

Church in the Republic would be so much gain to Protestantism.

The utter fallacy of this notion is admirably shown in an illuminating article in that high-class London journal, the *Academy*. In its issue of December 25, under the heading 'Hypocrisy of the French Republic,' the *Academy* had the following remarks, which everyone acquainted with the French character and with the actual facts regarding the present position in the republic will recognise as true in every particular. 'The crusade against the Church,' says the scholarly London journal, 'which so many English journals have applauded with such intolerable gusto, is neither more nor less than ruthless onslaught upon the fabric of Christianity. Anti-clericalism connotes anti-Christianity, and it is felt to be a wiser policy, figuratively speaking, to rend the clericals limb from limb than to hurl puerile anathema at the Majestic Person of Christ Himself. We must bear in mind that if the Roman Catholic Church is subverted in France, the country will be de-Christianised. Protestantism will never make appreciable headway in France; its system of ethics, its doctrinal elasticity, and its simple ritual are alien to the Latin temperament. Nonconformists who have been so loud in their praises of the persecutions of the French Church should consider dispassionately the underlying motives of the Republic in its outrageous conduct toward the established religion of the French nation. The clergy, as a whole, have been consistently loyal to the Republic, and, moreover, unduly subservient to the penalising ordinances of a Government hostile from its very inception towards the Church. That there have been certain clericals with avowed preferences in favor of a Royalist Constitution does not justify the savage and vindictive attitude which has characterised the religious policies of successive Republican statesmen from Gambetta downwards to Clemenceau. Imagine the outcry in England if the next Conservative Government sought to penalise Baptists because of Dr. Clifford's antagonism to the House of Lords.'

'The Catholics of France are only asking to-day for impartial treatment. If the Government orders the teaching in the schools to be absolutely neutral so far as religion is concerned, Catholics are perfectly prepared to abide by such an arrangement, but they object (and we think most rightly) to a system of education professedly and ostensibly neutral, but substantially and practically agnostic and anti-Christian. To feed the souls of innocent children on materialistic pabulum is a crime horrible enough in itself. It becomes trebly infamous when rates and taxes are demanded from Christian parents in support of this inequitable system of so-called laic education. The policy of the Republic for the last decade has been one of incessant persecution of religion.'

An Important Decree

In our 'Catholic World' columns in this issue some particulars will be found regarding an important decree which has just been published in the Official Bulletin of the Holy See and which is to form part of the new Code of Canon Law. The Decree deals chiefly with the *ad limina* visits of bishops and their official report to the Holy See of the state of their dioceses. Regarding the former it prescribes that all Ordinaries of places in Europe are to make their *ad limina* visits every five years, while for those outside Europe the obligation arises only every ten years, this latter term embodying the provision already in force regarding Australasian bishops. Further the official visits to Rome are to be arranged according to fixed quinquennial sequences (i.e. five yearly periods) which begin with the beginning of the year 1911. In the first year of each quinquennium (period of five years) the report and the visits are to be made by the Bishops of Italy and the adjacent islands; in the second by the Ordinaries of Spain, Portugal, France, Belgium, Holland, England, Scotland, and Ireland; in the third, by those of Austria-Hungary, Germany, and the rest of Europe with its islands; in the fourth by those of America, and the islands of America, and in the fifth by all the rest of the Ordinaries who are not subject to Propaganda.

'But even more important than this Decree,' says the Rome correspondent of the London *Tablet*, 'is the long and detailed instruction which follows it, concerning the report to be presented every five years to the Holy See by the Ordinaries of the whole world. It consists of sixteen chapters, containing no fewer than 150 principal questions, many of which are divided into half-a-dozen others. For the future nothing that affects the condition of the churches and the faithful is to escape the attention of the Holy See. The Bishop begins his report by giving brief data concerning himself and the general condition of his diocese; then he is to state the main facts regarding the diocese: origin, rank, extent, nationality, climate, language, population (Catholic and non-Catholic), chief towns, rites, sects, num-

