

his place, and snapped its atheistic fingers at the ecclesiastical authority. It is easy to see on how vast a scale the 'associations for public worship' would—especially in the present unhappy circumstances of French misgovernment and tyranny—lead to dissension, disorganisation, and schism. The new Law was all too manifestly drawn up for the purpose of locally crippling or destroying the hierarchical and diocesan organisation which is bone of the bone and flesh of the flesh of the Church's organisation, and forcing upon her a form of government which is foreign to her sacred principles and her divinely established constitution. 'The makers of this unjust law', says Pius X., 'wished to make it a law, not of separation, but of oppression. . . They are now waging an atrocious war against the religion of the country and hurling the brand of the most violent discords, and thus inciting the citizens against each other, to the great detriment, as every one sees, of the public welfare itself.' After nine months of anxious thought and deliberation, the expected has come to pass: the Pope has condemned the 'associations culturelles' as 'a violation of the sacred rights pertaining to the very life of the Church'. And the French episcopate has loyally accepted his exhortation to peaceably organise religious worship as best they can in every way, 'which the law recognises as within the rights of all citizens'.

The die is now cast. The worm has turned at last. The Church and the Lodge in excelsis in France stand face to face. The near future will tell whether the French Government will enter upon a religious war the end of which it cannot foresee, or whether it will again (as in the matter of the Freemason espionage and the church inventories) bend before the passive or active resistance which it has once more aroused. Religion, as well as the young recruit in war-time, is all the better of being 'blooded' once in a while. The Kulturkampf was for the Church in Germany the inauguration of its era of proudest success and highest achievements. West, as east, of the Rhine, the issue is in the hands of God. But there shines on the west this star of hope: that the Church of France, which has in our time given the bulk of the martyrs to the foreign mission-field, will not fail in the contest for God and right upon its own hearth. In the meantime, the central scheme of the Separation Law has been foiled. And the Great Napoleon's lesson has been learned by another French Ministry: that it is wise to treat even with a dethroned and imprisoned Pope as if he had two hundred thousand bayonets at his call.

Notes

The Seddon Memorial

It looks as if a good deal of the steam has leaked out of the movement for a National Memorial to the late Mr. Seddon. Golden opportunities seem to have been let slip. And memories are short and feelings soon lose their glow in these days of rapid movement. 'The General Committee,' says the 'Otago Daily Times,' 'instead of asking for funds and of promptly effecting local organisations for the purpose of receiving them, contented itself with inviting suggestions. Of these there have been many, some of them such as will readily recommend themselves as sensible and appropriate. The General Committee has itself submitted two proposals. One is that the memorial should take the form, originally suggested by Mr. Tripp, of Wellington, of the establishment of scholarships for the youth of the Colony on lines somewhat similar to those on which the Rhodes scholarships are established. The other is that a New Zealand Technical University, of which the site would almost necessarily be in Wellington, should be founded, and that in connection with it a system of free scholarships should be instituted.'

Here and now, while the matter is still in the suggestion stage, we venture the earnest hope that the Seddon National Memorial may take a shape which will secure the cordial co-operation and goodwill of every section of people in the Colony. We may as well frankly express our strong suspicion of both the proposals that have emanated from the General Committee. Are the proposed scholarships to be (and we assume that they are) limited to pupils of the State schools? If they are, then we venture the earnest hope that no Catholic in New Zealand will contribute so much as the value of a brass button to the proposed Memorial. If it is to take the form of scholarships, as proposed, let it be clearly and expressly declared that these scholarships shall not be bound up with a condition which, on grounds of conscience, would prevent Catholics, or the members of any other denomination in the Colony taking advantage of them. We do hope, however, that the National Memorial to the late Premier will not take a form that would create heart-burnings. But Catholics, at least, however much they may honor the memory of Mr. Seddon, cannot be expected to contribute towards a Memorial that would have for them these two unfair results: (1) to increase the cost of our competition with the State school system, which we are also compelled to maintain; and (2) to provide for other people's children educational advantages which Catholic children, for reasons of conscience, cannot share.

In France

The mayor is the autocrat, the gilded Bumble, of the small French towns. He enjoys—and in these later years too often exercises—a power of annoyance and persecution such as is happily unknown in countries where lodges do not rule in camp and council-table, and where free institutions have legitimate play. The mayor of Sainte-Cecile (Vaucluse, France) is an active Freemason and religion-hater. Some time ago he issued a decree forbidding external manifestations of religion within his tiny realm. His behavior towards the parish priest of Sainte-Cecile will give a sufficient idea of the sort of civil and religious liberty that now prevails in France. Here are some of the sentences pronounced against the priest by M. Manivet, in the local police court, at the instance of the mayor: '1. For having, "alone," in front of his church, "in his cassock," "his hat under his arm," called for cheers for Christ, for Religion, for France, for Liberty ("Vive le Christ," etc.), 24 hours' imprisonment. 2. For having, according to custom, accompanied the children to first Communion from the chapel of Sainte-Cecile to the parish church, across the little square between them—24 hours. 3. For having, on the Rogation days, proceeded to the rural crosses, reciting his Breviary, his "surplice on his arm"—72 hours.' The latest sentence passed upon the priest was five days' imprisonment—for having dared to perform a commonplace duty to his flock.

The new Law of Separation against which Catholics are now in battle-array—seems to be smiting heavily the Protestant denominations. 'For a century and more,' says the 'S.H. Review', 'the Protestant Churches of France have been supported by the State. Now, that the law of separation has done away with that support, many Protestants are averse to putting their hands in their pockets for contributions to keep the Churches alive. The Rev. C. W. Wendte, in the "Christian Register," says that the pastors, the church committees, and the women of the parishes, go about the cities and towns seeking out the Protestants and trying to induce them to enroll themselves as such. The work has not resulted profitably or even promisingly. The sum the synod needs for the coming year is 43,600 francs (£1760). It is thus far assured of only 12,187 francs (£487).'

J. TAIT, Monumental Sculptor, { Just over Bridge }
273 Cashel Street West, CHRISTCHURCH. { and opposite }
Drill Shed. { }
.....

Manufacturer and Importer of Every Description
of Headstones, Cross Monuments, etc., in Granite,
Marble, and other stones.