

their existence was licit though they could claim no civil personality or advantage as corporations acknowledged by law."

Waldeck-Rousseau professed that it was the intention of the July laws of 1901 to legalise all Orders and Congregations; he said he wished to extend legalisation to all bodies that applied for it and to making all that did not apply henceforth illegal. All that was required, he protested, was compliance with a few general conditions, such as making a general statement of their property and means of support. Some of the Orders took him at his word. Others, better informed of the spirit behind the movement, preferred to leave France rather than seek for such authorisation as they foresaw would be denied them by the enemies of the Church. The fate of those who trusted to the honor of the Government was ample proof of the wisdom of them that would have no part with the tyrants. That same fate has revealed to the world how little justice or honor remain among those who rule in France. Combes and Rousseau refused authorisation *en bloc*. Schools were closed, houses were suppressed, and the Congregations thrown on the mercy of the world in defiance of truth and honor. The matter was put bluntly by M. Rabier, before the Chamber of Deputies: "Of what use is it to discuss the ends and objects of the Congregations who have asked for authorisation? We have no call to judge them as we do not mean to authorise them. Our intention is to condemn them and to refuse their application, and so destroy them under the new law." Remember that it was guaranteed on the word of honor of a French Minister that the application was only a mere matter of form. It is just possible that Waldeck-Rousseau may have been sincere and that the whole blame for the blackguardly breach of faith lies at the door of his successor, M. Combes, but to most people it will seem that both were guilty. It is true that before his death Waldeck-Rousseau made a protest which threw all the odium on Combes; but of that protest it is enough to say that it was too late to be effective, and that when the time to protest was at hand no protest was forthcoming. Nuns, many of them in their old age, were evicted from the convents where they had passed their lives laboring for the glory of God and for the welfare of France. How they fared did not matter to Combes or Viviani or the rest of the gang, some of whom pocketed the proceeds of the plunder of the convents and monasteries, and with their ill-gotten goods—to quote from a recent issue of *America*—bought jewels to deck the necks of harlots.

Here, then, is the true story of the suppression of the Orders in France and the exposure of the perfidy and duplicity that lay behind it. If we ask why were such crimes committed the answer is, in the words of

the Bishop of Orleans: "It is against God and against Christianity that all this persecution is directed. . . . God is the enemy. . . . God is to be exiled from the soul of the young child." It was exactly the same policy which kept down Foch and Castlenau and Pau and put Freemasons and other incompetents over their heads until the test of war compelled the cowards to call on the Catholics to save them. It was the same policy which drove from France the thousands of priests and Brothers who have fought so valiantly in the trenches, not for the rascally Government, but for their own France which they want to save. The curse of the war is terrible; but far worse is the curse of such Governments whose crimes have injured France more than ten such wars. What a sorry plight the miscreants would be in but for the patriotism of the Catholics whom they persecuted!

#### SECTARIANISM IN AUSTRALIA.

Catholic writers and speakers have from time to time raised a cry of indignant protest against the discreditable tactics of those who seek to fasten on the Catholic members of the community the responsibility for the sectarianism which is such a feature of the present electoral campaign (says the *Melbourne Tribune*). It should be well to hear what a non-Catholic candidate has to say on the subject. Speaking in the Brunswick Town Hall the other day, Mr. F. Anstey said that "his return to power at the last Queensland elections was the best answer as to Mr. Ryan's administration as Premier. While he had spoken to Mr. Ryan once only, Mr. Hughes was his friend in 1915 and 1916. Mr. Hughes had, in his (Mr. Anstey's) hearing, said that he regarded Mr. Ryan as one of the ablest men in the Labor movement. Because Mr. Ryan had refused to follow Mr. Hughes into the Tory camp he had been denounced (Cheers.) As to sectarianism, the Labor Party was not being pulled backwards or forwards by a particular Church. While people were advised to vote against him because some other men in the Labor movement happened to be Catholics, at the same time they urged that Protestants should vote for Catholics, such as Mr. P. Lynch and Mr. P. Glynn. It was infamous and slanderous to state that the Labor movement was nominated by any Church. Objections were urged against Catholics only when they sympathised with the Labor movement. (Cheers.) As to Dr. Mannix, there were bitter sectarian opponents to the Labor Party before he came to Australia. When the other side had had the opportunity of getting a priest on to its platform, it had not hesitated to use him. The Labor movement was independent of any Church or individual." (Cheers.)

There are many people like Belshazzar, whose "thoughts troubled him" (Dan. v., 6). They keep thinking of unhappy and unhealthy things. Envy binds them in chains which gall. Covetousness stings them with unworthy desires. Passion lashes them into ungovernable misery.

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