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journal or publication title	Comparative Culture: The journal of Miyazaki International Colege
volume	7
page range	1-22
year	2001
URL	http://id.nii.ac.jp/1106/00000490/

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"Lyon, Le Puy, Rodez, Besançon, Rennes, voilà depuis deux siècles et demi les cinq pépinières où le séminaire des Missions étrangères a trouvé le plus grand nombre de ses recrues" (Goyau, 1933)¹

パリ宣教師団は19世紀のフランスで最も規模の大きいカトリックの宣教師組織で、それは即ち世界最大のそれと
いうことである。ただその歴史にはいまだ十分調査が及んでいない所も少なくない。本稿はその歴史の未調査の
一面を1891年から1941年に至る期間の宣教師募集はどこを拠点にして行なわれたのかを上げるも
のである。本稿では宣教師派遣の統計資料を分析し宣教師団の出身地の具体図を描き出そうとする。これ
はまたこの時期のフランスのカトリック教会史全般の知見を広げることにもつながるはずである。

The missions étrangères de Paris was the largest Catholic missionary society in nineteenth century France and consequently in the world. However, a number of aspects of their history have not been fully explored. This paper addresses one of them: the geographical basis of their recruitment concentrating on the period from 1891 to 1941. This paper is based on an analysis of the statistics for missionary departures and seeks to provide a detailed picture of missionary origins. In turn, this can deepen our knowledge of the general history of the Catholic Church in France during this period.

Introduction

In 1900, two thirds of Catholic missionary priests (a total of more than 4,500) were French. Of these the largest number (1,358) were members of the Société des Missions Étrangères de Paris (MEP). Founded in 1622, the MEP was dedicated to the Catholic missions in Asia². While the expansion of French influence in Indochina was accompanied by a corresponding increase in MEP activity, the society was active in other parts of Asia as well, including China, Japan, and Korea. The MEP was the first Catholic missionary society to be allowed into Japan in 1858 and until 1900 they were the only Catholic priests to be active there. From 1900 to the eve of the Second World War, the MEP remained the most important element in the Catholic Church in Japan³.

Despite the obvious importance of the MEP, there are a number of aspects of the history of the MEP which have not been fully explored. In this paper I will address one of the most important of these, the issue of the geographical origins of MEP priests⁴. The statement of Goyau given above represents the conventional picture of MEP recruitment. He identifies five key areas for recruitment to the MEP in the 1930's and states that these areas had formed the basis of recruitment for the preceding 250 year period. In this paper I will attempt to assess the accuracy of these statements by providing an analysis of MEP recruitment during a key period of the Third French Republic. The basis for this study is the statistics on missionary departures given in the *Comptes rendus* published annually by the MEP⁵. The analysis covers a 50 year period from 1891 to 1941 which thus includes all recruits to the MEP from the beginning of the Third Republic in 1871.

The Geography of Nineteenth-Century French Catholicism: An Overview

The Catholic Church in nineteenth-century France was built on the foundations of the Concordat signed by Napoleon in 1801. The earlier revolutionary régime had attempted to create a "Constitutional Church" independent of the Pope in 1793. The Concordat was designed to replace the Constitutional Church with a church structure which was accepted by the Pope and could thus incorporate all Catholics, those who had accepted the Constitutional Church and those who had not.⁶ The administrative framework of the church were the 87 dioceses as the map illustrates (Appendix 2).⁷ These corresponded in most cases to the civil framework of *départements* finalized at the same time.⁸ The Concordat recognized Catholicism as the "religion of the great majority of French citizens" though it was not the religion of the state⁹. Bishops were nominated by the Head of State, and the Pope would then grant them canonical approval. Clergy (who were not members of religious orders) were paid by the state. Beneath the seemingly smooth surface guaranteed by the Concordat, the controversies between Catholics and the anticlerical traditions of the French Revolution continued and were to culminate in the anticlerical legislation which dissolved the Concordat structure in 1905.

The diocesan framework fixed in place by the Concordat also masked significant differences in religious practice in the various regions of France. The establishment of a salaried clergy paid for by the state also meant that the provision of clergy was, to a degree at least, independent of the intensity of religious practice in the area to which they were assigned. Geographical differences in the degree of Catholic practice within France had been apparent before the French Revolution and had clearly increased since then. The Revolution itself had fostered both anticlericalism and the discrediting of religion. Finally, increased industrialization and urbanization were widely believed to be associated with a decline in religious practice¹⁰. The church was also slow to respond to the rapid changes in population centers, and so many French people in industrial areas did not have adequate access to the services of the church even if they had the desire for such access. A general picture of the extent of Catholic practice at the time of the French Revolution can be seen in maps which illustrate the percentage of priests who refused to support the Constitutional Church. The geographical pattern that emerged at this time compares significantly with the pattern of Catholic religious practice into the second half of the twentieth century¹¹. However, though the general pattern is clear, there has been significant change over time in religious practice¹².

In general, intensity of Catholic practice after the French Revolution was concentrated around six "nodal areas" (with a 40%+ average weekly mass attendance) and a penumbra of areas of diminishing intensity of practice (28%+ average weekly mass attendance) surrounding them. By the 1960's this pattern can be traced in the following way. The six areas (and the dioceses in them) were: 1) North/Flanders (Arras, Cambrai, and Lille); 2) Northeast (Besançon, Metz, Nancy, Strasbourg, and Verdun); 3) East (Annecy); 4) Central (Le Puy, Lyon, Mende, Rodez, and Viviers); 5) Southwest (Bayonne); and 6) Northwest (Angers, Coutances, Laval, Luçon, Nantes, Rennes, Quimper, and Vannes). The dioceses falling into the

penumbra areas are: 2) Langres, St-Claude, and St-Dié; 3) Chambéry, St-Jean-de-Maurienne, and Tarentaise; 4) Albi, Cahors, Montauban, Montpellier, Nîmes, St-Flour, and Valence; 5) Aire-et-Dax, Auch, and Tarbes; 6) Bayeux, Poitiers, St-Brieuc, and Sées. This means that approximately 26% of French dioceses (23 dioceses) had a high intensity of Catholic practice with a further 23% having reasonably high levels of practice (20 dioceses). Even within dioceses there is variation, the higher levels of practice within the Diocese of Poitiers for instance are concentrated in the western part of the diocese. The remaining 50% of French dioceses have low levels of practice. While the general pattern of Catholic practice was set in the eighteenth century, or before, it has changed over time as has the pattern of clerical recruitment. First I will present an overview of the recruitment statistics and then proceed to attempt to establish an historic and analytic framework to interpret the results.

