

on rose to the position of President of the young republic. 'He had the humor of Sancho Panza,' says a historian. 'Once a delegation of women waited on him. The request they had to make to him related to some matter of administration to which an answer would be embarrassing. The old warrior, though he was of low birth, had all the courtesy of a Castilian hidalgo. "Why, ladies," he said, "you chatter like birds, all trying to talk at once. Now let us have silence and let one of you speak for all." A pause. "Let the oldest lady speak." The tradition is that the delegation at once filed out and bothered the grim soldier no more.'

The French Persecution

Lord Brougham once pointed out, in emphatic speech, the great danger of deviations from its fundamental principles in a free Constitution. The temporary introduction of arbitrary power (said he) likens it to the worst despotisms, and produce the very abuses for which those bad systems are renowned. In fact, he went so far as to say that 'such powers are more dangerous, and more likely to be abused, than the habitual authority of the Sovereign in despotic Governments.' France under the present persecution, like Ireland under coercion, furnishes a melancholy illustration of the truth of Brougham's words. The wholesale proscription and plunder carried out under the Associations Law are further aggravated by the official penalising of the practice of their faith by Government employees and their families, and by the impunity which is habitually extended to insults to religion such as could only be possible under what the *Saturday Review* aptly describes as 'a régime of aggressive atheism.'

Mrs. C. E. Jeffery furnishes the *Catholic Times* with the following translation of an article in a Paris newspaper describing the anti-religious orgies that were carried out, without molestation by the authorities, during the carnival at Franc-Nohain. The extract ran as follows: 'At the head of the procession was an individual wearing the sacerdotal vestments, and having his face covered by a mask in the form of a pig's head. Behind him came the members of the gymnastic and musical societies, dressed as acolytes and choir boys, with large red crosses on their breasts. Others were disguised as monks, and even nuns. This respectable cortège perambulated the streets singing obscene songs and choruses, and varying their performance by grotesque genuflections and blasphemous parodies of the Lord's Prayer. Such is the delicate and elegant manner in which the carnival is permitted to be celebrated in an important commune in the neighborhood of Paris. Our rulers serve a "procès-verbal" on a Suisse [verger], who crosses the road from the church to his own door in the uniform of his office; a priest is put in prison for wearing his ecclesiastical vestments in officiating at the interment of the mortal remains of one of his own parishioners, and women are forbidden to kneel in prayer as a funeral procession passes. All this in order that the susceptibilities of freethinkers may not be offended and liberty of conscience (to infidels) may be safeguarded. But when it comes to vile and ignoble parodies of religion it is another thing. They are freely permitted because they only shock those who believe. Thus an odious exhibition like that at Franc-Nohain, intended to turn into derision the faith of Catholics, is regarded as a display of gaiety, humor, and the most exquisite taste. Should any person express surprise, indignation, or disgust, and raise his voice to protest, the answer is: "What, is it not longer permitted to young people to amuse themselves?" But he must not reply: "Is it, then, no longer permitted to believe in God?" Because to do so would be contrary to the spirit of the law of separation.'

The Sultan of the legend asked Solomon for a motto for a signet or seal-ring—a motto that should hold good both for prosperity and for adversity. And Solomon gave this for a motto: 'This also shall pass away.' The brunt of the persecution of religion in France will probably soon pass. It passed after the worse throes of the Reign of Terror. The present persecution has apparently overvaulted its purpose and gone to extremes from which the sane bulk of the nation must, in the ordinary course, revolt in self-defence against menaced public and private rights. Archbishop Ireland, of St. Paul (United States), knows France like the pages of an open book. Than the French clergy, said he recently, 'there is no better in the world.' They are (added he) 'animated with a zeal quite new. They are making noble efforts to put themselves in close contact with their people, and especially with their young people, whom formerly they seldom saw except from their stalls, in which they sat clothed in their sacerdotal ornaments. One advantage of the separation of the Church and State is that it has obliged the priest to mix

intimately with the people who support him, like we do in America. God knows how to draw good from evil. I cannot believe that the Faith is dead in the heart of the Frenchman; it sleeps. May the awakening be soon.' At Havre he said: 'From what I have seen and heard during my stay here, I have formed the distinct impression that the State's policy of persecuting religion will not last much longer; that there will be an arrangement to intervene soon.' A republic, especially a republic like France, where the people are volatile, cannot endure without religion, which is the creator of the individual conscience. The forces of order and public security realise that with the anchor gone the people will go adrift. The present strikes and unrest are giving the Government rich food for reflection.'

