in the desolation of numerous poor village churches where only women are now to be seen, it is also evidenced by the reckless amusements indulged in by patricians of both sexes, quite regardless of the numberless unfortunates driven from their homes, obliged to fly their country, whose books and humble furniture are the prey of Jews and liquidating blocards. I visited the other day that ruined Abbey of Larchant—wondrous poem in stone, which has become a tourists' attraction—situated in an entirely hostile anti-clerical village. In the solitude I found a woman suckling her baby, who stolidly informed me: 'The curé no longer lives here. It was settled not to let the presbytery to him, and you understand nobody would give him lodging. He comes once a fortnight to say Mass.' 'Who comes to the Mass?' 'A few bourgeois in summer.' 'Then I suppose nobody brings children to baptize now?' 'Some do.' One felt as though in a Negro village and a Hottentot was speaking. Incontestably the divine sense is abolished in certain souls now; they do not need it; they suffer nothing from the absence of any ideal. Such folks are worse pagans than those in the far-off ages before St. Denis preached the Gospel to Gauls. They feel none of our woes or hopes; they are not curious about the enigmas of the world; they live an exclusively material existence. It may seem strange to ourselves there should be such people, but so it is. Indeed, in France, even among the upper classes, there are far too many Hottentots, charming ladies as well as distinguished gentlemen, who are not more troubled by the problem of the infinite than are the peasants in the country round Paris. Under courtesy of manner, grace of fascinating smiles, elegance of toilettes, there is the like soul to the souls of beings seemingly coarser. The dominant characteristic of our epoch seems to me to be indifference."⁴

⁴ Compare with the same writer's criticisms on pp. 278, 279.

l. M. Stanislas de Holland, after asserting Brittany is still, as ever, "the privileged land of faith and courage," goes on to admit that "the Armorican region more and more tends, invaded by new doctrines, bad journals and a sinister Masonic propaganda, to lose originality and vigor. Here, above all districts, are visible the evil effects of the accursed secularizing of education, the generation of young laity leaving school and college contrasting conspicuously with the preceding generation, remaining faithful to its pious beliefs, its traditions, its love of Brittany. It is easy to see evil progresses, irreligion spreads devastation, if one compares Brittany of to-day with the same provinces thirty years ago. The costume goes, or has already gone; the language is going, forbidden by the Masonic republic. Everywhere Masonry has emissaries quietly working to destroy old institutions, sap faith, ridicule Christian traditions. Their mission is to upset methodically, noiselessly, with geniality, slowly but surely. No corner of France is now free from the influence of the sect. The same phenomenon was remarked at the epoch of the great Revolution. Yet the Masonic conquest of Brittany is beset with difficulties. There are powers of resistance, thank God, which are not exhausted—attachment to the native soil; a faith still lively, though the moral level is gradually tending lower; the religious festivals to which Brittany keeps faithful, its pardons, Calvaries, shrines of intense melancholy, suggesting thoughts of God and maintaining in the soul those sentiments against which all the powers of evil conspire. To preserve Bretons from manifold agents of dissolution a Breton Regional Union has been formed, proposing to maintain and diffuse the language, to preserve the costumes and, generally, usages, ceremonies, festivals, as well as labor at economical development and social amelioration."

Cardinal Coullié says of Lyons Archdiocese, on the opposite side of France: "Among the sons of our staunch Catholics there are now scarcely found the firm principles, belief in pious traditions, strict educational training, respect for pastoral authority past generations so well possessed or observed."

At the Wurzburg Congress the Abbé Gasse, of Metz, insisted "to the German clergy is attributable the prosperous and relatively happy situation of German Catholics. The French clergy have kept too close within the sacristy or presbytery; parochial works, in particular for men, have not been organized. The republic is to blame certainly for the religious situation; but so was the monarchy which centralized everything; governments certainly, but likewise the clergy, including certain congregations. Every one has hitherto sought personal interest instead of the common interest, without sufficiently preoccupying himself about welfare of souls and the

honor of God." Such general criticisms are easily made. In refutation of the abbé another Metz priest, Abbé Tilly, explained that if Germans had a Volksverein, so had Frenchmen. Their "Popular Liberal Action" (see page 170) was a Volksverein, and had held splendid congresses.⁵ Parochial and social works are more numerous than is usually supposed. The rural banks of M. Durand (of Lyons) were in particular cited by the Abbé Tilly; and another priest, formerly associated with Mgr. Gibier, Bishop of Versailles, supporting this abbé, cited several other works, in particular some founded by that active, enterprising prelate. "A work of Catholic renovation is progressing in France, though of course slowly," he concluded.

Mgr. Gibier in his *Semaine Religieuse* of mid-September dwells on his cherished project of erecting in Versailles Diocese "absolutely indispensable, fresh, but inexpensive, places for worship;" foreseeing, no doubt, the sequestered cathedrals and churches of France will before very long have to be abandoned. He says: "These constructions may be portable or of cement, to hold 200, 500 or 1,000 persons, and cost \$2,000, \$3,000 or \$4,000; easily ornamented, easily heated, easily kept in repair. Some might serve as church and parish assembly hall both. Where the flocks are small they would be better places for congregational prayer and song than the solitudes of too big a church. They should be set in the centre of the village or working class quarter. Every precaution must be taken to prevent their being, whatever may happen, robbed, confiscated, alienated from their destined uses. We know justice is not to be had for congregations, clergy or religion. Their priests should be not owners, but lessees of these buildings; owned either by legally formed civil associations or, better still, by private individuals. Ornaments, sacred vessels, etc., should not be gifts; these should be lent for church uses to the clergy."

Mgr. de Cabrières, Bishop of Montpellier, and a few other Bishops express decided opinions that from the spiritual point of view the separation law⁶ is advantageous, in spite of its causing so many enormous difficulties for the Church and heavy material losses.

⁵ Founded some three years ago, it has two thousand branches already.