Recruitment to the MEP 1891-1941: A Geographical and Statistical Overview

The 1890's were extremely fruitful years for MEP recruitment. From a low period following the French Revolution, the number of candidates seeking admission to the society had increased steadily with every decade. The average number of aspirants to the MEP from 1890 to 1899 was 93 per year¹³. In the same period, the MEP sent out an average of nearly 60 priests to the missions. For the period from 1891 to 1900, the MEP sent out a total of 591 missionaries. As befitted its nature as a flagship of specifically French Catholicism, all but 6 of these priests were from France.¹⁴ Though there was some variation from year to year, the number of missionary departures was consistent and so was the geographic pattern of their recruitment as Table One illustrates¹⁵.

The pattern of regional recruitment to the MEP in this decade is clear and has some interesting comparisons with the overall geographic patterns of practice for French Catholicism. The six central areas for intensive Catholic practice contributed more than 60% of the total missionary recruitment for the period. The wider area of "catchment" dioceses around them contributed a further 20%. The other half of France (excluding Paris/Versailles) only contributed 15% of the total number of MEP missionaries who embarked in this decade. However, within this overall pattern, there are some interesting subsets. Of the six central areas, the one centered on the Massif Central (Le Puy, Lyon, Mende, Rodez, and Viviers) is clearly the most important, representing 26% of the total MEP missionaries embarking from France. The bulk of these (88%) came from the three dioceses of Le Puy, Lyon, and Rodez. Some 18% of the missionaries came from the Northwest area, with Rennes dominating in terms of recruitment (38% of recruits from the area). The Northeast followed in terms of numbers with more than 10% of the recruits coming from this region. Within the region, 40% of the missionaries came from Strasbourg alone. In addition, the Northern area (especially Cambrai), the Lorraine dioceses (Metz and Nancy), the Northwestern dioceses of Angers, Coutances, and Luçon, and the Diocese of Annecy made substantial contributions to the numbers of MEP missionaries. The traditional view held by Goyau of the geographical basis of recruitment for the MEP can obviously be substantially justified for the 1890's.

However, the picture is more complicated than his comment would lead us to believe. MEP recruitment in this decade is obviously more widespread with dioceses of substantial recruitment beyond the five he delimits. The picture of recruitment in the 1890's is perhaps closer to the overall picture of the intensity of Catholic devotional practice. Even so, there are some anomalies, most notably the relatively low levels of MEP recruitment from Brittany (Quimper, St Brieuc, and Vannes) and from the wider area surrounding the Massif Central (the Midi and Provençal dioceses). The following decade was to alter the picture of MEP recruitment in various ways.

As Table Two illustrates, the pattern of the 1900's still includes 80% recruitment from the six central regions and their wider catchment areas, but it is much more concentrated in the central regions themselves. The numbers overall are lower, but the general distribution of recruits remains largely the same. One noteworthy difference is the rapid decline in recruits from Alsace (Strasbourg). Of equal importance is the increase of recruits from the Breton dioceses and Luçon (the Vendée). There are also significant increases in recruitment from the dioceses of Annecy and Bayonne. More importantly, there is a sharp decline in recruits overall, especially noticeable in 1908 and 1909.

As can be seen in Table Three, the recruitment problems experienced by the MEP at the close of the preceding decade clearly continued into the 1910's. Prior to the massive disruption of the First World War, MEP recruitment had dropped steadily in every region. The continuing low level of recruitment outside of the levels of intensive Catholic practice was now high enough in percentage terms to represent 30% of the total recruitment. The only areas of significant increase (in percentage, not numerical terms) were Chambéry, Metz, and especially the Breton dioceses. The First World War completely disrupted recruitment and makes it impossible to establish whether the pattern would continue. All able bodied French males were eligible for military service, and more than 400 missionaries were recalled for active service¹⁶. Though some would serve as *aumôniers* (chaplains) to the military forces, many others served as active duty soldiers and many were wounded or killed in action¹⁷. A very small number of missionaries embarked from 1914 to 1917, nearly all of whom had been injured during the war and thus were no longer considered fit for military service. In 1918 and 1919 no missionaries were sent out by the MEP. The MEP could only resume something like its normal activities in 1920, when the first postwar embarkation of missionaries could take place.

While recruitment totals rebounded somewhat, as Table Four demonstrates, it was only towards the middle of the decade of the 1920's that they achieved the already low immediate pre-war levels. The balance between the various regions was still roughly what it was before, with the central core areas contributing 53% of recruits and the wider peripheral zones a further 28%. The decline in recruitment from the wider Midi/Provence area continued as did the increase in recruitment from the Breton dioceses and from Bayonne. The five dioceses identified by Goyau now contributed less than 18% of recruits with Le Puy and Rodez having particularly declined in numeric significance. The increase in recruits, small though it was, as the decade progressed was centered as much in Luçon, Quimper, Vannes, and Bayonne as it was in Besançon, Lyons, and Rennes. The number of foreign priests was at the same level as in the 1900's, though 2 of them were from outside of

Europe (French speaking Canada). These were presumably priests who had been incardinated in Québec and had then come to France on wartime service. When the war finished they obviously remained in France and subsequently joined the MEP¹⁸.

In the 1930's (as shown in Table Five), total recruitment for the MEP remained much as it had in the 1920's. Notwithstanding the usual annual fluctuation in totals for embarkation, the average annual figure remained much the same as well. Recruitment was better in the North and in the Diocese of Annecy, but the pattern of reliance on the Western dioceses (including Angers) and Bayonne continued with 27% of recruits coming from these areas. Though there was a substantial revival in the dioceses of Besançon and Le Puy, the other three key areas for Goyau (especially Rodez) were of lesser importance.

Recruitment to the MEP 1891-1941: An Historic and Analytic Framework

In the fifty-year period from 1891 to 1941, the pattern of MEP recruitment underwent a number of significant changes. The preceding sections of this paper have presented a decade by decade overview of these changes. Table Six presents a summary of these changes tabulated by decade and by area. The dioceses in the nodal and penumbral areas (along with Paris and Versailles) are listed individually. The other 42 dioceses are given collectively. It is worth noting that some of these dioceses consistently contributed far more recruits than others. Though they formed a relatively small percentage of the recruits to the MEP, foreign missionaries are listed in summary form.

