

In the "Atlantic Monthly" for August, 1907, there was an article by Stoddard Dewey on the relation of the French republic to the Catholic church, which dealt with that difficult matter simply and clearly, considering the facts with reference to American principles as to individual and property rights. In a clerical discussion of the topic everything is made to turn on the privileges of the church as an institution; and in an anti-clerical discussion everything is made to turn on the necessity of breaking down the influence of the church as an institution; but neither point of view is worth considering, for one who believes religious freedom and the ownership of property to be among the inalienable rights of man. What the mission of a church as an institution may be in society, and whether it is necessary for a government to crush out a church as an institution for its own convenience, are questions of policy or expediency which may be made, honestly or dishonestly, subjects of doubt and discussion; but when the state interferes with the free action of the people in religion, and confiscates the property they have put into churches, seminaries, and orphan asylums, it violates the rights of citizenship; and there is no room for controversy as to the character of the action, unless on the part of men who deny fundamental and constitutional American principles. To Stoddard Dewey, the French Law of Separation ceased to be a delicate and complex thing, merely because he was true to the conception of freedom and right in which he was born and bred; and it was refreshing to read the work of an essayist who did not write on the assumption that whatever seemed to trench on the interests of the Catholic church is wrong, or the assumption that whatever evil thing is done to the Catholic church must be accounted good. This is said because the memory of the article of last August is awakened by an allusion to it at the opening of an article by Felix Klein in the April "Atlantic" on "The Present Difficulties of the Church in France." It professes, whether honestly or not, to be written by a French Catholic in order to suggest the consequences of the "Law of Separation" and the process of adaptation to the new environment,—a change which is no more sudden but the beginning of an era probably for centuries. As

political prejudices. There is a strong position on the part of men who are usually classed as scientists, who have control of many newspapers and magazines, and bring home to the working classes and the peasants the idea that humanity can triumph only on the ruins of religion, or, to use Viviani's phrase, that "we shall see clearly on earth only when we put out the lights of heaven." This strong intellectual prejudice finds its way into the public schools, and many teachers transgress the law of neutrality laid down by the government in such matters, and attack religion. Some Catholics have formed an association to prosecute before the courts teachers who speak against God and ridicule patriotism, and they have been frequently successful. The policy of religious schools is urged by the essayist, but of course it will be costly, especially as no religious order is allowed to teach in France. The social feeling against the Catholic church is based on the accusation that the priests seek the companionship of the rich rather than the poor; and that is a complaint common everywhere as to the clergy of all churches; but the essayist conceding that the French priests spring from the poor and love and serve them, still urges more open and zealous companionship with them through every avenue of influence. The political animosity against the Catholic church is of course the source of the strongest opposition; and the cry with many has been, "The Church against the Republic." For this Felix Klein blames the attitude of many Catholic leaders in France, and many distinctly religious newspapers; but he lays stress on the fact that Leo XIII. insisted upon Catholic loyalty to the Republic as a duty of religion as well as citizenship; and he asserts that the present pope has not countenanced religion with monarchy. The great source of evil in this matter is the small monarchical party, which assumes to stand for the Catholic church as well as for kingcraft; since in practical politics it assumes that every Catholic who calls himself a republican is a renegade, puts up a candidate against him, and brings about the election of a radical. Only when the monarchists dwindle away with years, he sadly concludes, may France rejoice in religious peace. To that consummation he looks forward joyously, forgetting the general principles of justice which Stoddard Dewey keeps alive in mind. Klein's notion is that the Catholic church will be safe in France when all

Evannah Republican Delegates Instructed to Support Him.

Evannah, March 30.—The republican caucus was held Saturday afternoon in the Opera house. W. C. Soule was elected chairman; E. P. Brown and Leo R. Crofoot, secretaries and tellers. There was a strong contest on, headed by Postmaster T. C. Wethey and John H. Bixby, candidate for county clerk. The result was a victory for Mr. Bixby's delegates by a majority of 23. Each faction had a different set of delegates with the exception of school commissioner, which was the same on both.

The following delegates were elected: District, G. A. Farrand, A. Williams, A. D. Wood, Arthur Mead, C. Reed; county, E. Harrington, J. H. Newton, P. May, C. A. Coleman, A. Reed; assembly, W. C. Soule, E. Farrand, E. H. Horton, H. Jazward, Fred Taylor; school commissioner, W. R. Wiles, E. P. Brown, Harry Jazward, E. McGongal, W. Messner.

