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 Public Auditor under the Friendly Societies' Act.

**S. PATRICK'S COLLEGE, WELLINGTON.**

**Result of the Scholarship Examination.**

The Four Scholarships, of £25 a year each, tenable for four years, have been gained by the following candidates:—

1. RICHARD MULGAN, Greymouth.
2. HENRY RASMUSSEN, Westport.
3. EDWARD KAVANAGH, Auckland.
4. THOMAS LYNCH, Timaru.

The College RE-OPENS on THURSDAY, 15th FEBRUARY.

For terms, &c., apply to

THE RECTOR.

**EDITOR'S NOTICES.**

Send news **WHILE IT IS FRESH.** Stale reports will not be inserted.

Communications should reach this Office **BY TUESDAY MORNING.** Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

**ADDRESS** matter intended for publication 'Editor, TABLET, Dunedin,' and not by name to any member of the Staff.

**ANONYMOUS COMMUNICATIONS** are thrown into the waste-paper basket.

Write legibly, **ESPECIALLY NAMES** of persons and places. Reports of **MARRIAGES** and **DEATHS** are not selected or compiled at this Office. To secure insertion they must be verified by our local agent or correspondent, or by the clergyman of the district, or by some subscriber whose handwriting is well known at this office. Such reports must in every case be accompanied by the customary death or marriage announcement, for which a charge of 2s. 6d. is made.

**MARRIAGES**

**McCarthy—Lutjens.**—On Monday, January 15, 1906, at St. Patrick's Church, Greymouth, by the Very Rev. Dean Carew, Kate, youngest daughter of the late John Lutjens, to Bernard McCarthy, second son of Mrs. McCarthy, Manaia, Taranaki.

**Fogarty—Galligan.**—On Wednesday, January 31, 1906, at St. Patrick's Church, Kumara, by the Rev. Father O'Hallohan, assisted by Deacon Gilbert, Annie, eldest daughter of Mr. Galligan, Dillmanstown, to Thomas Patrick Fogarty, eldest son of Mrs. Fogarty, sen., Greymouth.



*To promote the cause of Religion and Justice by the ways of Truth and Peace.*

LEO. XIII. to the N.Z. TABLET

THURSDAY, FEBRUARY 8, 1906

**THE GREAT PILLAGE**



**S**ILENCE is sometimes golden. But there are also times when it is not even silver. It is, for instance, difficult to commend the sewn-up lips with which, as regards editorial comment, the great body of the secular press in Great Britain and the Australasian colonies have received the remarkable developments that have taken place in the relations between State and Church in France. From the legal standpoint, nothing more revolutionary has

taken place in modern times except, perhaps, the Great Pillage of Henry VIII. and the red riot of the French Revolution. The London 'Morning Post' characterised the whole movement for what it is—not alone anti-Catholic, but anti-Christian. So did the 'Saturday Review' and two of the leading Anglican Church papers. A few of the rag-tag-and-bobtail of British and Australian 'religious' journalism openly rejoiced over the seeming triumph of atheism. M. Yves Guyot has been on visits to England—the official agent (so it is said) of the Grand Orient Freemasonry—to arouse public opinion in favor of the measures taken in the French Legislature against the Church. He is the editor of the aggressively atheistic Paris daily, 'Le Sicle.' But that circumstance has not prevented his being taken to their hearts by prominent Nonconformists like the Rev. Dr. Clifford and Mr. Perks. His mission seems to have had at least a measure of negative success. The British press, as a whole, has tied up its editorial lips in regard to the great drama that is being played beyond the Straits of Dover. It is, perhaps, one of the cases in which (as Farquhar puts it) the man talks most who says nothing.

There were sundry matters of public notoriety in France on which enterprising secular newspapers in other countries might have been reasonably expected to enlighten their readers. They might, for instance, have mentioned that the long-drawn campaign that culminated in the Separation Act was part and parcel of the openly avowed purpose of French Freemasonry to crush religion in that lodge-ridden land. The rest has been merely a means to an end. Four years ago an Act was passed which drove the religious Orders of men and women out of France and stole their land and houses and auctioned their books and clothes and pots and pans. The revocation of the Concordat between the French Government and the Holy See is merely another step in the crusade—one that, as its Freemason authors frankly avow, is intended to cripple and disorganise the Church in France. The slender stipends of the clergy are stopped by the new Act. The payment of these salaries was no mere act of grace on the part of the French Government. They were a small but covenanted percentage paid upon the property plundered from the Church during the Great Revolution. That property was not readily saleable, partly because of defective title, partly because Catholics were naturally unwilling to expose themselves to the censures of the Church by purchasing or retaining stolen lands and buildings and chattels that had been devoted to sacred uses. The Holy See did for France in 1801 what it had done for England in the days of Queen Mary. It gave a clear title to this property. But there was a condition attached—the payment of State stipends to the French bishops and clergy. This agreement was ratified between the French Government and the Holy See, and was embodied in the provisions of the Concordat in 1801. The Church gave vastly more than it received. There is not one code of morality for the individual and another for the State. The contract was a bilateral one. It bound the national conscience. And, in all its circumstances, its abrogation by one of the parties to it—without compensation, without reference to, and in despite of, the other—constitutes an act of national repudiation.

'It will be remembered,' says the New York 'Freeman,' writing upon this subject, 'that our own Government, when the country was in the throes of a civil war, issued bonds, many of which were bought with greenbacks when the greenback was worth fifty cents, measured by the gold standard. When these bonds were issued the Government pledged its faith that it would redeem them at their face value. If the United States Government, in the days of its prosperity, had refused to recognise that the holders of these bonds had any claim upon it, it would have placed it-