Many of these changes paralleled those in the Catholic Church in France as a whole, but others were peculiar to the MEP itself. First was a dramatic slump in recruitment overall in the first decade of the twentieth century, which became most apparent in 1907 and 1908. This was a reflection of the disruptions leading up to and following the separation of church and state and the combination of a substantial decline in vocations to the priesthood overall with a reassignment of priestly resources. Secondly, there was a major disruption from 1914 to 1919 due to the First World War. This in turn was followed by a recovery in the late 1920's and early 1930's. Finally, there were the beginnings of another, albeit numerically and statistically smaller, decline in the late 1930's. The reasons for this additional decline are not clear, but perhaps it reflects a continuing process of secularization in France. Beneath these national level changes, there were a series of changes in the regional recruitment patterns of the MEP. Areas that had been considered salient for recruitment declined in significance while areas which had been more peripheral came into greater prominence. Of particular importance is the divergence of MEP recruitment patterns towards a greater reliance on the western and southwestern dioceses. In part, this would bring MEP recruitment patterns closer to resembling the general map of the intensity of Catholic practice in France. However, the rise of certain key dioceses to a degree of prominence (especially Angers, Bayonne, and Quimper) not only adds a necessary corrective to Goyau's assertion, but also requires some additional explanation.

This section concentrates on explaining these national and regional changes and on creating a model which can provide a greater understanding both of MEP recruitment and of the wider changes taking place in the French Catholic Church during this period. The first period of rapid decline coincided with the full implementation of the anticlerical laws and the separation of church and state. The MEP was acutely aware of a decline in the number of aspirants to the society, which had fallen to a low of 33 by 1909¹⁹. The separation of church and state meant that Catholic priests were no longer state employees receiving a salary. They now relied on the church, and the contributions of Catholics, for their incomes. The Catholic priesthood no longer offered financial security and there was an accompanying drop in the prestige of the priesthood. The success of the anticlericals in passing the legislation for church-state separation was also a reflection of the diminished status of the Catholic Church generally in France. Given the geographical divisions of Catholic practice in France, the effect of the legislation on the secular priesthood would obviously vary from one area to another²⁰. However, the effect nationally was very clear. Ordinations to the Catholic priesthood dropped from 1,753 in 1901 to 825 in 1913²¹. In this light, it is perhaps easier to view the decline in recruits for the MEP as not being a "crisis in vocations" for the MEP itself, but a decision by some aspirants to the diocesan clergy to remain in France (where the need for priests was suddenly greater) rather than go to the missions. Certainly, facing a serious decrease in recruits for the dioceses, Bishops would not unnaturally be less enthusiastic than before to send their clergy out of France. In some ways, the very substantial recruitment to the MEP in the 1890's reflected a situation in which there was a surplus of recruits to the priesthood in some dioceses. Under the Concordat system there was not much flexibility to send priests to other dioceses but they could be allowed to join missionary societies like the MEP. With the separation of church and state, the church now had greater freedom to reallocate priests from one diocese to another.

The true and continuing extent of the decline from the decade of the 1910's was substantially obscured by the First World War which disrupted recruitment and embarkation patterns. The relative increase in recruitment from the penumbra area in the 1910's appears to be a statistical anomaly in the light of previous and subsequent decades. However, following the upheaval of the First World War, the full measure of the decline in recruitment to the MEP could be seen. Recruitment re-established itself at approximately 35% of the numbers prior to the separation of church and state. Within this overall pattern of decline, the balance in recruitment percentages between the five areas of recruitment (nodal areas, penumbra, Paris and Versailles, the rest of France, and outside of France) was largely re-established. The clearest decline was in the 42 dioceses outside the nodal and penumbral areas where, following a brief rally in the 1920's (largely centered in the six dioceses of Autun, Clermont, Beauvais, Reims, Bourdeaux, and Tulle which contributed 50% of the total for the 42 dioceses) recruitment to the MEP dropped to a low of 8.7% in the 1930's. MEP recruitment had largely assumed the outlines of general Catholic devotional practice in France. This may be called a "vocational pattern²²" in which the number of recruits to the MEP, like the number of recruits to the Catholic clergy as a whole, corresponds fairly exactly to general levels of religious observance.

Of Goyau's five "seedbeds" for recruitment, all but one of them (Besançon) had suffered noticeable numeric and statistical decline. Though his statement had never been exactly accurate—for instance the noticeable centers of recruitment of Cambrai, Coutances, and Strasbourg need to be included in the 1890's—it was certainly not true by the 1930's. Angers, Bayonne, Quimper, and St Die now contributed more recruits than Le Puy, Lyon, Rennes, and Rodez. In the face of an overall decline in recruitment, these dioceses show contrary trends with recruitment in three of them (Bayonne, Besançon, and Quimper) being at higher percentage and absolute levels in the 1930's than they had been in the 1890's. Within the establishment of a vocational pattern of recruitment based largely on a framework of varying levels of religiosity between dioceses, there is clearly a need for an additional explanatory factor. Levels of religious observance were high in the dioceses of Luçon and Vannes, for example, but there was no corresponding increase in MEP recruitment any more than there had been in four of the five "seedbed" dioceses of Goyau. While it is possible that the bishops in the dioceses where recruitment increased were more obliging in allowing priests to volunteer for the MEP, there is currently no evidence to support this contention. In comparing the two Breton dioceses of Quimper and Vannes, for instance, overall recruitment of priests for the missions was higher in the latter²³. Quimper, however, was a "growth diocese" for the MEP, while Vannes was not. Clearly, for Brittany at least, episcopal attitudes towards missionary recruitment were not a decisive factor. One possible explanation for the anomalous growth in recruitment for the MEP in certain dioceses lies in the dynamics of recruitment itself. While it is certainly true that many future missionaries believed that they were called to become priests, they did not do so in isolation. A significant proportion of priestly recruits came, not just from areas of high devotional practice, but from families with other priests or religious already in them²⁴. There were families in which it was customary for members of each generation to become priests or religious. While these families were, presumably, among the more pious or observant in their areas, there was also a degree of expectation that probably encouraged young people to discover a vocation. Basically, when there were one or more priests already in the family, a vocation was not just a personal calling but also an intergenerational family responsibility²⁵. Alongside this phenomenon, the advent of MEP recruitment in a diocese was probably likely to lead to further recruitment to the society. The MEP became a suitable venue in which these familial vocations could be realized. These related phenomena can be likened to a similar factor (chain migration) in migration studies and can thus be labeled a pattern of "chain vocations".