Resolutions were adopted that all the delegates be instructed to use all lawful means to promote the nomination of John H. Bixby for county clerk. The following were appointed town committeemen: R. A. Wilson, G. Meade and C. Reed.

Palmyra Republican Delegates.

Palmyra, March 30.—The republicans held their caucus at the Opera house on Saturday evening and named the following delegates to attend the conventions yet to be called: District, B. H. Davis, F. W. Griffith, J. C. Coates, R. H. Bareham, Adam Zuegler; county, O. J. Garlock, W. I. Hennessy, F. E. Foster, C. F. Griswold, Christopher Belt; assembly, R. N. Backus, R. A. Vanderboget, H. E. Williamson, Isaac Durel, Frank Boutali; school commissioner, W. H. Bowman, J. S. Cleveland, H. L. Averill, John DeVoist, Carl Hedden. The following town committee was named: R. A. Vanderboget, J. C. Coates, Carl Hedden. Judge M. C. Finey presided.

Dramatic Club Election.

Lyons, March 30.—The High School Dramatic club has elected as its officers for the ensuing year: President, Herschel Munn; vice-presidents, Hiram Hotchkiss, Roy Facen; secretary, Miss Flora Moore; treasurer, Miss Blanche Osborne. The society now has a membership of twenty.

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Give Outsiders the Proper Impression of Our Order?" The purchasing committee requested patrons to send in orders for seeds. The next meeting will be April 14th and will be the fourth anniversary of the grange. A special programme will be in charge of Mrs. Eugene Bratt. Refreshments will be served under the direction of Mrs. Sarah Austin and Mrs. F. M. Warner.

Chili Celebrates Anniversary.

Chili Station, March 30.—Chili grange celebrated the thirty-third anniversary of its organization in Grange hall, three and one-half miles southeast of this place, Saturday. State Master F. W. Godfrey was present and gave an address and congratulated the members on their success during the time the grange has been founded. In the afternoon the ladies of the grange furnished an interesting musical and literary programme. The meeting was one of the best attended during the thirty-three years' existence of the grange.

Comedy to Be Repeated.

Wyoming, March 30.—The following questions will be the subjects for open discussion at the next meeting of Wyoming grange: "What kind of treatment shall we give our orchards this spring?" "Should granges co-operate in buying and selling?" The three-act comedy drama, "Brother Josiah," which was given at the Village hall on Friday evening under the direction of Wyoming grange was a gratifying success. About three hundred persons were present and the receipts amounted to \$160, netting the grange about \$50. By request it will be repeated on Thursday evening, April 2d. On Saturday, April 4th, the company will give the play at Grange hall, Pavilion, for the benefit of Pavilion grange.

Women Discuss Question.

Elba, March 30.—The grange met in Odd Fellows' hall Saturday afternoon. "Which is the easier and more profitable for women on the farm, poultry raising or dairying?" was the question discussed by Mrs. George Darman, Mrs. Seward Post, Mrs. Thomas Bowen and Mrs. B. C. Williams. A general discussion followed on the subject, "What crops would you advise farmers to raise the coming year?"

Invitation to Fairport Grange.

Fairport, March 30.—Fairport grange met Saturday afternoon. During the opening exercises communications from the masters of the National and State granges were read in regard to legislation concerning the creation of a National Highways commission, for the purpose of aiding in the construction and improvement of public highways. A hearty commendation from the Fairport grange.

Unneeded Circuit 5¢

thrown into the river between this place and Kanona, Saturday night.

They were driving, and in the darkness drove on to a stretch of road which had been undermined by the high water of the Conhocton river, which for a half mile near Kanona follows the highway. The river is at present a raging torrent, and when the accident occurred the carriage was turned almost bottom side up. Lockwood managed to extricate himself and his companion from underneath the carriage, and supported the woman's head above water. The horse, which was unable to disengage itself from harness and carriage, was drowned.

Lockwood finally managed to attract help from a neighboring farmhouse, who rescued himself and the woman. The town will probably be called upon to settle damages, as it is shown that the accident occurred not through carelessness, but by the breaking away of several rods of the roadway. The horse was owned by H. Look, a Bath liveryman.

Lockwood is a traveling salesman, and resides in Philadelphia, being employed by a harness manufactory of that city. He had driven to Kanona to visit several of his customers and was on his way to Bath again when the accident occurred. Both himself and companion were nearly drowned when rescued.

SAW SEVERS MAN'S ARM.