⁶ Voted for by a parliamentary majority returned by one-third of the national electorate of men! It is instructive to consider how emphatically hard facts give the lie to so much of modern oratorical and journalistic clap-trap. An infallible popular dogma nobody dares deny is that, in our age of light, majorities ought to settle everything. The man in the street is firmly persuaded they really do. Yet a national minority of qualified Frenchmen (all females being debarred from voting in the Masonic up-to-date "Republic") wrecked the national Church. The idea and the *modus operandi* proceeded from an infinitely smaller minority still, viz., the Masonic international organization, which on Lady Day last declared in a

In Montpellier unwonted activity, returns to religious duties, better Sunday observance, larger male attendances in church have followed. Of Agen the Bishop, Mgr. du Vauroux, says: "Separation has improved the religious situation in my diocese." Mgr. Douais says of his (Beauvais), which reputedly was far from being the most pious in the country: "It is incontrovertible the separation has inaugurated a revival. Popular sympathy, moral influence are returning to the clergy. Among the indifferent laity respectful surprise at our attitude has succeeded to former distrust. Never before were my pastoral tours welcomed so courteously and cordially, especially by the Mayors. There never used to be such crowds to receive me. People who had believed the most dangerous of the calumnies against us—that we were rich and avaricious—now understand the falsehood, seeing that for the sake of a principle we have let ourselves be unjustly stripped of everything."

The Bishop of Quimper, admitting there are "real advantages," wisely adds: "The situation is eminently precarious." More sanguine, the Bishop of Tarbes assures us "Lourdes is our hope—the hope of French Catholics, the hope of Pius X. and, likewise, of Leo XIII., who repeatedly affirmed 'Lourdes and Montmartre, the Immaculate Virgin and the Sacred Heart will save France.' Last year about a million pilgrims visited Lourdes." It is claimed the national French pilgrimage was unprecedentedly attractive of visitors to the wonderful spectacle presented in the week ending August 24, and there were certainly a few first-class cures, mostly instantaneous in the baths. Mgr. Schœpfer hopes to celebrate next year the golden

Paris council: "If there be any deed for which Masonry can assume 'the whole responsibility,' it is the separation. If the orders of the day of our lodges are referred to, it will be seen there is not one without some inscription concerning that question. From one end of France to the other it was our perpetual watchword. If the thread of the agitation for separation is followed up, Freemasonry will be found at the beginning. This council accordingly decides to use its utmost influence in order to have erected in some Paris square a monument glorifying the separation of the churches from the State." (*Masonic Compté rendu*, 1907, pp. 62-65.) Now, France counts only one Freemason among every 1,210 individuals. There are 27,000 affiliated adherents to the Grand Orient, while the Grand Lodge only boasts of 5,100, making 32,100 Masons in the total population of 40,000,000 or so. There are besides these two Masonic "powers" wherewith France is cursed, twenty-four in the rest of Europe, fifty-eight in the United States and Canada, twenty-one in South and Central America, seven in Australia, two in Africa. William Burritt, of Pembroke, Ontario, informed one thousand delegates at the fifty-second annual session of the Canadian Grand Lodge, held this summer in Ottawa, there were over three thousand additional members gained in 1906, and that brethren in the Dominion totaled about 40,000. Mr. Aubrey White, of Toronto, reported a total of 288 lodges. The initiations last year were 3,800, the affiliations 512, against 592 resignations (withdrawals of membership) and 396 suspended for non-payment of subscriptions.

jubilee of the apparitions with an extension by the Holy See to the Universal Church of the annual Office of the Apparition—a petition for which extension some hundreds of prelates (Cardinals, Archbishops and Bishops) have already signed—and also by obtaining acceptances of invitations, addressed at Pentecost with Papal approval to the world's Bishops, to organize, in correspondence with a central body at Lourdes, pilgrimages thither under direction of diocesan committees all their Lordships are begged to constitute. That acceptance generally awaits these invitations is perhaps doubtful. Our Lady's extraordinary mission seems to have been to France specially, and if so, it was rudely repulsed within the half century of miracles. Then, disturbed, dangerous, social conditions will scarcely encourage a prosperous Japanese, Antipodean, Brazilian, Mexican, Californian or Marylander to undertake such a journey, whatever Messrs. Cook may be able to do from reasonable distance of the hallowed spot, where 'marvelous spectacles, a movement in astonishing proportions,' are to be expected naturally enough if society holds together so long.

Resistance, active here, passive there, is manifested in many ways now—even, as will appear farther on, by the Magistrature. The Council General of Maine et Loire, the Council of Segré, both with unanimity, voted in identical phrase protests against the "very serious events that, by mere administration injunctions, without legislative interference, crucifixes having been removed from public schools, and Mayors, in conformity with popular desire having replaced them, such Mayors have everywhere been suspended or even deprived, thereby again violating parental rights to have their own sentiments respected by their children. Such proceedings are at once illegal, there being no law forbidding religious images in schools, and anti-democratic, for they attack popular liberties. They are unjustifiable in law and in fact." Prefectoral opposition to this protest was disregarded, while the Prefect of the Cantal has, after repeated refusals, at last sanctioned the municipality's decision to grant free his presbytery to their curé. At Leseun, in the Basque district of Basses-Pyrenees, the municipality have restored his to their curé, deprived of it (and they, consequently, of him) in April, begging the Bishop of Bayonne to send them again its rightful occupant.

In a small southern village the municipality decided to let the curé his presbytery for a dollar quarterly. Twice did the Prefect refuse ratification, and the Mayor, being unwilling to contest the matter with him, took legal advice, receiving this ingenious tip: "Put up a bill on the building, 'This House to Let,' and install the curé as caretaker. Of course, he will be entitled to be paid a proper salary for

looking after communal property!" The Prefect admired this device, which, he says, ably solves the difficulty. Owing to firmness of the Estables municipality (in Lozerè department) and that of Cré-sur-Loir (Sarthe) these questions of mayoral and municipal rights and prefectural powers of annulation will shortly be decided by the Council of State.