Chain migration is the phrase used to describe the fact that migrants from one particular district tend to follow each other from their home area to their new home. The more general range of "push and pull factors" which determine the existence of migration from one area to another (lack of work versus availability of work for instance) are channeled in specific directions based on the experiences of previous migrants. The phenomenon of chain migration accounts for the clusters of immigrants from specific areas in their new home countries and cities. Migrants follow the example of previous migrants and build on their connections and experiences. One possible explanation for the increase in MEP recruitment in key dioceses is that the general "push and pull" factors encouraging young people to

discover a vocation were further directed by the "demonstration effect" of having previous MEP recruits coming from the same diocese. In following their vocation in general, recruits were naturally channeled in the direction of the MEP rather than the diocesan clergy or another religious order or society. Based on this, the MEP's share of the vocational pool would increase even if that same pool was largely constant. Such a pattern of chain vocations would account for the differences between dioceses such as Vannes and Quimper in terms of MEP recruitment. It would also account for the gradual increase in MEP recruitment in a diocese such as Bayonne. As the MEP gained a foothold in such a diocese and became more widely known, young men who felt a vocation would more readily consider the MEP as an option for them.

The issue of the geographical origins of MEP priests under the Third Republic can help to shed light on the general history of the Catholic Church in France during this period. The picture is more complicated than either Goyau or an unnuanced use of the overall pattern of Catholic observance would suggest. Goyau's initial assertion not only does not take into account changes over time but also clearly does not reflect the reality of MEP recruitment under the Third Republic. A simple application of a model derived from patterns of religious observance provides a better guide to recruitment to the society, but it does not explain the various anomalies which exist between overall Catholic practice and actual MEP recruiting patterns. Using the model of religious practice and placing it in an historical framework alongside diocesan specific considerations has the most explanatory power and provides the best description of MEP recruitment during this period. The idea of chain vocations, if correct, would explain the differences between recruitment patterns at the diocesan level in areas which otherwise seem to be comparable²⁶.

Notes

¹ Georges Goyau *Les prêtres des Missions Étrangères*. (Paris, 1933). Goyau's is the standard history of the MEP and his statement on MEP recruitment patterns is widely quoted.

² For a general history of French Catholic missions see: Bernard De Vaulx *Histoire des missions Catholiques Françaises* Paris, 1951). For the MEP (in addition to Goyau) see: *La Société des Missions Étrangères* (Paris, 1923) and Jean Guennou *Missions Étrangères de Paris* (Paris, 1986). For an interesting overview of the relationship between Catholic missionary efforts and the politics of the Third Republic see: François Renault *Le Cardinal Lavignerie* (Paris, 1992).

³ The history of the MEP in Japan prior to 1900 is the subject of the detailed study by Francisque Marnas *La Religion de Jésus Ressuscitée au Japon* (Paris, 1931). The subsequent period from 1900 to the 1940's is the subject of a forthcoming article by the author.

⁴ An equally important question, the social origins of MEP recruits, is the subject of a forthcoming study by the author using MEP necrologies which will also extend the analysis of geographic origins over a wider time period.

⁵ The author would like to express his thanks to the Archivist and staff of the MEP archives in Paris who provided access to these sources.

⁶ A small number of Catholics refused to accept both the Constitutional Church and the church of the Concordat. Known as the "Petite Église" small numbers of refusers organized as an alternative church survive to the present day. See: Guy Janssen *La Petite Église* (La Crèche, 1999).

⁷ The four Savoyard dioceses (Annecy, Chambéry, St-Jean-de-Maurienne, and Tarentaise) were added when Napoleon III acquired the Savoy in 1860-1861. An additional five dioceses (Corbeil, Creteil, Nanterre, Pontoise, and St-Denis-en-France) were created in 1966 out of the dioceses of Paris and Versailles.

⁸ The exceptions were the Archdioceses of Besançon, Bourges, Chambéry, Lyon, and Reims; and the Dioceses of Ajaccio, Châlons, Limoges, Poitiers, Tarentaise, and St-Jean-de-Maurienne.

⁹ For a text of the Concordat and the related Organic Articles see: Gérard Cholvy *La religion en France de la fin du XVIIIe siècle à nos jours* (Paris, 1998) p.21ff.

¹⁰ There is an extensive literature on the subject of "Dechristianisation" in various areas of France (and Europe) during this period. For a general overview see: Hugh MacLeod *Religion and Urban Life in 19th Century Europe* (London, 1994).

¹¹ See the maps in: Hervé Le Bras *Les Trois France* (Paris, 1986).

¹² For an extensive summary of the geographic data on Catholic practice in the late twentieth century see: François-André Isambert and Jean-Paul Terrenoire *Atlas de la pratique religieuse des catholiques en France* (Paris, 1980).

¹³ The average number of aspirants to the MEP by decade was: 1814-1830 6; 1830-1840 10; 1840-1850 19; 1850-1860 28; 1860-1870 45; 1870-1880 51; 1880-1890 71; 1890-1899 93 (*Comptes Rendus* (1898) p.266).

¹⁴ Of the non-French priests, 3 were from Belgium, 1 from the Netherlands, 1 from Ireland, and 1 from the French speaking area of the Val D'Aosta in Italy.

¹⁵ All tables are in the appendix.

¹⁶ *Comptes rendus* 1915.

¹⁷ See: Nadine-Josette Chaline (ed) *Chrétiens dans la première guerre mondiale* (Paris, 1993) for a collection studying some of the issues involved in military service. Especially the essay by the editor *Les aumôniers catholiques dans l'armée française*. 5,000 priests, religious, and seminarians died during the war.

¹⁸ In the Catholic Church priests do not operate as "free agents", each priest must be incardinated (officially and liturgically accepted) into a diocese or a religious order. The MEP did not incardinate priests directly into the society but accepted priests (and priestly candidates) who had been accepted into the service of a diocese. That is why the departure records mention the diocese of each missionary. The diocese of incardination is usually the home or natal diocese, though in some cases, especially Paris, the missionary or his family may have moved there prior to the priestly incardination.

¹⁹ See: *Comptes Rendus* (1909).

²⁰ The catholic priesthood can be divided into secular clergy who are incardinated for a diocese and regular clergy who are incardinated for a religious order (such as the Benedictines or the Carmelites). Clergy in the MEP are secular clergy incardinated for a diocese but then joining a religious society.

