

were removed into other regiments. A still more infamous instance of petty tyranny occurred about the same time in connection with the funeral of the late Archbishop of Bordeaux, Cardinal Lecot. The late Cardinal was an immensely popular prelate, and it was estimated that one hundred and fifty thousand people lined the streets as the funeral cortege passed. It was at this solemn moment that the mounted troops received orders to *turn the tails of their horses towards the hearse—a practice followed at executions*—and thus insult the mortal remains of this Prince of the Church, and evade the usual military salute to the dead. Officers in uniform who lined the route were ordered to leave the procession, and local officers so attired were forbidden to take part. In the navy a sensation has just been caused by the sudden dismissal of Admiral Germinet, ostensibly for repeating to a journalist what he had been saying to the Minister of Marine for years—that the men-of-war were not adequately equipped with ammunition. The real reason, however, is disclosed more clearly in an outspoken Government journal. The *Dépêche de Toulouse*, the ablest Ministerial organ in the South of France, says that 'he was a noted Clerical. M. Malvy accuses him of being a reactionary. . . . He was also accused of having attended the religious service which was held for the sailors who were killed on board the *Jéna*.' So Admiral Germinet had to go. The attitude of the Government in municipal matters is sufficiently indicated by the following incident. The Laval correspondent of *Le Temps* writes that the Mayor of Coudray has just been dismissed and four other mayors have been suspended. Of these five men, four had had the religious emblems that were taken from the public schools replaced in them; and one had had a cross painted on the wall in place of the crucifix which had been removed. The administration had immediately taken pains to have this painting covered up with a map.

The examples just quoted have all been cases in which men who were faithful to their religion have been punished and persecuted for their fidelity. We now present a case of the converse order, and one which furnishes a glaring example of the length to which the Government are prepared to go in their policy of condoning, and even rewarding, offences against religion and morality and the teaching of the Church. We refer to the now famous Morizot case, references to which have appeared even in the New Zealand dailies. A teacher of a communal school, named Morizot, was proceeded against by M. Girodet, father of one of his pupils, for having, in a mixed class of children, given utterance to anti-religious, anti-patriotic, and grossly immoral teaching. The teacher had (among other things) told the children in class that French soldiers were blackguards and cowards; that the Germans, in 1870, did well to kill children in the cradle; that believers in God were imbeciles; that the true God was a well-filled purse; that confession was all foolery, and would be better made to the person offended than to the priest; and that there was no difference between man and a cow—and other things of a nature wholly unfit for publication. After much obstruction, delay, and expense, M. Girodet at last obtained a final judgment from the Dijon Court of Appeal. The Court found that Morizot's 'insults against the army, his attacks on the religious beliefs of his scholars and their parents, and his obscene allusions in open class . . . are certainly of a sort to have caused disturbing impressions on their young minds, the consequences of which may be serious,' and it declared that the parents were fully justified in demanding reparation. The six charges against Morizot were adjudged all fully proved, and he was fined £8 and costs—the smallness of the fine being largely due to the speech made by the Advocate-General, who urged, as extenuating circumstances, that Morizot was a mere ignoramus—a miserable creature whose place is not in the ranks of the teachers.' In any well-regulated community an offender of this sort would have been incontinently ejected from the profession which he had disgraced; in France his exposure has only been the signal for *immediate advancement*! The Government have, without delay, appointed this miserable and blasphemous corrupter of youth to another teaching post in the lay schools of the French Republic, to which a higher salary is attached! The mayors and military and naval officers who were loyal to the dictates of their conscience and the teachings of their Church were promptly pensilised; the brutalised corrupter of youthful innocence, the ignorant and ribald blasphemer of the Supreme Being, is immediately honored and promoted.

In view of these significant indications of the general attitude and actions of the French Government in all matters under its control affecting religion and the Church, it is possible to see the Abbé Loisy's appointment in its true perspective, and to realise precisely how much and

how little it means to 'the Roman-Catholic world.' It is a studied insult to the Church, of course; but after the last few years of savage anti-clericalism an insult, more or less, is a very small affair. '*Facilis descensus Avernus*,' says the well-worn old proverb; which, being translated, means that when a man starts to go down hill he generally finds the track sand-papery and greased for the occasion. Two years ago M. Loisy—who, by the way, is said to bear a very remarkable facial resemblance to Voltaire—deliberately rejected the teaching authority of the Church, and, in principle at least, ranged himself on the side of the free-thinkers; and if to-day he finds himself taken to the bosom of an avowedly anti-Christian Government he is—a little more rapidly than usual—only coming to his own. But the idea that the dubious honor conferred on M. Loisy should be an occasion for grave alarm to 'the Catholic world' is only amusing. He is too vacillating, too undecided, too much of an intellectual invertebrate, to be a serious menace. As Matthew Arnold puts it:

'The gods laugh in their sleeve,
To watch man doubt and believe,
Who knows not what to believe,
Since he sees nothing clear,
And dares stamp nothing false where he finds nothing sure.'

The Church has had many such 'shocks' as the defection of the Abbé Loisy, and they have had no more effect on her triumphant course than an egg against an ironclad. The Barque of Peter is infinitely safer than the tubs of which she is surrounded, and the Catholics of France can still confidently address to her the serene words of Longfellow:

'In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee!'

Notes

Wellington Crematorium

After many years, the Wellington crematorium is about to 'materialise.' In our next issue we propose to deal briefly with the discipline of the Catholic Church in regard to cremation.

An Ideal Subscriber

In 1907 an esteemed subscriber from Hamilton (Waikato) paid to our management two years' subscription in advance, accompanied by a letter that was a ray of sunshine to the editorial department of this paper. Last week he 'went one better'—paid three years in advance, and accompanied this with good wishes and encouragement that will be remembered gratefully by us for many a day.

Where Catholics Lead

In the January issue of *The World's Work*, the American millionaire, John D. Rockefeller says: 'I have been surprised to learn how far a given sum of money has gone in the hands of priests and nuns, and how really effective is their use of it. I fully appreciate the splendid service done by other workers in the field, but I have seen the organisation of the Roman Church secure better results with a given sum of money than other church organisations are accustomed to secure from the same expenditure.'

An Auckland Discussion

The Auckland *Herald* of March 4 publishes a personal correspondence between Bishop Neligan (Anglican) and Chief Justice Sir Robert Stout on the education question. It is all 'along of' the Bishop's recent references, in England, to the 'paganism' which (as his Lordship declared) is the outcome of the exclusion of religion from the public schools of this Dominion. There is nothing in the correspondence that calls for any particular notice here, as it is largely taken up, not with a discussion of the merits or demerits of secular *versus* religious education, but with a question of courtesy or discourtesy as between one public man and another. Incidentally, however, the Chief Justice rang in the old 'gag' about the alleged higher criminality of Catholics, despite their system of religious education. It was unworthy of the Chief Justice, and to the last degree unbecoming the office that he bears, to descend into the arena of party strife, to engage as a partisan in controversial discussions on disputed social questions, and so

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