

Republic offered no compensation whatever to the Church, but allowed the ecclesiastical fabrics to be leased to associations cultuelles who were to be responsible for public worship, and whose orthodoxy was to be vouched not by the bishop of the diocese but by a council of state nominated by the Jacobin government of France. It ill becomes Anglicans, who recall the Welsh Disestablishment Debate and remember the indignation aroused even among Liberal Churchmen at Mr. Asquith's proposal to place the Welsh cathedrals under the control of commissioners, while safeguarding their exclusive use for Church services, to blame the Pope for his refusal to acquiesce in a far more cruel injustice to French Catholics. As, however, it is repeatedly stated in the press that but for the Pope the French episcopate would have accepted the dishonorable proposal, let the British public know that they were absolutely unanimous in rejecting it. The only basis in fact for the absurd statement to the contrary is that certain bishops did consider whether it was possible to form associations under the Separation Law on a canonical basis and that they gave up the attempt as hopeless. This week also the absurd fiction has been revived that the Pope has in Germany accepted the principle of associations cultuelles. This argument has been invented almost entirely for English consumption. In France they know better than to use it. The fact is that German Church councils are perfectly canonical, for, like English churchwardens, they are merely administrators of Church property, not organisers or controllers of Church worship.

But why, say our Erastian journalists, did the Pope and the bishops refuse to fall in with M. Briand's kind offer and not legalise Church worship under the law of public meetings? The answer is that to have done so would have compromised the whole position of the Pope and the Church, and at the best have saved the churches from desecration only for a year. It may further be added that M. Briand's proposal that a single notice should hold good for a year was in itself a counsel of lawlessness, and that the Pope has left it to the Jacobin Ministry to violate alike the Statute Law and the Rights of Man. It is a relief to turn from these hypocritical sophistries to contemplate

The Stand of French Catholics.

Their attitude is historically remarkable, for never before in the struggle between the State and the Vatican in France has French Catholicism so unanimously ranged itself on the side of the Papacy. When Louis XIV. raised the standard of Gallicanism against Innocent XI. he could count on the aid of Bossuet and the flower of the French episcopate. Even Pius VI.'s condemnation of the civil constitution did not prevent four bishops and a large section of the French clergy from giving their adherence to the religious establishment inaugurated by the National Assembly. In the stern contest between Pius VII. and Napoleon a large section of the French clergy were Imperialists. Why, if there is a grain of truth in the allegations of the English supporters of the regime of persecution, is no such aid forthcoming to M. Clemenceau and his merry men to-day? True, the French Church may be more Papal in sentiment to-day than it was of yore; but certain recent controversies, for instance those on Anglican orders and Biblical criticism, have revealed the important fact that a considerable section of the French priesthood is not in sympathy with extreme Ultramontanism. Such facts render the solid unity in the Catholic Church of France and the united resolution of its members to suffer undeserved loss and shameful persecution the more impressive. Only an issue of the first moment could have united so great a body, hampered as it is by Erastian traditions, in so magnificent a protest. In its courage lies the best hope for French religion. For the time the clouds are black and there seems little hope of a popular reaction against Jacobinism in the land of St. Louis. From the greater part of Christendom, to its shame be it said, there comes but scant sympathy with the persecuted Church. History, happily, may be trusted to set the wrong right, and to do a generous if tardy justice to the brave men who are fighting the battle of religious liberty for the world and are reserving for France the faith of Christ.

The publication of an advertisement in a Catholic paper shows that the advertiser not only desires the patronage of Catholics, but pays them the compliment of seeking it through the medium of their own religious journal. So says an esteemed and wide-awake American contemporary. A word to the wise is sufficient....

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

February 9.

The annual retreat of the clergy of the archdiocese closed on Friday.

The Rev. Father Quinn, S.M., who was ordained a few months ago, is to proceed to Hastings.

The Rev. Father Fay, of Blenheim, is to accompany his brother on a twelve months' trip to Europe.

The Rev. Father Lynch, C.S.S.R., is leaving New Zealand, much to our regret. He is to be attached to the Redemptorist House at Warratah.

Quite a number of our folk are preparing to visit the Old World. Among them are Mr. Martin Kennedy and family, Mrs. Sullivan and family, and Mr. Owen McArdle and family.

His Grace the Archbishop left this morning for Otaaki, where he is to bless and unveil to-morrow a statue of St. Peter. An unusually large number of Maoris will assemble for the occasion, among them being visitors from several parts of the Colony.

In addition to the laurels won by the pupils of St. Patrick's College in the field of matriculation and Civil Service examinations, a further honor has been conferred on Thomas Boyce, who secured a credit pass in the University Junior Scholarship examination. He is to get a Senior Queen's Scholarship, which provides for a three years' course at a University College. The boys who came from St. Patrick's to Victoria College last year did well, and those that are to follow bid fair to do even better.

The parish of South Wellington has grown so rapidly as to need the services of another priest. The parishioners there will be delighted to learn that they are to have the ministrations of the Rev. Father Herbert, S.M., Father Herbert was formerly stationed at St. Mary of the Angels', Boulcott street, where he identified himself very closely with the Catholic Young Men's Literary Society. For some time latterly he was located at Greymouth, whence, owing to ill health, he returned to Sydney for a time. Rev. Father Herbert will receive a special welcome from the young men of the parish, whose numbers now certainly warrant the establishment of a Catholic club—a work in which the parish priest, Rev. Father Ainsworth, is keenly interested.

Wanganui

(From our own correspondent.)

February 7.

Mr. W. Foley, one of the members of the St. Mary's Catholic Club, was married to Miss Annie Murphy, of Napier, at St. Mary's Church, by Very Rev. Dean Grogan, on February 6. Mr. Foley was presented with a handsome teapot and cruet stand by his fellow-employees at the 'Herald' office. The happy couple left en route for Palmerston North on their honeymoon. The members of the club wish Mr. and Mrs. Foley all happiness and prosperity in their future career.

A meeting of the parishioners was held on Sunday evening after Vespers to consider the best way of celebrating St. Patrick's Day. Very Rev. Dean Grogan presided. It was decided that on the evening of Monday, March 18, an entertainment be held, the first part to consist of musical items, and the second of a comedy to be given by the members of the dramatic branch of St. Mary's Catholic Club. All present formed themselves into a committee, with Rev. Father Mahony as hon. secretary, to carry out the necessary arrangements. It was also arranged that a picnic be given to the children on Thursday, March 21.

Last Sunday morning the body of the late Mr. Charles Wixey, who lost his life by drowning the previous Sunday, was found on the beach at Castle-cliff by Constable Snow. The funeral of the deceased took place on Monday morning at 10 o'clock, and was attended by a very large number. The procession was headed by the Marist Brothers and the senior school boys. Then came the members of the St. Mary's Catholic Club (numbering about 120), led by Messrs. McBrearty and Markham. Among the other bodies represented at the funeral were the Trinity Young Men's Improvement Club, and Wanganui Orchestral Society.—R.I.P.

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