²¹ John McManners *Church and State in France, 1870-1914* (London, 1972) p.169.

²² In the Catholic Church, the decision to enter training for the priesthood is not viewed as a sort of "career choice", but as evidence of a call from God (or vocation) to become a priest. Clearly in the aftermath of the church and state separation period, while the number of recruits to the clergy declined, the pattern of such recruits became more clearly vocational in that men were choosing the priesthood irrespective of the loss of income and status which the separation had caused.

²³ See figure 24 and other information in: Michel Lagrée *Religion et cultures en Bretagne 1850-1950* (Paris, 1992).

²⁴ This theme will be explored more thoroughly in the forthcoming article by the author which includes sociological information along with geographical in clarifying the pattern of MEP recruitment.

²⁵ For interesting examples of this pattern of intergenerational vocations (in this case to a female religious order) see: Claude Durix *De La Gaule au Japon par les chemins de Dieu* (Paris, 1999)

²⁶ The author intends to make a study of recruitment patterns among other French missionary orders (such as the Lazarists and the Société des missionnaires d'Afrique) to explore this idea further.

Appendix 1

Table One
MEP Missionary Departures: 1891-1900

Diocese	Regions apostoliques	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	Total
Gand	BELGIUM					1						1
Tournai	BELGIUM		1							1		2
Bourges	Centre						1					1
Nevers	Centre					1						1
Orleans	Centre									1	1	2
Tours	Centre		1	1	1					1		4
Chartres	Centre						1	3			1	5
Moulins	Centre		1		1			2			1	5
Blois	Centre											0
Sens	Centre											0
Belley	Centre-est									1		1
St-Jean	Centre-est	1					1					2
Tarentaise	Centre-est			1	1			1				3
Grenoble	Centre-est	1	1	1		1						4
Autun	Centre-est	1	1	1	2			3	1			9
Anncy	Centre-est				1	2	1	4	2		1	11
Chambery	Centre-est	1		3	1	1	3			2	2	13
Clermont	Centre-est		1	3	3	2	1		1		2	13
Le Puy	Centre-est	1	5		2	7	5	2	5	5	5	37
Lyon	Centre-est	5	7	3	2	6	5	3	11	3	3	48
Verdun	Est									1		1
Dijon	Est	1	1									2
St-Die	Est						1		3		2	6
Metz	Est		2		3	2	1	1		1		10
St-Claude	Est		1		3	3	1		2			10
Nancy	Est	1	1		3		1	2	3		1	12
Besancon	Est	2	3	1	1	1		3	2		2	15
Strasbourg	Est	4		5	1	4	1	2	1	2	4	24
Meath	IRELAND				1							1
Aoste	ITALY			1								1
Montauban	Midi								1			1
Pamiers	Midi								1			1
Tarbes	Midi			1								1
Toulouse	Midi					1						1
Auch	Midi									1	1	2
Perpignan	Midi					1	1	1				3
St-Flour	Midi								2	1		3
Albi	Midi	1	1	1	1							4
Mende	Midi	1		1			3	1		2	3	11
Rodez	Midi	2	1	5	4	7	3	8	5	10	4	49
Cahors	Midi											0
Carcassonne	Midi											0
Harlem	HOLLAND								1			1
Amiens	Nord	1										1
Chalons	Nord									1		1

Diocese	Regions apostoliques	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	Total
Evreux	Nord		1									1
Beauvais	Nord								1	1		2
Reims	Nord							1	1		2	4
Rouen	Nord	1	1				1		1			4
Arras	Nord				1		1	2	2			6
Langres	Nord	1	1	2	1	3	1				1	10
Cambrai	Nord	2	2	1	1	2	4	7	2	2	3	26
Lille	Nord											0
Soissons	Nord											0
Troyes	Nord											0
Laval	Ouest	1								1		2
Le Mans	Ouest	1		1						1		3
Seez	Ouest	1									2	3
Vannes	Ouest				1				1	1	1	4
Quimper	Ouest							1	1	1	3	6
Nantes	Ouest	3	1			1			1		1	7
St-Brieuc	Ouest		1		3		1	1		1	2	9
Bayeux	Ouest	1	1	2	1	2	2			1		10
Lucon	Ouest		1	3	1		3	1	2	1	1	13
Angers	Ouest	4		1	3	1	1	2	1		2	15
Coutances	Ouest	2			1		7	2	2	3	1	18
Rennes	Ouest	4	4	5	2	6	2	3	5	5	3	39
Versailles	Paris			1			1	1		1		4
Paris	Paris	2		1		3	1	1	3	2	2	15
Meaux	Paris											0
Frejus	Provence									1		1
Gap	Provence										1	1
Nice	Provence								1			1
Nimes	Provence							1				1
Digne	Provence	1								1		2
Valence	Provence								1	1		2
Marseille	Provence							2			1	3
Aix	Provence		1	1					1	1		4
Montpellier	Provence		1			1	2		1			5
Viviers	Provence		1		3		1	1	1	1		8
Ajaccio	Provence											0
Avignon	Provence											0
Aire	Sud-ouest							1				1
La Rochelle	Sud-ouest										1	1
Limoges	Sud-ouest								1		1	2
Bordeaux	Sud-ouest	1	2									3
Agen	Sud-ouest						2	1			1	4
Poitiers	Sud-ouest		1	1	1			2	2	1		8
Tulle	Sud-ouest	2	1	2	1	1	1					8
Bayonne	Sud-ouest	3		1	1	1		3	1	2		12
Angouleme	Sud-ouest											0
Perigueux	Sud-ouest											0
TOTALS		53	48	50	52	61	61	69	73	62	62	591

