

France by the cable organisations with which we in these countries are so far as the Old Faith is concerned—so abominably served. The channels of testimony are seized and held by the enemy. Only the case for the prosecution is allowed to filter into these colonies through the electric wires. For years this ding-dong of fact-suppression, unfair innuendo, open misrepresentation, and outright and malevolent lying has been going on. During the past few weeks we have had wholly misleading messages regarding the substance of the papal encyclical; the hot-shot opinions of Combes (the pigmy Nero who so long strutted in tragic buskins many sizes too large for him); the bitter perversions of 'Le Temps' (an anti-religious organ); the interested misrepresentations of Sarrien and Clemenceau; and the echoing yaps of minor anti-clericals who

Like to village curs,  
Bark when their fellows do.

We have had during the past few years the cabled legend of the monastic 'millionnaire'—but not the sequel; the gross misrepresentations of the Sisterhoods at Aix and Nancy—again without their sequels. There has been a cable conspiracy of silence regarding the expulsions, the confiscations, and the colossal conspiracy between the Government and the Masonic lodges. And cable misrepresentation has had all its irons in the fire to distort the truth of the whole situation between Church and State, between the Papacy and France, ever since the Bill was introduced for the abrogation of the Concordat. Of the following and other vital facts, there has come over the cables no whisper—not a breath: (1) That the Pope's recent decision in regard to lay control was no mere proprio motu imposed upon an unwilling Church, but a confirmation of the almost unanimous decision arrived at beforehand by the French episcopate in council assembled; (2) that public worship has been placed outside the common law; (3) that the proposed 'associations for religious worship' objected to by the Pope and the hierarchy are lay organisations, independent of ecclesiastical authority, having by law complete control of churches, of church funds, of the regulation of religious worship, of the celebration of ceremonies, religious propagandism, the payment of salaries and pensions to members of the clergy, the recruiting, teaching, and education of future ecclesiastics, and so on; (4) that these associations are under the thumb of an aggressively atheist Ministry; and (5) that the control of public worship and the determining of disputes do not rest with the spiritual authority, but with the (at present bitterly hostile) Council of State.

Had even these few outstanding facts of the situation been stated, Australian and New Zealand readers would have been able to see for themselves that the so-called Law of Separation is a blow aimed at the very constitution of the Church—that it violates or denies the rights of the episcopate; that it is an invasion of principles that are of the very life of the faith. The new law (as Clemenceau gleefully pointed out in the 'Aurore') would be a blow at papal authority; and (he added) 'from the rivalries of associations for worship to schism, is but a step'. The intent of the new law is too plain to be mistaken by any but the wilfully blind.

The cable news from France furnishes a capital instance of the need of a well-equipped Catholic Press Association. To this we have referred elsewhere on the present issue. The outcome of the war between Religion and the Lodge in France is in the hands of God. The 'Birmingham Daily Post' of August 17 hazards the following prediction:—

There are statesmen in the Vatican as well as in Paris, and the masters of statecraft there have much experience of crises of this kind. Even Bismarck went to Canossa, though he stoutly declared that nothing should induce him to yield. It is to the advan-

tage of France that she should find some means of making peace with the Church. Republics and Sovereignities come and go, but the Church endures. If the quarrel is pushed to extremes, French Society will be cleft to its foundations. That is not a state of things which it is to the advantage of any Government to bring about, and between now and December 11 the Ministry may modify their present declarations that at all costs the law shall prevail, and find means (to quote the encyclical) "of organising religious life in France in such a way" as to protect the Church from injury and injustice.

'France', says the 'Post', 'is still Catholic at heart'. The Lodge (or 'machine') that 'Tammanies' the country has declared war upon the Church. The Church—placed with her back to the wall—has had to accept the gage of battle. But the Lodge may yet follow the Iron Chancellor to Canossa.

## Notes

### 'Entirely Right'

'Our Roman Catholic friends,' says the 'Churchman' (an American Protestant Episcopal paper), 'are entirely right when they insist on the paramount importance of what they call "atmosphere" in a school. The spiritual nature of children, chameleon-like, changes its color with its food, its environment.'

### The Townshend Case

The sensational Townshend case has closed in England—and the lid falls upon some sadly battered lay and clerical reputations. To the section of the public who look beyond the mere social sensation of the affair, the case presents a curious anomaly of the British Constitution. The Marquis Townshend—while declared by the jury to be neither a lunatic nor an imbecile—is nevertheless pronounced mentally unable to take care of his property. Yet he is deemed to be quite fitted to sit in the Gilded Chamber to legislate for the nation, and (in easily possible circumstances) to record a vote upon which the fate of the Empire might depend. Many of our readers will recall the manner in which the lame, the blind, the halt, and even titled imbeciles, were raked together from all parts of Europe and drafted into the House of Lords to defeat Gladstone's second Home Rule Bill in 1893.

'To mould a mighty State's decrees',

and shape the destinies of an Empire, at least normal mentality should be required, and a decent capacity for managing one's own affairs. Artemus Ward's suggested Parliament of showmen would probably represent a much higher average of legislative capacity than did a jolt-head section of the gilded aristocracy who swelled the big majority that kicked conciliation out of the House of Lords in 1893. Conciliation went out by the window then. It is now about to come in by the door.

### History Repeated

Prohibition and non-prohibition are questions on which Catholics are free to hold such opinions as their observations of fact and their powers of inference may seem to them to warrant. In some at least of these countries, it is the fault or the misfortune of the prohibition movement that it is in part captained by men who regard Catholics as outside the protection of the Ten Commandments, and who, after having outraged our most cherished religious sentiments for thirty-five months, greet us with a passing smile on the thirty-sixth—for the sake of the voting power which we exercise. These extremists are in part responsible for the antecedent distrust with which many Catholics view the movement. And they are wholly accountable for the fact that convinced prohibitionists of our faith find it difficult to take a public and prominent part in the movement. This remark applies with especial force to the clergy, who are naturally loth to hob-

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