

The new proposals of the French Cabinet are a fresh advance on the road of persecution. They constitute a measure to complete the sacrilegious spoliation and reduce even the temples of worship to the rank of municipal music-halls. It is an extraordinary illustration of the extent to which the British Press has been prostituted to the use of the French Atheists in their war upon religion that the Paris correspondent of the 'Times' states, for the delusion of its readers, that 'both the "Temps" and the "Debats" approve this Bill and augur favorably as to its adoption by the Vatican.' The 'Debats,' however, admits that Rome is inscrutable, and that the result is uncertain. The 'Debats' of Monday's date lies before us, and it contains an article explaining 'the serious reserves' with which French Liberals view the measure. 'The object of the Government,' it says, 'is to put an end to the difficulties in regard to the Associations of Worship, and to recognise the actual appropriation of the churches to public worship. It is, perhaps, possible that they will succeed in the first aim, but they have not been as fortunate in the second, that is to say, in that which interests them the most. M. Clemenceau is not alone in holding the opinion that Mass should continue to be said in the churches; the great majority of the members of Parliament are of the same opinion; they know well that the day on which the churches were abandoned by the priests and the faithful would be a day of trouble for the public conscience. Yet it appears to us to be impossible that the Pope, the Bishops, and the clergy could accept the use of the churches on the precarious conditions on which it is allowed them.' The property of the Church is handed over to the Communes. The 'Debats' recalls a former saying of M. Briand that the taking over of the property would be fatal, and that the Communes would find their newly-acquired treasure

'A Viper's Nest.'

It will be a long time before the Communes derive any profit from the enjoyment of its treasure. But there remain the churches. The Separation Law professed to reserve them for the use of the regularly appointed clergy only. The guarantee was insufficient, and the law was accordingly rejected by Catholic France. Yet on this capital point the Liberal organ finds the new Bill far worse than the old.

The Catholic Church of France is about to lose all its property. Is that not enough? Is it not too much? The Government pretends to leave it at least the use of the sacred edifices. But if the Church preferred to abandon its goods rather than hold them from a hand suspect, does anyone think that it will not prefer to abandon the use of the churches rather than owe it to a municipal administration that is bound by no other rule than its own good pleasure? The Liberal organ declares that an end must be put to these agitations, and that it is necessary to take the proper means. 'Is it to be believed that the churches can be taken away from the clergy, or is it desired? If so, let it be done openly, freely, brutally. But if it is not desired, and if no one believes it to be possible, let the

Use of These Churches

be secured to the clergy under such conditions of security and of dignity as will permit it to be accepted. This is what the 'Times' correspondent calls 'approving the Bill' and 'auguring favorably as to its adoption by the Vatican.' The truth is that the Government desire to embarrass religious worship and religious practices as much as they dare. They would close the churches to-morrow if they did not know that the act would bring home the truth to the people of France, who could no longer be hoodwinked by professions of liberty. The churches are to be left open, but the use of them is to be allowed under such humiliating conditions as will render it impossible. Catholic France will sooner or later have to face the inevitable. It will have to abandon its historic temples to their profaners and begin anew its reorganisation in freedom. When the abandonment comes, the people of France will at last realise the true aims of the gentlemen who have set out to 'banish Christ.'

Owing to the official lists not being yet published, we are unable to give in this issue the names of the successful candidates from St. Patrick's College, Wellington, at the recent Matriculation and Civil Service examinations.

New Books

From Louis Gille and Co., (Liverpool street, Sydney) we have received the following publications:—

'Immisail, or Distant Days in Tipperary', by Rev. P. Hickey. The author is a New South Wales priest who is deeply versed in literature. In the book before us he gives a narrative of 'distant days in Tipperary'—a thin vein of story running through the whole book and keeping up the reader's interest to the close. His Father Tom is an ideal Irish 'sogart arun'. An excellent and instructive moral tone marks the book throughout, and it is very suitable for school prizes and general reading. (Cloth, gilt, 284 pages; 3s 6d).

The fifth volume of the Library of St. Francis de Sales is a very excellent new translation of that great Saint's 'Spiritual Conferences.' The translation was made from the Annecy text of 1895, and the best guarantee of the fidelity and excellence of the work is the fact that it was done under the supervision of two such eminent scholars as Abbot Gasquet and the late Canon Mackey, O.S.B. No word of ours is needed to extol the merits of these beautiful familiar spiritual conferences which St. Francis de Sales addressed to the Sisters of the Visitation. The new translation will be found to be a great improvement upon that of 1862. We recommend the work to religious and to all who aspire to the higher life, whether in the world or in the cloister. (Cloth, gilt; pp. lxxii-406; 6s).

'Mary in the Gospels', by the Very Rev. J. Spencer Northcote, D.D. (new edition, revised). This work consists of a series of seventeen lectures on the history of the Blessed Virgin as recorded by the Evangelists. The author deals with devotion to the Blessed Virgin from the Scriptural standpoint, as Newman did from the patriotic point of view. The work has enjoyed considerable popularity and removed many a prejudice in its day, and in its new and improved dress deserves a place in every Catholic home (Cloth, gilt; 310 pages; 3s 6d).

'Tyburn Conferences: Oxford, Douay, Tyburn', by Dom Bede Camm, O.S.B. The learned Benedictine author of 'Lives of the English Martyrs' and other works has given us in these conferences a series of discourses that go straight to the heart. It is the story of the English martyrs—of their training at Douay, their calling at Oxford, and the consummation of their sacrifice at Tyburn, the Coliseum, and Montmartre (Mons Martyrum) of the Catholic Church in England. The whole story is admirably told. Crashaw's beautiful devotional poem to 'the Name above every Name' is used as a dedication. The book is brought out in quaint and attractive style. (Cloth, gilt; pp. xxii-124; 3s 6d).

'Our Alma Mater,' the organ of the students of St. Ignatius' College, Riverview, Sydney, has attained its twenty-first year. In the leading article in the current issue we are told that in its infancy friendly critics foretold a successful career for the magazine, and so far that prophecy has been fulfilled. The greater part of the number is taken up with a record of the work of the students in the class rooms and athletic field during the past year, consequently the space devoted to original contributions is limited, but what there is of these is up to the usually high standard of the magazine. The illustrations are numerous and well done, especially the frontispiece—a portrait of Father Wernz, the recently elected General of the Society of Jesus. On the whole the magazine is a credit to the college, and in an especial manner to the editors.

A pupil of the Sisters of Mercy, Colombo street, Christchurch, Miss Nellie Turner, passed at the recent Civil Service examination, and took 55th place.

The proprietors of the 'Highlander' brand of Condensed Milk have been for some time past advertising in our columns, warning the public against a very undesirable preparation which has recently been placed upon the New Zealand market. The 'Highlander' brand of milk is made in the colonies from the pure milk of large herds of cows fed on the succulent pastures of Southland. This milk is condensed with its cream intact, and contains the natural cream of the milk as drawn from the cow, the condensed production even retaining the rich creamy color. The popularity and excellent reputation of the 'Highlander' brand have induced that form of flattery which is known as Imitation! The public should insist on getting an article which is produced in the Colony, and which is known to be both pure and of the highest class....