Table Two
MEP Missionary Departures: 1901-1910

Diocese	Regions apostoliques	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	Total
Bruges	BELGIUM									1		1
Gand	BELGIUM		1		1							2
Namur	BELGIUM			1				1				2
Sens	Centre		1								1	2
Tours	Centre						1	1				2
Chartres	Centre			3	2			1				6
Bourges	Centre		1			2	2	2	1			8
Blois	Centre											0
Moulins	Centre											0
Nevers	Centre											0
Orleans	Centre											0
Belley	Centre-est							1				1
Tarentaise	Centre-est										1	1
Grenoble	Centre-est						2					2
St-Jean	Centre-est	1						1				2
Autun	Centre-est	1				1		1			1	4
Clermont	Centre-est		3	2	5	2					1	13
Chambery	Centre-est		1	2		3	1	3	1	1	2	14
Annecy	Centre-est	3	1	3	4	2	1	2			2	18
Lyon	Centre-est	4	2	8	10	4	5	3			2	38
Le Puy	Centre-est	4	9	9		3	3	3	2	8	4	45
St-Claude	Est			1		1						2
Metz	Est	1									2	3
Verdun	Est						1	2			1	4
Dijon	Est		1			1	1	2	1			6
St-Die	Est	2	2		1		2			1		8
Strasbourg	Est	2	3	1					1		2	9
Besancon	Est		3	3	2		1	1				10
Nancy	Est	2	1	1	1	2		1		2		10
Aoste	ITALY				1							1
Luxembourg	LUXEMBOURG		1									1
Cahors	Midi			1								1
Montauban	Midi					1						1
Perpignan	Midi					1	1					2
Toulouse	Midi				1	1	1					3
Albi	Midi	1							2	1		4
Auch	Midi	2	1					1				4
Tarbes	Midi		1					2	1		1	5
St-Flour	Midi			4			2			1	1	8
Mende	Midi	4	3	1							1	9
Rodez	Midi	10	6	5	2	1	2	2		5	5	38
Carcassonne	Midi											0
Pamiers	Midi											0
Beauvais	Nord						1					1
Chalons	Nord									1		1
Evreux	Nord							1				1
Lille	Nord					1						1

Diocese	Regions apostoliques	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	Total
Reims	Nord							1		1	1	3
Langres	Nord			1				1	1		1	4
Rouen	Nord	1	1	1			1					4
Arras	Nord	2	1	1		5		3	1	3	1	17
Cambrai	Nord	2	3	3	1	3	4	3	1	1	2	23
Amiens	Nord											0
Soissons	Nord											0
Troyes	Nord											0
Bayeux	Ouest		2		1		1					4
Seez	Ouest		1	1	1			1				4
Coutances	Ouest	2		1	1			1				5
Nantes	Ouest			2	1	1			1		1	6
Laval	Ouest		1		1		1	1		1	2	7
Angers	Ouest				1		2	1	1	1	2	8
Vannes	Ouest			1		1	1	3	2			8
Quimper	Ouest	2	2	1					1	1	2	9
St-Brieuc	Ouest		3	2	1	1		1	2		1	11
Rennes	Ouest	4	4	4	4	1	4	2		4	1	28
Lucon	Ouest	2	2		4	4	5	2	1	2	7	29
Le Mans	Ouest											0
Versailles	Paris			1		2					1	4
Paris	Paris	2	3	2	1	1	1	4	2	1		17
Meaux	Paris											0
Avignon	Provence				1							1
Gap	Provence					1						1
Valence	Provence			1								1
Marseille	Provence		3									3
Montpellier	Provence			1		1	1	1	1			5
Viviers	Provence	2				2		1				5
Aix	Provence											0
Ajaccio	Provence											0
Digne	Provence											0
Frejus	Provence											0
Nice	Provence											0
Nimes	Provence											0
Angouleme	Sud-ouest			1	1							2
La Rochelle	Sud-ouest	1	1			1						3
Tulle	Sud-ouest			1	1		1					3
Aire	Sud-ouest			2			2					4
Bordeaux	Sud-ouest	1	1	1	1							4
Poitiers	Sud-ouest	2		1	1				2			6
Bayonne	Sud-ouest	5	4	4	2	2	3	3		1		24
Agen	Sud-ouest											0
Limoges	Sud-ouest											0
Perigueux	Sud-ouest											0
TOTALS		65	73	78	54	52	53	60	25	37	51	548

Table Three
MEP Missionary Departures: 1911-1919

Diocese	Regions apostoliques	1911	1912	1913	1914	1915	1916	1917	1918	1919	Total
Namur	BELGIUM					1					1
Bourges	Centre	1									1
Chartres	Centre		1								1
Blois	Centre										0
Moulins	Centre										0
Nevers	Centre										0
Orleans	Centre										0
Sens	Centre										0
Tours	Centre										0
Ancecy	Centre-est			1							1
Autun	Centre-est	1									1
Le Puy	Centre-est	1		1	1						3
Chambery	Centre-est	1	1					2			4
Lyon	Centre-est		1	1			1				4
Belley	Centre-est										0
Clermont	Centre-est										0
Grenoble	Centre-est										0
St-Jean	Centre-est										0
Tarentaise	Centre-est										0
St-Die	Est			1							1
Dijon	Est	1			1						2
Strasbourg	Est	1		1							2
Besancon	Est		1	2							3
Metz	Est	3	2								5
Nancy	Est										0
St-Claude	Est										0
Verdun	Est										0
Pondicherry	INDIA			1			1				2
Mende	Midi			1							1
Montauban	Midi				1						1
Tarbes	Midi	1									1
Toulouse	Midi			1							1
Auch	Midi		1	1							2
Albi	Midi	2		1							3
Cahors	Midi	2		1							3
Rodez	Midi		1	4	1						6
Carcassonne	Midi										0
Pamiers	Midi										0
Perpignan	Midi										0
St-Flour	Midi										0
Arras	Nord	1		1							2
Reims	Nord		2								2
Cambrai	Nord	1	1	1							3
Amiens	Nord										0
Beauvais	Nord										0
Chalons	Nord										0
Evreux	Nord										0

Diocese	Regions apostoliques											Total
		1911	1912	1913	1914	1915	1916	1917	1918	1919		
Langres	Nord											0
Lille	Nord											0
Rouen	Nord											0
Soissons	Nord											0
Troyes	Nord											0
Coutances	Ouest	1		1								2
Nantes	Ouest					1						2
Seez	Ouest	1	1									2
Bayeux	Ouest		1	1	1							3
Lucon	Ouest	2		1								3
Rennes	Ouest	1		1			1					3
Vannes	Ouest	1			2							3
Quimper	Ouest	2	1	1								4
St-Brieuc	Ouest		1	2			1	1				5
Angers	Ouest											0
Laval	Ouest											0
Le Mans	Ouest											0
Versailles	Paris	1										1
Paris	Paris		1	1		1						4
Meaux	Paris											0
Nice	Provence	1										1
Montpellier	Provence	1	1									2
Aix	Provence											0
Ajaccio	Provence											0
Avignon	Provence											0
Digne	Provence											0
Frejus	Provence											0
Gap	Provence											0
Marseille	Provence											0
Nimes	Provence											0
Valence	Provence											0
Viviers	Provence											0
Aire	Sud-ouest		1									1
Poitiers	Sud-ouest			1								1
Tulle	Sud-ouest		1									1
Bayonne	Sud-ouest	1		1				1				3
Agen	Sud-ouest											0
Angouleme	Sud-ouest											0
Bordeaux	Sud-ouest											0
La Rochelle	Sud-ouest											0
Limoges	Sud-ouest											0
Perigueux	Sud-ouest											0
Bale	SWITZERLAND						1					1
TOTALS		28	20	29	7	3	5	4	0	0		96