ber of priests, clerics, students secular and religious, canons, etc., number of parishes or missions, their population, rural deaneries, etc., number of churches and chapels, names of famous shrines, religious houses of both sexes with number of members. He is to state whether divine worship is freely exercised, and, if not, what are the obstacles, and what can be done to remove them; whether there are churches, if properly equipped, and how they are kept; whether inventories of their furniture, etc., are kept, what specially precious or artistic or ancient objects they contain, and what is being done to prevent their loss or deterioration, whether they are open at proper times to the faithful and guarded against sacrilege, etc., whether the poorest of the poor may frequent them freely and without shame, whether they are ever used for profane purposes, whether the Blessed Sacrament is properly and decently preserved, the confessionals in a visible place with gratings, the sacred relics, duly authenticated, guarded as they should be, the liturgical laws observed in the sacred functions; do any errors against the faith prevail, which, why; is the Council of Vigilance established and censors, who they are, how they work.' After enumerating a number of other more or less formal and official questions that are to be answered, the *Tablet* correspondent concludes: 'The subject of the education of the young occupies one page of the instruction and six questions; there are five questions relating to religious sodalities and associations, six on pious legacies and on money collections, five on charitable and social organisations; and the document closes with four pertinent inquiries concerning the kind of matter that is generally read by the people.' This certainly means arduous work for the Bishops, but when once the information is filed at Rome, the Holy Father will have a more accurate and detailed knowledge of the condition of the most distant diocese than most of the people who are living in it.

According to *Rome* of January 8 last, a further important extension of the power and authority of Bishops is contemplated—an extension which, in the words of that journal, will 'strongly reflect the characteristic attitude towards the Hierarchy of Pius X., who would make of every Bishop a constitutional sovereign in spirituals in his own diocese. For the future Bishops will be granted ordinary powers in matters concerning which they have been obliged hitherto to refer to Rome. For example, they will have the faculty of deciding many marriage cases formerly reserved to the jurisdiction of the Roman Congregations. Incidentally it may be mentioned here that in the definitive text of the Code important changes will be made, and the number of canonical impediments to marriage will be reduced. Another change to be inaugurated by this decree will affect the faculty of Bishops to make "compositions" for the usurpation of ecclesiastical property.' According to that very high ecclesiastical authority, Cardinal Moran, the dominant note of these and of other coming changes will be that of 'decentralisation.' 'The purpose of these changes is manifold—to modernise and simplify canon law; to make its application as universal as possible, both as to territory and as to the three categories of persons, people, priests, and Bishops, for whom it is destined; to relieve the congestion of the central government of the Church; and to grant such ordinary powers to the Bishops as to enable them to administer the law without too frequent recourse to the Holy See.' 'All this, says *Rome*, in conclusion, 'will be admirably realised with the promulgation of the new code, and will at the same time inaugurate that "decentralisation" to which Cardinal Moran referred.'

Archbishop Redwood on Education

(From our Wellington correspondent.)

In his address at the opening of the new school-chapel at Northlands on Sunday, March 13, his Grace the Archbishop spoke to the following effect on education:—He said the secular system of public instruction was, in his opinion, the greatest evil that ever befell this new country. That it was the natural and logical outcome of the anti-religious philosophy of Voltaire and Rousseau and their school, whose avowed object was to blot out Christianity from the souls of men. That this system was the direct product of the French Revolution at the close of the last century, which Revolution De Maistre rightly styled 'Satanic.' He pointed out that this system exhibits hypocrisy on a par with its injustice and tyranny; for, while it proposes to be 'unsectarian,' and 'undenominational,' it at the very same time is intensely denominational and sectarian. Like every system of education, it started from the principle that education is a preparation for life; and upon that principle it logically raised the following implied dogmas: Religion is inconsistent with the true life-aim of the child; religion is hostile to the true life-aim of the child; religion is at best unnecessary for the true life-aim of the child; and, again, the exclusion of religion from education promotes the true life-aim of the child; and, lastly, the need of an intimate union of religion and education is, so to speak, a species of modern heretical pravity. Here, then, we had a highly sectarian

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