

ST. JOSEPH'S PRAYER BOOK

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The Memorial Church to the Irish Martyrs, Cromwell.

FACTS FOR THE IRISH MEN AND WOMEN OF NEW ZEALAND.

- 1.—It is a disgrace that any place in New Zealand should be named after one of the most cruel persecutors of the Irish people and the Catholic religion.
- 2.—The name of Cromwell is a perpetual reminder of his victims and the innumerable martyrs of Ireland.
- 3.—Therefore it is most fitting that a memorial church to the Irish martyrs should be erected here.
- 4.—The Cromwell Catholics are not able of themselves to build a worthy memorial church.
- 5.—Besides the honor of their martyred dead should be dearly cherished in the heart of every Irish man or woman.
- 6.—Therefore the Irish Catholics of Cromwell appeal to all their fellow countrymen and women in New Zealand to assist them in this great undertaking.
- 7.—The appeal will surely not be made in vain to any Irish man or woman who is familiar with the terrible blood-stained pages of Ireland's history.
- 8.—It is imperative that such a church should be freed of debt at the time of the opening.
- 9.—Therefore it is absolutely necessary that subscriptions should be sent as soon as possible in order that plans may be drawn up according to the amount of funds available.
- 10.—The names of all subscribers will be placed in a prominent place in the new church, and kept there always.
- 11.—All subscribers living and dead will have the benefit of a weekly Mass and the perpetual prayers of the Cromwell priest and people.
- 12.—The priest and people of Cromwell are most deeply grateful for the handsome donations and kind, encouraging letters already sent, and are confident that the Irish people of New Zealand will be faithful to the best and holiest traditions of their race, and generously support such a noble cause.

FURTHER CONTRIBUTIONS.

	£	s.	d.
Previously acknowledged ...	536	2	3
Mr. J. J. O'Kane, Alexandra South	5	0	0
Mr. J. W. O'Connell, Upper Nevis	5	0	0
Mr. Wm. J. O'Connell, Upper Nevis	5	0	0
Rev. Father Coffey, Dunedin ...	5	5	0
Rev. Father O'Dea, Ophir	3	3	0
Rev. Father Hearn, Port Chalmers	2	2	0
Mr. John McConnell	2	2	0
The late Mrs Cavadore, Gimmerburn (per Rev. Father McMullan, Ranfurly) ...	2	2	0
Mr. Patrick Griffin, Burkes	0	10	0
Mrs. S. Quilter, Waitahuna	0	10	0
Small amounts (per Mrs S. Quilter, Waitahuna) ...	0	7	0
Total ...	£567	3	3

(To be Continued).

☞ All contributions to be addressed to the Rev. Father Hunt, Cromwell.

IN MEMORIAM

GLEESON.—In loving memory of William Gleeson, who died at Green Island, September 27, 1902.—R.I.P.
—Inserted by his loving wife and child.

The Flagstaff Sanatorium, about six and a-half miles from Dunedin, and situated at an elevation of 1200 feet, has been open for the treatment of persons suffering from consumption and pleurisy, for about seven and a-half years. In the grounds there is excellent shelter from pine trees. There are day-rooms, with lounge for each patient. Full particulars can be obtained from the matron, Miss Ewing....

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, SEPTEMBER 27, 1906.

THE WAR AGAINST RELIGION IN FRANCE

FOR YEARS past the Freemason, Socialist-Radical, and other enemies of religion in France have constituted themselves into a 'bloc', or what is known in American politics as 'the machine'. They have played strange pranks before high heaven in their day. Witness, for instance, the manner in which, through organised Freemason spies, the Combes Ministry struck so cowardly and traitorous a blow at the efficiency of the nation's last resort—its army and navy. There were, however, some things that even French political apathy and 'insouciance' will not stand. The Combes Ministry fell. They found, to their profound surprise, that there was a disproportion between the risks and the red meat of their underground tyranny. But the army scandals were merely a means to an end. The great and openly avowed objective of 'the machine' was the destruction of religion in France. It set aside the Concordat—a treaty between two Sovereign Powers—without the stipulated formality of previous notification and consultation. The Law of Separation (as the abrogation of the Concordat is called) was passed on December 9, 1905. Had the Law left the Church in France the same liberty that it enjoys in English-speaking countries—had 'the machine' been content even to plunder the Church and leave her stripped but free—the question would not have assumed so grave an aspect. But the Law of Separation (so-called) was palpably intended as a 'garote' with which to strangle the Catholic religion throughout the Republic.

One of the means devised by the Law for that end is the 'associations cultuelles', or associations for public worship. These are independent lay organisations, unconnected with each other, somewhat on the Congregationalist plan. To these associations the new Law commits the entire control of ecclesiastical buildings and of public worship throughout France. And let it be borne in mind that these lay councils have no legalised permanency; that they are completely at the mercy of a Ministry hostile to every religious idea; and that (as Pius X. says in his encyclical) 'the ecclesiastical authority will clearly have no power over them.' It is needless to point out the vast possibilities of mischief that underlie so radical a violation of the rights of the Church. A sufficient sample of its working is supplied by a parish in the Department of Lot et Garonne. There, under Government auspices, an anticlerical faction constituted itself an 'association cultuelle'. It promptly drove out the lawful pastor, installed an excommunicated ex-priest in

HENRY HUGHES

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