A customary procession on the festival of the Assumption through the city of Alençon being forbidden by the Prefect, its Municipal Council unanimously protested and congratulated the Mayor for refusing to issue such an order. The clergy invited people to assist at Benediction in the three churches, which were crowded. The function over, the faithful left, singing hymns to our Lady, proceeding to a large square fronting one of the churches, where 10,000 voices intoned "Credo." The assemblage dispersed after a benediction given from the church porch. *Corrispondenza Romana* the ensuing week highly applauded this Alençonais demonstration against blocard power. The usual street processions on the same festival and also on that of our Lady's Nativity in Valenciennes were authorized by its radical Mayor, M. Devilliers, on the grounds that "justice requires full freedom for citizens, whatever their political or religious convictions, to manifest freely their opinions, while such liberty, to which all are entitled, could only be refused to any who would be thought likely to abuse it by disturbing public order, which is not to be anticipated in these cases, both being absolutely peaceful demonstrations, doing harm to nobody. Accordingly there is no objection to authorizing either; on the contrary, their suppression would inflict serious loss on a series of small traders, humble and modest folk, by depriving them of the means to make both ends meet." On the 15th of August, which for many years was a general French holiday, this sensibly tolerant gentleman accorded a like liberty to the city Socialists.

On the festival of the Nativity a bronze monument was inaugurated by two Under-secretaries of State at Chalons-sur-Saône, erected by public subscription to commemorate the defense of that city against the Austrians in 1814. At close of last year the Socialist group in the blocard Municipal Council resigned office, being defeated in a voting of the Council about this monument, which these Socialist Councillors insisted was too heavy a burden for the city's finances. There were consequently fresh municipal elections in January, contested by three groups of candidates, one being nominated by the "Popular Liberal Action." At the first balloting the radical list and at the second the Socialist list were defeated: The thirteen candidates of the Catholic association entered the Hotel de Ville triumphantly. The inauguration fêtes were naturally un-

paralleled for their enthusiasm and for popular decorations of the city. The clergy, associated to the general movement, celebrated a magnificent Mass for the slain soldiers at St. Vincent's Cathedral, which was crowded. Three weeks previously, at Guéret, in the Creuse, where for twenty years no liberal has succeeded in getting elected, M. Antoine Rodier, the liberal director of the local newspaper, was elected to the Municipal Council by 494 votes against 361 recorded for his Masonic opponent.

The Montparnasse Workman's Club and Patronage, confiscation of which is narrated on page 525, has been reconstituted 29 Rue de Lourmel, in the Parisian Grenelle quarter, now a populous industrial district. Thus restoration proceeds, where practicable, necessarily slowly, arduously. Any madman can quickly destroy. To rebuild an architect and capital are indispensable. So is time.

On page 284 it is recorded the Appeal Court pronounced illegal the wearing at burials of their vestments by clergymen. Several Mayors, in particular of Brest, Sens, Loupian, Villeneuve-les-Maguelonne, having forbidden such "exterior manifestations of worship," the Council of State has been applied to and has, on the contrary, pronounced, in the cases of the two submitted to it, viz., the two last named, such mayoral interdictions to be illegal. The Council of State and the Court of Cassation therefore "incoherently" interpret the law differently, and the *Parochial Echo*, of Brest (where several priests have recently been summoned for infraction of their Socialist Mayor's decree), warns the blocard municipality not to be surprised if all the local clergy "resume exercise of a right pronounced incontestable" by the highest State body as well as by the Sens Court, which acquitted the sacerdotal culprit at that place when charged.

The expelled seminarists of Lyons have been removed to the Catholic commune of Sainte Foy, where their votes will henceforth ensure a Catholic Municipal Council. It is announced a blocard Deputy, when the Chambers meet, shall submit a project of law to prevent this unforeseen catastrophe by requiring seminarists to vote at their original domicile—a fresh example, were one wanted, that Masonic "liberty" means power for freethinkers to oppress Christian thinkers. The hypocrites who used to be all for toleration of all sects are now as unanimously for thoroughgoing persecution of Catholic Christians.

So the work of methodical persecution and destruction steadily proceeds, while for the most part Catholics look on, indignantly of course, as spectators or passive resisters.

St. Nicholas' Church, in Aubusson, after three centuries' usage for public worship, was arbitrarily closed by the municipality, who

decided to have it pulled down and replaced by a covered garden for an adjoining primary school. The blocard Mayor ordered an auction sale of bells, altar, sacred images, holy water stoup and the other furniture, and solicited tenders for demolishing the ancient edifice and laying out the garden. Neither bidders nor contractors responded to his overtures.

There have been urgent prefectoral appeals to "bureaux of benevolence," to whom the law "attributes" sequestrated church properties, to come forward and claim their own. These bureaux are generally very shy of doing what sooner or later must bring hornets' nests round them. They have been episcopally warned to think once, twice and thrice before claiming (which no "law" obliges them to do) "stolen goods that in most cases would prove a source of much annoyance, litigation and expenditure." The Gordian knot has been cut by government in three cases. On September 1 decrees "attributed" to the benevolent bureaux of Paris (Charente-inférieure) and of Brive, respectively: 1. The furnished episcopal buildings and seminary, with gardens, lands and meadows thereto annexed, of La Rochelle. 2. Similar properties and book debts of \$450, confiscated at Brive. Lastly, to Evreux Hospital rente yielding \$187 yearly, with the furnished buildings and dependencies of Evreux secondary ecclesiastical school—the acquirers of these ill-gotten goods to liquidate charges on and debts of the three properties "attributed" to them. Freemasonry is adding to the language. New outlandish words are coming into use.

The Mayor of Penmarcin (Quimper Diocese) early in summer obtained a judicial order to expel the local priests from their presbytery, which was executed *manu militari* at end of August, twenty-five gendarmes assisting the special police commissary in presence of a gloomy or indifferent populace, many seeming not to understand what was being done. About the same time the sub-Prefect, special police commissary and a score of gendarmes expelled the Bishop's secretaries and other occupants from an episcopal building in St. Claude, on the opposite side of France, while (returning to Brittany) a force of 600 soldiers with 110 gendarmes enabled the police commissary to burst open barred doors and (after energetic protests by the religious) forcibly expel from their church stalls and home the Ursuline community of Vannes, who educated 300 girls of the working class. These religious have found a home in Italy and left Vannes, escorted by a sympathizing populace to the railway.