Louis Mitchell in Critical Condition as Result of Accident.

Bath, March 30.—Louis Mitchell was accidentally thrown against a moving circular saw, Saturday afternoon, and his right arm was severed. The accident occurred at Morgan's Bridge, three miles east of Bath, where Mitchell was engaged at sawing wood with a number of other men.

Mitchell, who was operating the large power-driven saw, turned from his work to speak to a fellow workmen, when he slipped and fell, his right arm being thrown against the moving saw. He suffered great loss of blood, before Dr. Tomer, of Savona, reached him and dressed the wound. On account of the shock, and the severe loss of blood, Mitchell's condition is regarded with considerable alarm.

of Honor, Friday at Grand Army hall: Past Protector, Bruce Reynolds; Protector, Mrs. Flora Cocker; vice-protector, Mrs. Kate Douglass; chaplain, Mrs. Fred Oswaldt; secretary and financial secretary, Mrs. Ina A. Ryneearson; treasurer, Mrs. William Pilcher; guide, Mrs. Eva Palmeter; guardian, Miss Lilly Kline; sentinel, Miss Jessie Petrie; trustees, Bruce Reynolds, John Henig, Adam Berger.

of Separation;" and the evil element in the law is shown in the temporary relaxation of its provisions, for it was designed to close the churches; but the government did not dare to carry the scheme out. In the meanwhile the use of them is merely on sufferance. The support of the Catholic church is now a matter of voluntary subscription, and the cost is estimated at \$20,000,000 a year; but there is an initial difficulty in the collection and management of funds. Under the law there is no diocese, no parish, no corporation to represent either; and bishop and priest are simply individual citizens, who can neither hold nor transmit religious property nor provide for public worship. Moreover there can be no "private foundations," through which to act, such as exist in other countries, for they are forbidden unless acknowledged by the state as public utilities. In the way of financial expedient, different schemes have been adopted; but in the main they take the form of the gathering of "worship pence," or contributions for the maintenance of public worship. In Paris priests collect and account for funds received; in Lyons each parish is to contribute to a general fund; in Bordeaux a diocesan association has been founded, with a membership of over 60,000; and in several dioceses it was proposed to levy a contribution on each church member and increase fees, but these schemes were set aside by the pope as unapostolic, and the one clear fact in the finances of the transition period is that all money given must be a free will offering. There are developing two executive and overseeing organizations in parish management, the parochial council made up of laymen, and the parochial committee. Besides maintaining public worship, the education of priests has to be provided for, as the seminaries are all closed; and for the present the bishops are gathering students, in groups so named as to avoid the terms of the Law of Separation, and housing them, under old laws, as "civil societies," so that a new seminary may be in the possession of several citizens supposed to be exploiting the property for commercial purposes. Through the same device new parishes are created and acquire churches as property for "business ends." There is a risk in creating these religious trusts, as the civic societies may play false, but there is no other method for the bishops to adopt in safe-guarding property. After the various material difficulties of the Cath

FROM TOWNS IN WE

WAYNE.

STEUBEN.

RIG TOPPLES INTO THE RIVER

Man and Woman Rescued
from Drowning.

WATER UNDERMINES ROAD

Horse Trained in Business Is Drowned
Accident Occurs at Night Be-
tween Bath and Kanona.

Bath, March 30.—Orwin Lockwood and

material situation he says: "The material side of the crisis can be explained in a very few words: the Church in France has lost all her possessions, and, furthermore, it is now impossible for her to acquire any legal property. The government has actually taken over the houses of bishops and priests and everything belonging to diocese and parish throughout all France; it has taken over the seminaries with their endowments, including even the scholarships for poor students; in fact, the only point on which it is now hesitating, after an eloquent appeal by the Deputy Abbe Lemire, which stirred the Chamber to a sense of shame, is whether or not it will restore the funds accumulated from the contributions of priests themselves for old-age pensions. All the buildings for worship, cathedrals and churches alike, with all their ornaments and sacred vessels, have been declared the property of the state or of the communes. Parliament believes itself very generous in allowing the priests to use for religious ceremonies what was once their own, even with the understanding that they have no more title or administrative right than has the passer-by to the public park or museum." This failure to close and sell the churches has been the only

olies are republicans; but suppose another empire were to come,—would it be justified, on this theory, in suppressing or plundering that church because of the republican opinions of its members? This point, neither clerical nor anti-clerical in France seems capable of grasping—that the state should let religion alone; and the church let government alone.

J. O'C.