

trariness regulating the conditions under which they are to be enjoyed and rendering them eminently precarious; in the actual regulation of worship as many different situations as there are communes in France; in each parish the priest exposed to the arbitrary decisions of the municipal authority, and in consequence organised conflict, so far as possible, from one end of the country to the other. On the other hand, the duty of undertaking all burdens, even the weightiest, and at the same time rigidly limited resources to meet the liabilities. This new law has already been

Severely Criticised

by numberless persons without distinction of party or religious views, and these criticisms would of themselves be sufficient to condemn it.

It is easy to see, venerable brethren and well-beloved children, from what I have recalled to your minds, that this law aggravates the Law of Separation, and that We could therefore only reject it.

The vague and ambiguous text of certain articles in this law throws a new light on the object which our enemies are pursuing by means of it. They wish

To Destroy the Church

and dechristianise France, as We have already assured you, but in such a way that the attention of the people will not be aroused, and without giving them, as it were, an opportunity for taking account of what is being done. If their enterprise had been really popular, as they pretend, they would not have hesitated to pursue it openly and to take the responsibility frankly. But, far from assuming the responsibility, they deny it, and throw it upon the Church, their victim. Of all proofs, this is the most striking that their disastrous work does not respond to the wishes of the country.

After having placed Us under the cruel necessity of rejecting this law, it is vain for them now that they see the evils which they have brought upon their country, and are conscious of the universal reprobation which is advancing like a rising flood against them, to try to mislead public opinion, and to cast upon Us the responsibility for these evil results. Their attempt will not succeed.

As for Ourselves, We have accomplished Our duty, as every other Roman Pontiff would have done. The high charge with which it has pleased Heaven to invest Us, in spite of Our unworthiness, as also the Christian Faith itself, which you profess with Us, dictated to Us Our conduct. We

Could Not Have Acted Otherwise

without trampling under foot Our conscience, without violating the oath which We took in ascending the Chair of St. Peter, without doing wrong to the Catholic Hierarchy, the foundation given to the Church by Our Saviour Jesus Christ.

We await without fear the verdict of history. History will say that We, with Our eyes fixed immutably upon the defence of the higher rights of God, have neither wished to humiliate the civil power nor to combat any form of government, but to safeguard the inviolable work of Our Lord and Master Jesus Christ. It will say that We have defended you, Our well-loved sons, with all the strength of Our tenderness; that what We have demanded and now demand for the Church, of which the French Church is the eldest daughter and an integral part, is respect for its Hierarchy and the inviolability of its property and liberty; that if Our demand had been granted religious peace would not have been troubled in France; and that, the day it is listened to, that peace so desired will revive there once more.

Finally, it will say that if, being sure, in advance, of your magnanimous generosity We did not hesitate to tell you that the moment had come for sacrifice, this was done to remind the world, in the name of the Master of all things, that man must cherish here below interests higher than the passing events of this life, and that the supreme, inviolable joy of the human soul on this earth is to accomplish duty at all costs, and thus, despite everything, to honor, serve, and love God.

Confident that the Immaculate Virgin, Daughter of the Father, Mother of the Word, Spouse of the Holy Ghost, will obtain for you from the Most Holy and Adorable Trinity better days, as a presage of the calm which We firmly hope will follow the tempest, We grant the Apostolic Benediction from the depth of Our heart to you, venerable brethren, to your clergy, and to all the French people.

Given at St. Peter's, Rome, on the day of the Epiphany, 6th January, 1907, the fourth year of Our Pontificate.

PIUS X., POPE.

PRESENTATION TO DEAN BURKE, INVERCARGILL

(From our own correspondent.)

There was a large gathering of the Catholics of Invercargill in St. Joseph's schoolroom to bid farewell to the Very Rev. Dean Burke on the eve of his departure on a visit to the Old Country, and to present him with an address and a purse of sovereigns. Among those present were the Very Rev. Father O'Donnell (Gore), Rev. Father Murphy (Riverton), Rev. Father O'Neill (Winton), Rev. Father O'Malley (Invercargill), and Rev. Father Delany, who will have charge of the Invercargill parish during the Dean's absence.

The chairman, Mr. J. Collins, read the address, which was as follows:—

'Very Rev. Dean.—We know that all public reference to yourself is disliked by you, and any demonstration of which you may be the object is practically prohibited; still, for once, we must be permitted, now that you are going on a far journey, to bid you a public farewell, and to express our esteem of your career amongst us. It is now over twenty-five years since, at the request of the late Bishop Moran, you left the old city of Waterford to come and take up missionary work in New Zealand, and for a quarter of a century you have labored in this diocese of Dunedin quietly and unostentatiously, but constantly and effectively, and when occasion demanded, a special effort, so brilliantly that your name is familiar not alone in this diocese, but throughout the whole Colony. Indeed your fame as a singularly cultured and able ecclesiastic has travelled to the neighboring colonies. We have been proud to have you as our parish priest for these reasons. Besides, we have had the satisfaction of seeing, during the period of your gentle, yet prudent and active rule amongst us, the institutions, ordinances and exercises of religion keeping fully up with the rapid growth of this town and district. Churches and schools have been extended, societies and clubs for keeping the young together have been organised; ways and means of innocent recreation and mental improvement have been provided. Your learned lectures and constant teaching of the Christian Doctrine in the parochial and State schools have done much to instruct, refine, and spiritualise; while your self-denying and extremely simple, unassuming life has been so edifying to us all. Under your enlightening influence there remain among us few who are careless as to the duties and benefits of religion, and irresponsive to the advice of the clergy. Taking all things into account, we feel that we could not allow you to depart without a public expression of our feelings towards you, and without adding some tangible proof of our goodwill. You will then be so good as to receive this address and to accept the accompanying gift, together with the expression of our desire that your journey may be pleasant and useful, and that in a twelvemonth we shall see you back safe and sound.

Signed on behalf of Invercargill parish,—Jas. Collins (Chairman of Committee), Geo. McNamara (Hon. Sec.), W. J. Caulfield (Rakahouka), Patrick Joyce (West Plains), Patrick McGrath (Bluff).'

The Rev. Father Murphy congratulated the Catholics of Invercargill on the manner in which they had risen to the occasion in honor of their pastor. The other clergy of the diocese could testify to the truth of the statements of the good qualities of Dean Burke as set out in the address. His fame had travelled outside of the Colony; indeed there was no parish in the Australian colonies that would not be graced by the supervision of Dean Burke. He hoped that the Rev. Dean would return as strong a man as he was when he had come amongst them twenty-six years ago.

Very Rev. Dean Burke, in reply, made some humorous references to the subject of presentations in general, and to the feelings of modest recipients, and then went on to say:—Finding that I could not prevent the present demonstration, I resolved to make the best of it and not be overwhelmed, and no matter how largely the aroma of the dictionary should permeate the address; no matter how weighty should be that material attachment which the free and easy-going generosity of Irish Catholics usually throws at the heads of departing friends, I strengthened myself with the remembrance of the part that the unpersonal, long-time-defunct Webster would have in the eulogy. As to the attachment, I remembered a few sentences which we priests often read in the Liturgical Office, 'Blessed is the man that hath not gone after gold nor put his

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