Early in September the expelled Sisters of St. Paul were accompanied to the Blois railway station by the clergy and 300 old pupils. Next day in Quimper the municipality expelled from its presbytery

the clergy of St. Corentin Church, and half an hour later the remaining Ursulines in the neighboring convent quitted it to rejoin their Sisters expelled the previous day, when the Faithful Companions of Jesus likewise quitted, under prefectoral orders, in presence of a weeping crowd, their convent in Ste. Anne d'Auray.

In the same week the nursing Sisters at Bordeaux departmental prison had to leave it for their mother house, to make way for lay infirmarians. On September 18 several brigades of gendarmerie, aided by a battalion of Thirteenth Infantry, burst the bars and broke open twenty-five locked doors of the Ursuline Convent in Blois to expel, one by one, the superior general, Mother Saint Julien, and her eighty religious, who have long conducted an important school with 300 pupils. The Blessed Sacrament was carried to another convent in the city. The nuns were escorted by 500 friends and former pupils to the Cathedral, where a ceremony of reparation was celebrated. They all then availed of hospitalities offered by numerous resident families. A few days before the Ursulines of Carhaix, near Morlaix, were in identical fashion expelled from the convent which has been theirs for three centuries.

The destroyers' own attempts to construct have egregiously failed. M. Vilatte has left France. His *alter ego*, M. Roussin (see page 181), has submitted and returned to the Church. Half a dozen schismatic worship associations provided with excommunicated priests are performing, scattered over the country; there are also a certain number unable to find clerics, and therefore practically legally non-existent. The French Protestant newspaper *Le Signal* foresaw this result; a year ago, warning its readers then of the proposed attempt, on which a good deal of money has been vainly squandered, to organize a Gallican Church independent of Rome, "is bound to fail. Genuine Catholics will obey their Pope. Catholic churches independent of the Pope were once possible. To-day they are impossible. Whether one likes it or not, the infallible Pope is everything in the Roman Church. All authority springs from that centre; to him is rendered obedience from the whole Church. You cannot be half Catholic. You are Catholic or you are not. There is no middle term."

Three or four of the schismatic groups have been declared illegal by courts of law and have had to cease operations.

When the Paris chapel in Rue Legendre was closed (see page 269) M. Duhamel, one of Vilatte's vicars, betook himself to Saint Martin du Puy, in Agen Diocese, where a schismatic worship association had been (illegally) formed, and was warmly welcomed by the Mayor, who handed him the church keys. The curé, Abbé Fonty, took proceedings forthwith to regain possession in the

Clamecy Civil Tribunal, which the first week of August gave judgment in his favor. The grounds set forth by its president are that "the curé was exercising his functions before arrival of Duhamel, who came in consequence of the Mayor's application to the central committee in Rue Legendre; that it is unquestionable the abbé is a qualified Catholic priest, while doubtful whether Duhamel, once a priest, is still one, and that there has been no legal 'disaffection' of the church requiring a change of its priest; wherefore possession must, at any rate provisionally, be left to the priest hitherto in charge, all parties being free to take ulterior proceedings; for such would seem to be the intention of the legislature, judging from the reply of the president of the commission to certain proposed amendments when article 5 of the law of January 2, 1907, was being discussed." M. Duhamel therefore lost no time in quitting the commune, greatly to popular relief and satisfaction. The attempt made at Besson (narrated on page 527) by the Prefect of the Meuse was repudiated and blamed by the Minister of Worship, M. Briand, on the ground that he was not entitled to insist upon the schismatic curé of Culey worship association officiating outside Culey Commune, where the antecedent (to December last) *Fabrique* had (schismatically) acted conformably to the separation law in time as well as deed.

On Sunday, August 11, an "ex-professor" (according to his own account) at the Périgueux Seminary, M. Constantin, was enabled by M. Poterlot, the Freemason Mayor of Stenay (Meuse department), to say a first schismatic Mass in the parish church, to the surprise of unprepared parishioners, but was on its conclusion obliged—by an uninvited escort of about 400 hostile parishioners, including small boys snatching at his long beard, others whistling and hissing, besides refusal of the travelers at the hotel to let the same roof shelter him and them—to quit the village. On the Assumption at 7 A. M. local gendarmes and others from Dun and Montmédy surrounded the church. At 9.45 a company of chasseurs was posted at the northern front. The district blocards, hurriedly convoked, began to arrive, accompanied by deriding Catholics of the various parishes, and before 10 Mgr. Maugin, dean of Stenay, escorted by the parish and neighboring clergy, with the leading Stenay Catholics, appeared in the densely thronged Place de l'Eglise. With sonorous voice the dean demanded access to his church of the Mayor, who refused it. The police prepared to clear the church portal, a military piquet moved, the police commissary laid hand on the dean, saying he had the armed force necessary to obtain respect for law, and the schismatic presented himself, surrounded by a triple row of gendarmes. He was hailed with cries, "Down with the

apostate!" "Down with Vilatte!" "Vive liberty!" "Vive the Catholic Church!" and the dean, at request of the crowd, repaired to his private oratory, windows whereof being opened, they assisted at his Mass, some 500 voices afterwards chanting "Credo," "Pater Noster" and the hymn "A Christian Soul Am I." At the sacrilegious Mass in church there assisted less than a score of men and eight females, some of whom said they went in from curiosity and that smoking was allowed. M. Constantin was reconducted away by a piquet of gendarmerie through back streets. Until noon disorder prevailed. Hostile anti-clerical cries provoked a plucky young man, finding himself alone in a group of rowdies, to draw a revolver, sight of which instantly silenced them. Directed by a lieutenant to replace it in his pocket, he did so, but held his ground several minutes, disdainfully surveying the group. There were several like instances of firm demeanor among the Stenay faithful. In the afternoon Vespers and a procession to our Lady were improvised in Madame du Verdier's park. During his triumphant return course of some 600 yards to his presbytery from that lady's chateau, Mgr. Mangin did not hear the most trifling hostile cry. M. Constantin was at once summoned by the Montmédy justices, and on the Saturday announced that he acknowledged "the Roman curé's right to say Mass simultaneously with himself in church." Next day after the schismatic function a street uproar ensued on the appearance of M. Betsch, local president of Popular Liberal Action. The succeeding Saturday, August 24, a judgment was pronounced at the Montmédy tribunal upholding Catholic rights, on the grounds that "Abbé Mangin, Catholic priest, one of the pursuers, has for seventeen years uninterruptedly until August 13, 1907, acted as curé of the Stenay church, a communal building affected to exercise of Catholic worship which has never been disaffected; that, although a worship association for conducting Catholic worship, formed at Stenay, deposited at Montmédy prefecture July 30, 1907, the declaration required by article 5 of the law of July 1, 1904, and article 18 of the law of December 9, 1905, receipt for which has been produced; and, although on August 13, 1907, M. Poterlot, Mayor of Stenay, took away from Abbé Mangin the church keys he had always kept and placed them, together with objects used for public worship, at the disposal of Abbé Constantin, the priest selected by the said association for its exercise—still it is admitted no administrative act transmitting possession of the church and the aforesaid objects to the worship association has been performed, while Abbé Mangin clearly preserved until August 13 to part de facto possession to which the law of January 2, 1907, entitled him; wherefore, it is proper, under all these circumstances, to maintain, at least provisionally, the priest