Table Four
MEP Missionary Departures: 1920-1929

Diocese	Regions apostoliques	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	Total
Bruges	BELGIUM						1					1
Namur	BELGIUM				1							1
Tournai	BELGIUM				2							2
Quebec	CANADA				1							1
Trois Rivieres	CANADA							1				1
Chartres	Centre										1	1
Moulins	Centre							1				1
Sens	Centre											0
Tours	Centre	1										1
Bourges	Centre		1		1							2
Orleans	Centre					1					1	2
Blois	Centre											0
Nevers	Centre											0
Belley	Centre-est		1									1
Chambery	Centre-est											0
Grenoble	Centre-est		1									1
Tarentaise	Centre-est											0
Annecy	Centre-est						1					1
St-Jean	Centre-est							1				1
Autun	Centre-est				1		1		1			3
Clermont	Centre-est				1	1		2				4
Le Puy	Centre-est				1	1						2
Lyon	Centre-est	1			1			3	4	2		11
Verdun	Est										1	1
Metz	Est	1						1			1	3
Nancy	Est			1								1
Strasbourg	Est						1				1	2
St-Claude	Est	1	1		1			1				4
St-Die	Est				2	1			1	1	1	6
Besancon	Est	2						1			4	7
Dijon	Est											0
Cahors	Midi											0
Carcassonne	Midi									1		1
Toulouse	Midi											0
Albi	Midi						1					1
Montauban	Midi							1				1
Pamiers	Midi									1		1
St-Flour	Midi								1			1
Rodez	Midi	1			1	1		1	1	1	2	8
Auch	Midi											0
Mende	Midi											0
Perpignan	Midi											0
Tarbes	Midi											0
Evreux	Nord										1	1
Langres	Nord							1				1
Amiens	Nord									2		2
Rouen	Nord	1						1				2

Diocese	Regions apostoliques	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	Total
Cambrai	Nord								1			1
Beauvais	Nord								1		2	3
Arras	Nord								1	1		2
Reims	Nord				2		2			1	1	6
Lille	Nord	1	1					1		2	1	6
Chalons	Nord											0
Soissons	Nord											0
Troyes	Nord											0
Le Mans	Ouest											0
Seez	Ouest										1	1
Laval	Ouest						1	1		1		3
St-Brieuc	Ouest	1	1	1							1	4
Bayeux	Ouest	1			1					1		3
Coutances	Ouest				1		3	1		1		6
Nantes	Ouest	1		1						2		4
Rennes	Ouest	3			1		1				2	7
Vannes	Ouest	1			1		2		1	1	1	7
Angers	Ouest				1	2		2				5
Lucon	Ouest			1		1	2	1	2		1	8
Quimper	Ouest		1		1		3	1	1	2		9
Versailles	Paris											0
Paris	Paris		1		1		1		2	1	2	8
Meaux	Paris											0
Avignon	Provence							1				1
Marseille	Provence		1									1
Aix	Provence						1					1
Nimes	Provence						1					1
Valence	Provence											0
Viviers	Provence									1		1
Ajaccio	Provence											0
Digne	Provence											0
Frejus	Provence											0
Gap	Provence											0
Montpellier	Provence											0
Nice	Provence											0
Angouleme	Sud-ouest					1						1
La Rochelle	Sud-ouest							1				1
Limoges	Sud-ouest							1				1
Bordeaux	Sud-ouest			1				1	1			3
Poitiers	Sud-ouest		1					1				2
Aire	Sud-ouest							1	1		1	3
Bayonne	Sud-ouest	1				1	2	4		1		9
Agen	Sud-ouest											0
Perigueux	Sud-ouest											0
Tulle	Sud-ouest				1		1			1		3
Lausanne	SWITZERLAND				1							1
TOTALS		17	10	6	24	10	25	32	19	26	26	195

Table Five
MEP Missionary Departures: 1930-1940

Diocese	Regions apostoliques	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	Total
Malines	BELGIUM	1											1
Tournai	BELGIUM							1					1
Liege	BELGIUM				1	1							2
Quebec	CANADA								1				1
Bourges	Centre					1							1
Moulins	Centre								1				1
Orleans	Centre					1							1
Sens	Centre	1											1
Blois	Centre												0
Chartres	Centre												0
Nevers	Centre												0
Tours	Centre												0
Autun	Centre-est						1						1
Clermont	Centre-est	1											1
Chambery	Centre-est				1			1					2
Grenoble	Centre-est							1		1			2
Tarentaise	Centre-est				1					1			2
Annecy	Centre-est	1						1			2		4
St-Jean	Centre-est					2		2					4
Le Puy	Centre-est	2		1	1	1	1		1				7
Lyon	Centre-est	1	1		2	1	2	3			1		11
Belley	Centre-est												0
St-Claude	Est	1											1
Strasbourg	Est	1			1								2
Verdun	Est						1	1					2
Nancy	Est		1			1		1		1			4
St-Die	Est					1		2		2	1		6
Besancon	Est	3	1	1	1	3	2	2	2	2	1		18
Dijon	Est												0
Metz	Est												0
Albi	Midi	1											1
Cahors	Midi				1								1
Mende	Midi										1		1
Montauban	Midi						1						1
Pamiers	Midi					1							1
Toulouse	Midi	1											1
St-Flour	Midi		1	1					1				3
Rodez	Midi			1	2	1	1	1					6
Auch	Midi												0
Carcassonne	Midi												0
Perpignan	Midi												0
Tarbes	Midi												0
Roermond	HOLLAND		1			1							2
Harlem	HOLLAND	1											1
Langres	Nord							1					1
Reims	Nord			1									1