THIRD AUSTRALASIAN CATHOLIC CONGRESS

TO BE HELD IN SYDNEY IN SEPTEMBER, 1909

The following circular has been issued:—

In September, 1900, the First Australasian Catholic Congress was held in Sydney, and coincided with the celebration of the Centenary of the Catholic Church in Australia, and also with the consecration of the completed portion of St. Mary's Cathedral, Sydney. There can be no doubt that the congress added greatly to the *éclat* of these great festivals, while on the other hand the religious celebrations contributed not a little to its complete success. Many valuable and learned papers were read and discussed during its sessions, and these were afterwards collected in a Memorial Volume, which constitutes a permanent record of the good work accomplished. At the close of the congress it was resolved that others should be held in the chief cities of Australia at intervals of about four years. In 1904 the second congress was held in Melbourne. It resembled, in many of its principal features, the earlier one of Sydney, and achieved a like glorious success. Prominent men, both in Church and State, contributed to the discussions, and the public, within and without our Church, were enabled to gain a better understanding of the Catholic standpoint in relation to the great truths of Christianity, as well as in relation to education and the other burning social questions of the hour.

In accordance with the resolution adopted at the Melbourne Congress, the third Australasian Catholic Congress has been convened, and will be held in Sydney in the last week of September next, and it is hoped it will even excel its predecessors in the zeal of its members and the ability and learning of the papers to be submitted for discussion. It has been decided to group the subjects to be dealt with under eight headings, as follows:—I. Catholic Apologetics; II. Education: Theory and Practice; III. Social Questions; IV. Religious History and Missions; V. Charitable Organisations; VI. Ethnology and Statistics; VII. Science and Art; VIII. Catholic Literature and Newspapers. Papers have already been promised by many leaders of Catholic thought in Europe and America, as well as in Australia, and it is hoped to add still further to the list. Few better means can be devised for promulgating the truths of our holy religion, and for diffusing a sound knowledge of the teaching of the Church on the many complex problems of modern civilisation. The secretaries will be glad to be placed in communication with those who may desire to illustrate matters of Catholic interest in the above or kindred subjects. Papers intended for the congress, as far as possible, should be placed in the hands of the secretaries for submission to his Eminence the Cardinal not later than August 31.

The opening of the congress will be signalled by the ceremony of the laying of the first stone of the portion of St. Mary's Cathedral yet to be built before the Mother Church of Australia will stand in all its completed beauty as the greatest monument to the glory of God, and the intercession of His Holy Mother, in the Australian Commonwealth. It has been erected on the site where the first foundations of the Church were laid in this southern continent—foundations which for many a long year were destined to be cemented with the tears and sanctified by the toil of heroic men, exiles for religion, and confessors of the Faith. Grand and stately is the edifice of Holy Church, which now casts its shadow throughout the length and breadth of this fair land; but it must never be forgotten that it is on these foundations that the whole sacred structure may be said to rest. This third congress will also mark the opening of St. Columba's Missionary College at Springwood, on the Blue Mountains. By happy coincidence it will commemorate the Silver Jubilee of his Eminence Cardinal Moran's first arrival in Australia.

The congress will extend over a week, and there will be three sessions on each day, at which papers will be read

'Oor Sandy wis aye girnin' about his tea till I gied him Cock o' the North. Eh! but he's pleased noo!

Some prefer 'Hondai Lanka' tea for its delicious flavor, others for its economy. Have you tried it?