of the ancient worship and the faithful of the commune in possession of the said church and objects used for public worship, subject to the priests' contesting the matter further." The Mayor was ordered to return immediately to Mgr. Mangin the church keys; the intruder Constantin to give up instantly to the pursuers the free access to and use of the edifice "for practicing their religion." The ordonnance of judgment was to be executory, "without a minute's delay, before registration."

Evidently the president of this Montmédy tribunal is no Freemason nor friend to the sect, unlike too many in the French and English magistratures. The same evening about 7 the huissier from the court arrived in Stenay, where enthusiasm overflowed ordinary bounds, to take the keys from an ungracious Mayor and transfer them to the dean, the five bells carolling in the belfry joyously. The next morning was the patronal festival at Stenay. The church could not hold all comers to High Mass, preceded by a ceremony of reparation, altar draped in mourning, "Parce Domine" being thrice chanted; then the black coverings fell, the celebrant intoned and all present fervently chanted "Credo." Public rejoicings were most animated that Sunday; neither was there the slightest disorder. Worship associates and their Abbé Constantin kept indoors, holding their tongues. On the 29th the Mayor and municipality (unanimously minus only one vote) decided, disregarding the popular will, to lease for six years to that schismatic worship association the parish church "communal property." This decision cannot be executed to legal effect, for the law of 2 January, 1907, requires non-disaffected churches to be left at disposal of the occupants at that date. Monsieur Constantin announced by a circular No. 1 his resolve to stay in Stenay. William Constantin, born forty-seven years ago at Castellones (Lot et Garonne), the son of a policeman there, was tonsured, receiving the two first minor orders in 1884-85 at Periqueux Seminary, where he never was, neither had he ability to be, made a professor; nor did he there or elsewhere duly proceed to priesthood. He is apparently a layman in a cassock. Two months before visiting Stenay he replaced for about a fortnight another schismatic, one Travel (who was trying to extend his influence over neighboring communes) at Contréglise (Haute-Laône) for its schismatic worship association; and afterwards tried Polaincourt, where a band of women gave him a Grenoble reception, preventing his access within the church on the first Sunday, while on the second three-score men, armed with pitchforks and long whips, awaited him. Gendarmes were there and he got out of the carriage, but in spite of them in a twinkling he was putting his best leg foremost, and a regular man-chase of half a mile over the fields followed

up to the forest, into which he disappeared. A circular No. 2 foreshadows his replacement at Stenay by "another priest." Is this due to orders from Vilatte, who possibly conferred on him sacerdotal character? Perhaps so.

The M. Tavel referred to in the last paragraph received on the Nativity an appropriate welcome at Cussey-sur-l'Ognon (Doubs), in Besançon Archdiocese, into the church of which commune the Mayor had introduced him to say a Mass, despite the curé. From the environs numerous Catholics came for Masses, celebrated (2) in open air outside the parish church profaned by the prior schismatic function. In his sermon the curé said: "Illegality and burglary must be fought. Christ armed Himself with a scourge to drive out the temple profaners. Their populations must combat *pro aris et focis*; for their altars exposed to sacrilege; for sacraments of which two, penance and marriage, were stricken with nullity; for their homes; for the dignity and honor of sons and daughters." This first Mass was celebrated in peace, nor were the hymns sung interrupted. But at the second Mass the Mayor, protected by gendarmes, after beat of drums, proclaimed "gatherings of over three persons are forbidden." A notice illegally forbidding them, and also songs and hymns, besides "seditious cries," was placarded the day before. However, the Catholic congregation remained, protecting from fresh profanation the church in front of which it was assembled. Schismatic Vespers were performed in the afternoon. During this office a band of Besançon roughs was singing the "International" outside. At 5 o'clock M. Tavel left Cussey, vowing he would not revisit it.

The curé of Beyssac (Corrèze), Abbé Faucon, expelled from church and presbytery, lives in a barn, where he says Mass, amid poverty-stricken surroundings, two planks on trestles serving for altar, a sheet for altar cloth, two phials that do not match for cruets. Chalice and paten are lent by a neighboring parish. The thatch is covered with chestnut branches. Notwithstanding such holy poverty, the barn is an impressive and superb spectacle, overflowing on Sundays and festivals with a population resisting with all its might the tyranny of a handful of municipal councillors and doing its utmost to preserve faith, for strengthening which a successful mission was begun late in August. It concluded with a torchlight procession in the surrounding woods of no less than four parishes. At this unique spot, Beyssac, there have been four schismatic ministrants for the schismatic worship association during four months or thereabouts of its existence. The first, Bellet, once Protestant, next Dominican, then married, after that remarried, introduced by the pastor Réveillaud, Deputy, presented himself arrayed

† Compare this interdiction with pages 171 and 273.

in red as "a Bishop," but speedily shut up and made for Britain. The second was an aged priest who had been driven to this escapade by misery. He soon retracted to Mgr. de Tulle, the Bishop, and is actually doing penance in a monastery. The third, bringing disaster on the schism, was one Goudchiker, a Dutchman. From the outset he refused to say Mass, saying he was not a priest, though after a hasty flight from Beyssac he said three Masses successively at Beyssac, whither he betook himself. His successor in September was one Fatôme, formerly a pupil of Abbé Coquoin, director of the Bivide Apostolic School in Manche department. Discharged from Coustances Grand Seminary, he wandered about until consecrated priest by the schismatic Swiss Bishop of Berne, after which he returned to entreat forgiveness from the Bishop of Coutances, who sent him to the Bricquebec Trappist monastery; but from Rome the Bishop was advised to restore him to lay communion and did so, a step so distasteful to himself that he offered his services to des Houx and Vilatte, who sent him to Beyssac.

