

house of Philosophy at Issy, outside the fortifications, harbors 300 ecclesiastical students who are reading, some their two years' course in philosophy, the others, their three years in theology. One additional year in theology is read at a rented house in the city. Since my time, an immense amount of superb building has been carried out at Issy by the Sulpician Fathers who have charge of it. And just picture to yourself the state of a country in which this work of theirs is likely, at an early date, to be taken over forcibly by the Government, just like the house in the city! Of course, the Government are always ready with the same parrot cry, 'Why did you not form an "Association of Worship," as we told you to do?' They knew perfectly well in devising their pet expedient of those 'Associations of Worship' that Catholics would not, because they could not, have recourse to them. It was the generosity of the fox inviting the crane to dine on soup off a shallow dish. They knew what they were doing.

The Catholic University of Paris.

I visited my old university. The students are not yet back. They return for the opening of term on November 3. But the rector was at home, and I had a talk with him. I regret, and he regretted, that Professor Branly was out. He is, as the immense majority of the professors are, a layman. Of course, they are all excellent Catholics. It will be within your memory that it was this Professor Branly of the Paris Catholic University who experimented with a view to catch the well-known Hertz waves. He pursued his researches till he found the secret. He was able to announce the discovery that those wonderful waves were obedient to silver filings. Like the lover of knowledge for its own sake, he gave his discovery to the world. Young Marconi took it up, and it makes him a rich notability while Branly remains a modest, hard-working professor in his beloved Catholic University. This university has suffered a great loss within the present year in the death of Professor de Lapparent—one really of the first physicists of modern times. He, too, was a layman, but how truly Catholic!—The students last year numbered six hundred, of whom about one-tenth were in the faculty of theology.

Will be Probably Confiscated in 1910.

I expressed disappointment at the little improvement in buildings. I had seen such splendid work in that line at the Catholic University of Fribourg! The Rector sadly answered me that the property was merely held on lease, and that in 1910, when the lease expired, the Government would probably confiscate it like all the other 'ecclesiastical establishments.' Remember, the Government—in fact no Government ever gave a shilling directly or indirectly towards the foundation or upkeep of this University. But simply because it was held in trust for the Church under the Archbishop of Paris—was what is technically part of the 'mense'—it is taken, or will be taken, as soon as the present lease terminates. And all under the pretence that as no 'Association of Worship' exists to administer it, the Government is obliged to find it an owner! All this is very sad; and it is but a drop in the bucket of instances which depress the Catholic in passing through this once Catholic land.

A Press Congress.

Coming back from Issy, I fell in with a couple of priests who, I found, were going to a Congress of *la bonne presse*. It has been in session for a day of two. I went to see, and was interested. The editor-in-chief of the *Croix*, a layman, was in the chair. The hall was well filled with priests and laymen and a fair sprinkling of women: I should say women who did not idly come to see. I was asked to sit on the chairman's right hand and to open the proceedings with prayer. As I said that I wanted above all things to see and hear what they were at, the proceedings began with the item on the programme, an address of an entirely practical scope and tone by a strenuous looking priest of about 34. He dealt with the use and practice of the magic lantern in popular lectures. He was followed by a layman, who confined himself to a report of the work done in the past year by the magic-lantern wing of the Association of the Catholic Press. It is only right to add that few papers but the *Croix* are in this association. Not that the others do not sympathise with the work; but it is an organisation which owes its origin and development to that one paper.

They do Things Differently in Germany.

I think this is characteristic of French Catholicism to-day; there are ever so many initiatives here, there, and everywhere, prospering or languishing as the case may be, but not nearly enough of co-ordinated exertion. How different all this is from the situation in Germany. I must, by and by, give you some outline of what I saw and enjoyed at the great Catholic Congress of Dusseldorf. London was dazzling as a mitred spectacle. Dusseldorf thrilled all present with the powerful current of a master-

ful Catholic life. The millions were at our back, and no mistake. Everyone knew it. The Emperor knew it as well as we. He did not fail to send his telegram of greeting in his own dramatic fashion, which, of course, was read and received with the plaudits of an entirely loyal people. There is no dream there of constitutional tampering. But there is a fixed resolve to use the constitution at the ballot box and in Parliament in defence of equal rights to all citizens.

Dread of Politics.

But to return to this Congress. I was sorry I had to leave early. All knelt to receive my blessing. I left, full of admiration for the exhaustless zeal and energy of so many good Catholic men, and of regret that they cannot find the remedy for their divisions. But with so much good will in all ranks, it can only be a matter of time. We may find that from the ranks of the rising generation of priests, a new world of ideas, a new social order may come about. The older clergy were true to the maxim that wherever the priest's duty lay, it could not possibly lay in the region of politics. That had settled into a fixed habit with both priests and laity. It is amusing to read of the political plottings of the clericals of France. Why the utter dread of politics in the French ecclesiastic had reached the fatal point. Under the Concordat, indeed, they could not have meddled in politics. Now they are free, because they cannot be robbed any further, unless of life.

A Gleam of Hope.

But the habit is too much for them. They will tell you that what France needs is a good press; this, that, and everything, in fact, appears to them to be the need. But they never will admit that the priest can be of the least use in politics. When I remarked to several of them that no priest need or ought to treat of politics in the Church; but that as a citizen he surely had the common right, and, as Dr. Clifford evidently believes in his own case, the duty as well, to speak of politics and politicians on the common meeting ground of fellow-citizens, they could not hear of it. Now the younger men are talking on the magic-lantern, a very innocuous subject indeed. But when men come face to face at lectures in a hall, they will soon pass to the discussion of burning questions, when there are burning questions.

The One Thing Necessary.

One remark, however, to conclude: France can never regain her old Catholic faith until she has seriously resolved to abandon the lesson which her false 'philosophers' have taught her. She must learn to become clean in order to become once more believing.

A Pleasant Meeting.

Writing from Dijon on October 22, the Archbishop says: In my letter of last evening I said that I intended breaking the journey here at Dijon in order to see my fellow-student of thirty years ago at the Catholic University of Paris. Twenty years ago he came to Vichy to see me, but I hardly expected he would recognise me now, unannounced. I put him to the test, and he flew to embrace me with the old exclamation, 'Cher Monsieur Delany!' It was pleasant to each of us to feel that in a crowd we should have recognised the old faces.

One of Pins the Tenth's Bishops.

Well, for many reasons this is a pleasant meeting. In the first place, Bishop Dadolle is regarded all round as the leading personage amongst the fourteen new bishops whom Pius X. gave, and personally consecrated, to the French Church as soon as the abolition of the Concordat had untied his hands. And the new men count for most. The senior members of the Hierarchy were, many of them, already far advanced in years, and the sudden plunge into wholly inexperienced conditions weighed upon many with fatal depression. They have borne the burden with Christian resignation, but it has shortened their lives.

Bishop Dadolle's Hopeful Views.

The new men were carefully chosen, and it is clear that they face the future with renewed spirits. As a complement, then, to what I wrote you last evening—and it is true in all details—I will give you the substance of Dr. Dadolle's replies to my various queries. I think this will be of permanent interest.

1. Since the rupture with the Church it is a safe estimate to place the accession to the ranks of earnest worshippers at twenty-five per cent.

2. Twenty years ago there were hardly any evidences amongst young men of an organised courageous effort in defence of religion. To-day the Young Men's Societies are marvellously flourishing. In this city of Dijon quite lately two thousand members of the Catholic Young Men's Societies of the diocese assembled in Congress and took everyone by surprise, not merely by their numbers, but still more by the uncompromisingly religious spirit they displayed.

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