Rouen	Nord							1				1	
Beauvais	Nord		1			1					1	3	
Cambrai	Nord	1			2			1				4	
Lille	Nord	1	1			1		2				5	
Arras	Nord		1	1		1	1			2	1	7	
Amiens	Nord											0	
Chalons	Nord											0	
Evreux	Nord											0	
Soissons	Nord											0	
Troyes	Nord											0	
Laval	Ouest						1					1	
Le Mans	Ouest	1										1	
St-Brieuc	Ouest						1					1	
Coutances	Ouest	1							1			2	
Vannes	Ouest		1			1						2	
Bayeux	Ouest	1	1	1								3	
Lucon	Ouest	2	2			1			1			6	
Nantes	Ouest			3		1		1		1		6	
Rennes	Ouest		1					1	3	2		7	
Quimper	Ouest	1			4		1		1	1	1	9	
Angers	Ouest			3		2	1	1	2	1		10	
Seez	Ouest											0	
Versailles	Paris	1					1		1	1		4	
Paris	Paris	2			2			1	1		2	8	
Meaux	Paris											0	
Aix	Provence	1										1	
Valence	Provence					1						1	
Nimes	Provence				1		1					2	
Viviers	Provence				1		1	1				3	
Ajaccio	Provence											0	
Avignon	Provence											0	
Digne	Provence											0	
Frejus	Provence											0	
Gap	Provence											0	
Marseille	Provence											0	
Montpellier	Provence											0	
Nice	Provence											0	
La Rochelle	Sud-ouest											1	
Aire	Sud-ouest		1						1			2	
Poitiers	Sud-ouest				1					1	1	3	
Bayonne	Sud-ouest		2	1	1	3	3	2	2		1	15	
Agen	Sud-ouest											0	
Angouleme	Sud-ouest											0	
Bordeaux	Sud-ouest											0	
Limoges	Sud-ouest											0	
Perigueux	Sud-ouest											0	
Tulle	Sud-ouest											0	
Lausanne	SWITZERLAND							1				1	
Bale	SWITZERLAND				2							2	
TOTALS		25	19	14	25	27	20	26	22	16	13	0	207

Table Six
MEP Summary of Missionary Departures: 1891-1941

Diocese	1890's	%	1900's	%	1910's	%	1920's	%	1930's	%
Arras	6	1.01	18	3.3	2	2.1	2	1	7	3.4
Lille	0	0	1	0.2	0	0	6	3.1	5	2.4
Cambrai	26	4.39	23	4.2	3	3.1	1	0.5	4	1.9
Metz	10	1.69	3	0.5	5	5.3	3	1.5	0	0
Nancy	12	2.03	10	1.8	0	0	1	0.5	4	1.9
Besancon	15	2.53	10	1.8	3	3.1	7	3.6	18	8.7
Strasbourg	24	4.06	9	1.6	2	2.1	2	1	2	0.9
Verdun	1	0.17	4	0.7	0	0	1	0.5	2	0.9
Annecy	11	1.86	18	3.3	1	1	1	0.5	4	1.9
Le Puy	37	6.26	45	8.2	3	3.1	2	1	7	3.4
Lyon	48	8.12	38	6.2	3	4.2	11	5.7	11	5.3
Mende	11	1.86	9	1.6	1	1	0	0	1	0.5
Rodez	49	8.29	38	6.9	6	6.3	8	4.1	6	2.9
Viviers	8	1.34	5	0.9	0	0	1	0.5	3	1.4
Bayonne	12	2.03	24	4.4	3	3.1	9	4.7	15	7.2
Lucon	13	2.19	29	5.3	3	3.1	8	4.2	6	2.9
Nantes	7	1.18	6	1.1	1	2.1	4	2.1	6	2.9
Angers	15	2.53	8	1.5	0	0	5	2.6	10	4.8
Coutances	18	3.21	5	0.9	2	2.1	6	3.1	2	0.9
Vannes	4	0.67	8	1.5	3	3.1	7	3.6	2	0.9
Quimper	6	1.01	9	1.6	4	4.2	9	4.6	9	4.3
Rennes	39	6.59	28	5.1	3	3.1	7	3.6	7	3.4
Laval	2	0.34	7	1.2	0	0	3	1.5	1	0.5
SUB (1)	374	63.3	355	61	48	51	104	54	132	64
Langres	10	1.69	4	0.7	0	0	1	0.5	1	0.5
St-Claude	10	1.69	2	0.4	0	0	4	2.1	1	0.5
St-Die	6	1.01	8	1.4	1	1	6	3.1	6	2.9
Chambery	13	2.19	14	2.4	4	4.2	0	0	2	0.9
St-Jean	2	0.33	2	0.36	0	0	1	0.5	4	1.9
Tarentaise	3	0.5	1	0.2	0	0	0	0	2	0.9
Albi	4	0.66	4	0.7	3	3.1	1	0.5	1	0.5
Cahors	0	0	1	0.2	3	3.1	0	0	1	0.5
Montauban	1	0.17	1	0.2	1	1	1	0.5	1	0.5
Montpellier	5	0.85	5	0.9	2	2.1	0	0	0	0
Nimes	1	0.17	0	0	0	0	1	0.5	2	0.9
St Flour	3	0.5	8	1.4	0	0	1	0.5	3	1.4
Valence	2	0.33	1	0.2	0	0	0	0	1	0.5
Aire	1	0.17	4	0.7	1	1	3	1.5	2	0.9
Auch	2	0.33	4	0.7	2	2.1	0	0	0	0
Tarbes	1	0.17	5	0.9	1	1	0	0	0	0
Bayeux	10	1.7	4	0.7	3	3.1	3	1.5	3	1.4
Poitiers	8	1.36	6	1.02	1	1	2	1	3	1.4
St Briec	9	1.52	11	1.88	5	5.3	4	2.1	1	0.5
Sees	3	0.5	4	0.7	2	2.1	1	0.5	0	0
SUB (2)	94	15.9	89	16.2	29	30.5	29	15.1	34	16.4

Diocese	1890's	%	1900's	%	1910's	%	1920's	%	1930's	%
Paris	15	2.53	17	3.1	3	4.2	8	4.2	8	3.9
Versailles	4	0.67	4	0.7	1	1	0	0	4	1.9
SUB (3)	19	3.21	21	3.6	4	4.2	8	4.2	12	5.8
Other 42 Dioceses										
SUB (4)	98	16.6	76	13.9	10	10.5	44	22.9	18	8.7
Foreign										
SUB (5)	6	1	7	1.3	4	4.2	7	3.64	11	5.3
TOTAL	591		548		95		192		207	

Appendix 2