On the first Sunday in September his congregation there consisted of the wife and three daughters of the Mayor. The population are, indeed, moving into the woods round the barn, putting up stores, café, etcetera, there, creating a new quarter. Church is deserted for barn.

In Agen Diocese, at St. Hilaire du Croix, last May there arrived, in company of two gendarmes, one Thers, styling himself Catholic priest, who with municipal authorization took possession of church, broke open sacristy door, installed himself in presbytery and started ecclesiastical functions, begging for funds right and left. Having begun to read regularly in the pulpit condemnations of various individuals among the clergy, he attracted notice from the local newspaper, which informs its readers the *Gazette des Tribunaux* 25 June, 1890, reports the legal prosecution of Eugène Louis Thers for illegally wearing clerical dress and swindling in the course of an irregular life, with his sentence to three months' imprisonment. The newspaper (*Avenir du Puy-de-Dôme*), inviting citizen Thers in St. Hilaire to read their account, concludes: "After doing so, citizen Thers may tell his audience whether the namesake condemned in 1890 and the schismatic curé of St. Hilaire are or not the same." He might on that occasion also say something about the edifying past of his colleague, Duc, schismatic curé of Ancizes (likewise in Agen Diocese). "He, certainly, is a priest; but, if adventures ascribed to him are substantially true, he ought to bury himself for life in the Trappist house he first entered and which he has twice quitted," says *La Croix*. On August 21 schismatic Abbé Cavalié, with two other schismatic priests, went, accompanied by Mayor and

gendarmes, to St. Hilaire parish church, the doors of which were closed and locked, a rightful occupant, Abbé Cardonne, and his faithful being inside. Calling for a locksmith, the Mayor had the sacristy door forced, thus opening a breach through which the three schismatics and their gendarmes got into the church. Abbé Cardonne declining to obey the Mayor's orders to leave it, process was drawn up and the intruders finally retired. The curé, Abbé Desliard, had previously cited Thers and the Mayor before the civil tribunal of Riom, which on the eve of the Nativity delivered a judgment in the same sense, on the same grounds, as the courts of Clamecy and Montmédy.

The administration all this time did nothing except favor the lawbreakers. It is no doubt possible the Appeal Court may reverse these judgments. Notwithstanding the last, this Mayor of St. Hilaire (who some time ago made himself notorious by a decree forbidding *any* minister of worship to set foot in a particular section of the commune) during the Octave of the Nativity actually forbade any exercise of public worship in the church that it required him to place immediately at its lawful curé's disposal!

A very considerable number of judgments adverse to the persecutors have been delivered in every district on the point raised in the Lorient case recorded in the note 7, page 275. The civil tribunal of Mans, in Normandy, alone has pronounced eight such judgments. The plaintiffs everywhere claim to have refunded to themselves as either the original donors or the legal representatives of the original donors of moneys given or bequeathed on condition that Masses should be said or educational or other trusts fulfilled for a time or in perpetuity; and those gifts or legacies were duly legalized at the proper time. These plaintiffs all say the conditions are now no longer fulfilled nor can they legally be. We are entitled, then, under the laws of all civilized States to a reimbursement. The principle involved would be admitted as sound by every court in the world. No French court could, therefore, do otherwise than admit it and find for plaintiffs. Seeing his confiscated treasures thus melting away from official coffers, M. Briand deposited a project at end of the session for arresting the flux, as mentioned at page 533. Its purpose was to disallow through fresh legislation such lawsuits by collateral heirs or universal legatees, allowing them only when brought by donors or a direct heir of the donor. Now, very many such donors were aged priests having no direct heirs, "thus the true end of the project deposited is to despoil," says the *Republique Française*, "representatives of donors by suppressing their rights." However, for reasons best known to himself and the author of mysteries in iniquity, the discussion was postponed, as stated in July,

until November. So many judgments according justice to suitors thereupon ensued that the Minister of Justice has tried to stem the tide by taking an unprecedented step, one that might perhaps be taken in Asiatic Turkey—the addressing a circular dated July 16, but not published for three weeks, to the chief presidents of courts and the Attorney Generals (*Procureurs Généraux*), from which the following are extracts :

“Since operation of the law of December 9, 1905, separating the churches and the State, the tribunals have had to deal with a considerable number of actions to recover, claim, revoke or annul donations or legacies made to ecclesiastical establishments subject to certain charges that can now no longer be executed. Some, brought by authors of such generousities or by their representatives, have already been decided, but the greater part are delayed by formalities of procedure and by arrears in various courts, are still pending. Now, on the 28th June last government deposited at the Bureau of the Chamber of Deputies a project of law to modify articles 6, 9, 10 and 14 of the law of December 9, 1905, introducing important simplifications of procedure, . . . but discussion of the project could not take place before close of the session. There is, however, reason to think it will be examined when the Chamber reopens.

“It seems then there would be the highest advantages gained, particularly from the point of view of diminished legal expenses, were decisions upon the cases pending before courts and tribunals postponed. I can therefore do no less than call your attention to the advantages of delaying those suits until the time when the law referred to can come into operation.

“The Guardian of the Seals, Minister of Justice,
[Signed] “ED. GUYOT-DESSAIGNE.”

Thus government dare to ask the tribunals not to try certain suits in their due order because a law is preparing to modify existing legislation affecting them! The arguments alleged in this extraordinary circular with such arrant hypocrisy were addressed to the court by counsel for the sequestrator-defendant in a suit decided early in August by the civil tribunal at Autun ; but judgment was at once given against the sequestrator on the grounds that “tribunals are strictly bound to apply laws in actual vigor ; and to accord the delay asked for would constitute a denial of justice such as is foreseen by Article IV. of the Civil Code.”

This Article IV. of the Civil Code quoted in the important Autun judgment runs: “A Judge who refuses to pass judgment under pretext of the silence, the obscurity or the inadequacy of the law can be prosecuted as guilty of denying justice.”

Plaintiffs in this large class of cases are doing their best to hasten

hearings. Very many suits since the circular was given to the world have been decided—all necessarily against the confiscators, who will have a heavy total to disgorge. But, mystery of Masonic iniquity! Is it not more than probable little of these moneys recovered will be redevoted to the holy souls? And is it not possible M. Briand's unaccountable postponement of a project hurriedly deposited may have been due to pressure by parties interested personally (not for those souls) in getting considerable sums out of government clutches before fresh legislation rendered that impracticable? Is money, perhaps, at the root of all evil?

Opportunely there is published (first week of October) a letter from Mgr. Herscher, Bishop of Langres, wherein this weighty question is properly dealt with *in part*:

“Spouse of the God-Man, penniless, Holy Church assuredly fears not poverty. Principles have ever been more precious to her than riches. And one must be a stranger to Catholic spirit not to approve and admire the noble attitude of Pius X., repeating, to the government offer of the Church's properties in exchange for sacrifice of her constitution, her first Pope's reply to Simon Magus: *'Pecunia tua sit tibi in perditionem.'*”

“Still, all the same, *omnia pecuniæ obediunt*, money is at least a great social power. Without it no great things are done in this world. Trustful as she was in Divine help, Saint Teresa herself acknowledged that, to found a certain convent, she required ‘three ducats.’ Who will insure to the French Church the ‘three ducats’ of the grand Carmelite reformer? Pecuniary resources are necessary for it. Necessary to provide daily bread—they ask no more—for its ministers. Necessary to reestablish and revivify its seminaries, stripped of everything. Necessary to maintain the pomp and magnificence of public worship, which it would be a grievous step to reduce, were it only because they are powerful means of proselytizing. Necessary for maintaining teaching works; this is a moment when, Catholic schools being more than ever needed, it is out of the question to think of abandoning such work. Necessary for continuing other works of charity; service of the poor and the sick always was, always will be an integral part of Holy Church's mission. Necessary, lastly, in order to be able to maintain apostolic works; since it would be most regrettable such associations as those of Propagation of the Faith and the Holy Childhood, for examples, should, on account of what has happened in France, be deprived of means to support our missionaries.

“Who will give Holy Church these moneys necessary for thus working at the maintenance and extension of Jesus Christ's kingdom? Will French Catholics? They have already made in these

directions most praiseworthy exertions; they are preparing to make more still. But is it not to be feared their liberality, or their purse, will in the end be exhausted? Another difficulty, greater than that of indigence, is our precarious situation legally. How can we lawfully acquire or retain anything? Our very temples are not our own; we are merely occupants without juridical title. Shall we be allowed to exist thus for any length of time outside the law? And if a fresh law be made for us, what will it probably be?"

This practically minded chief pastor of an important business district avows himself "unable to join in a hymn of liberty loudly chanted to-day by some, in exitu Israel de Egypto. Certainly a few good results have followed separation—freedom for the Pope to choose Bishops; for ourselves to choose canons and curés and to communicate as we please with the Head of Catholicity. What other advantages are there? Too many Catholics, inclined to form theoretical abstract judgments in practical matters, promised more. Where is the popular indignation they said must be roused by confiscation of the Church's patrimony?⁸ Where that awakening of Catholic religious initiative they foresaw must result from suppressing what they called 'Concordat bands?' The indignation, perhaps, existed at the outset, but it did not last. I admit that by several (or by many if you prefer) it was manifested by noble movements of eloquence, sometimes even by chivalric conduct. But what about the masses? With the masses it was evanescent as a flame in burning straw. People soon get used in France to anything and everything, injustice included. And government, seeing all this, skillfully chloroformed public opinion, which fell asleep. Many Catholics, even among those personally injured by the spoliation, have now egotistically, I ought rather to say in cowardly fashion, found their account lies in keeping quiet, and if you speak to them of claims upon the brigand State, they give you, in answer, names of sons, nephews, cousins or remote kinsfolk, in State employment, reckoned in ministerial budgets, while murmuring: 'Ah, don't get me into hot water with the republic.' So much for indignation.

"As to religious initiative—who will venture to say it is now what it should be and what it was hoped it would be? How many men among us understand the truth that religion is not merely for the clergy, but is the business of all Catholics; that every one's duty is to further and promote its interests? I know there are noble exceptions to the general rule; they are but exceptions,⁹ and it must be acknowledged the separation, iniquitous as that was and is, has been far from producing such salutary movements of opinion as the

⁸ This reminds one of Ozanam's advice to the Archbishop of Paris, who, taking it, was forthwith shot.

⁹ Compare with M. de Bonneval's *élite*, on page 278.

German Kulturkampf and the union of Belgian Catholics after the voting of their wicked laws (last century).

"The fact is, looking simply, frankly at things, our present situation is the reverse of magnificent. Without material resources, without legal status—there, in half a dozen words, you have the Church's condition."

A short letter from Mgr. Belmont, Bishop of Clermont, in September concluded: "Nothing is to be hoped for excepting from the pure and simple evangelization of our populations, taking care withal to avoid preoccupations strangers to the supernatural end. Nothing could be more fatal to success than forgetfulness of the last condition."

With this Christian sentiment Mgr. Herscher unquestionably agrees unreservedly. As to his clergy, "despite municipal annoyances experienced by some and privations suffered and foreseen by all, despite the uncertain future, there is not one defection; none complain, all with their Bishop are proud to suffer something for Christ." As to his two reconstituted seminaries, students are sufficient so far in number. As to "the distant day" when, "from rupture of the Concordat, the Almighty, by the mysterious process Joseph de Maistre calls 'the alchemy of Providence,' will finally extract good, I feel strong hope the French Church shall emerge from its crisis more lively, more influential than ever. I am persuaded, with my venerated colleagues, a day shall come when the French clergy shall reestablish the empire of our Lord Jesus Christ over souls. But that is the Promised Land. Before reaching it we must cross, not a Red Sea doubtless—for I am no believer in forecasts of a sanguinary persecution—but at least the desert; understanding thereby sufferings of all kinds."

Returning to the weighty question concerning money, all that remains to say here is the *elite* will, like Saint Teresa, always have necessary ducats provided by Providence for accomplishing His "supernatural end;" with moneys so provided evil has nought to do. A great deal more can be far better said about money by fully capable authorities, if so disposed, in the next volume.

The *Journal Official* on September 30 published a ministerial decree applying from next New Year's Day the various separation laws to Algeria, imposing on the colony all their injustice and spoliations. This involves separation from Islam, the Mahometan sacred properties having been, after conquest of Algeria, confiscated, and an undertaking then given (executed until now) to defray expenses of worship. If the decree be applied rigorously and impartially, there will be trouble and fit material for a "holy war." In any case the Catholic clergy will be in a worse situation than brethren on their European side of the Mediterranean.

There may or may not be connection between this decree of September 30 and the facts that ten days previously there had ended, after lasting a week, the Paris annual general assembly of the Grand Orient of France styled the Masonic Convent, while in that week the Grand Lodge also held its annual congress in Paris, facts that may also account for the forces employed since mid-September and the brutalities exercised at expulsions, designed probably to overawe the growing spirit of resistance which has been noted here. At a Franciscan convent near Montpellier fifteen gendarmes, with the sub-Prefect of St. Pons, unexpectedly appeared at daylight to turn out ten Sisters, one bedridden for years. On the last day of the month the curé of Nozeroy (Jura) was expelled from his presbytery by sub-Prefect and Police Commissary of St. Claude, assisted by twenty mounted gendarmes and forty on foot, with the gendarmerie captain and six sappers and miners. The brutalities over (several peaceable onlookers were struck down), the people proceeded to church for Mass, sermon and to chant "Miserere," "Parce Domine," etcetera.

As the reopening of Parliament draws nearer, more and more support is almost daily given to the hypothesis that in the September Masonic congresses a resumption of war to the bitter end was determined, and instructions were accordingly given to the brethren who ostensibly direct State policy. A special police commissary in the first week of October notified the Little Sisters of the Poor (who conduct 130 houses throughout France) that their home at Glaire (Ardennes department)—opened only in the first year of the present century—where sixteen religious care for 130 old people, must be closed. This expulsion will, doubtless, be followed by a like procedure in respect of the congregation's other French homes. Delay to sever the hair suspending until now the Damocles' sword over their inmates' heads is naturally accountable for by financial difficulty, removed to a great extent through the operation since last May of a recent law for providing municipal "assistance" to necessitous old and infirm. Probably some three thousand (more or less) Little Sisters will therefore have to look out for homes outside French territory to shelter, not their old people, but themselves, a good proportion being likewise "old and infirm." The outlook for this modern congregation is therefore serious indeed, much more so than that for expelled teaching congregations, whether new or old, or for ancient orders, whether contemplative or active.

A peril vastly more important menaces the French Church and nation in a ministerial decree by M. Briand dated July 8 radically reforming the programmes for what used to be known as the baccalaureate degree. The law of 1875 guarantees complete freedom for following the faculties in the free universities, and though no fresh

legislation to restrict it is yet announced, this decree practically repeals that law by requiring henceforth, from the November term, the frequenting one or two courses of State university instruction, and consequently amounts to a most serious direct attack on the autonomy of the Catholic faculties, hitherto legally free.

Since Michaelmas the French police and octroi officials have—"in pursuance of orders given," they regret to say—exercised, more particularly at railway stations, a surveillance, a watching, an inquisitorial questioning of former and actual religious and of ecclesiastical establishments with their *personnel*, which is inexplicable, but bodes mischief to Catholics and republicans who love liberty.

Jean Limosin (a pseudonym) relates in the *Croix de Limoges* a recent audience accorded him by Pius X. "The importance of the religious press," said the Pope, "is not even yet understood either by faithful or clergy. The elders say 'formerly' souls were saved without newspaper and press work. But 'former' times are not our times. We live to-day, when an evil press is widely diffused, when Christians are deceived, poisoned, destroyed by impious journals. In vain would you build churches, preach missions, found schools; all your efforts, all your good works would be defeated should you not simultaneously wield the defensive and offensive arm of the press, Catholic, loyal, sincere."¹⁰ Says the interviewer: "The Pope became animated; he shrugged his shoulders compassionately, his eyes flashed and I called to mind what he did when Patriarch of Venice to maintain his journal *Difesa*, of which he said: 'If other resources fail I would sell my pectoral cross rather than let this necessary work succumb.' Speaking of the actual situation, the Holy Father said: 'The French clergy must prepare for enduring worse things. The persecution is only beginning. Doubtless it will become more violent. Priests will have to suffer absolute misery. But I place confidence in them; I know they are brave. In the seminaries they received sound doctrine and a truly supernatural formation of character. Let them be united, helping each other, sharing available resources.'"

J. F. BOYD.

¹⁰ Last Easter Pius X. sent this autograph, printed in a special edition of the *Naples Croce*: "In face of unrestrained license of the anti-Catholic press, which impugns or denies eternal laws of truth and justice, which stirs up hatred against the Church, which insinuates into people's hearts most pernicious doctrines, corrupting minds, fostering evil appetites, flattering the senses and perverting the will—all ought to recognize the great importance of union between good people for turning to advantage of the Church and society a weapon the enemy uses to injure both. We have, therefore, only the highest praise for Catholic writers who strive to oppose the antidote of the good press to the poison of the bad press, and, that they may not lose courage amid the labors, trials and difficulties inseparable from all good works, we bestow upon all of them our blessing, that the Lord may support them in the good fight and pour out upon them abundant heavenly assistance."