

forward; and equally, of course, the absurd theory that the Jesuits are the real cause of the revolution was bound to be advanced. The exponent of this notion, on the present occasion, is a Mr. Frank Piper, a visitor to Timaru, who is said to have been conducting a private school in Portugal—presumably in competition with Jesuit educators—for the last fourteen years. This gentleman, partly on the strength of a cartoon which he saw in a shop window, alleges that the prime cause of the upheaval is the unpopularity of the Queen Mother, arising out of her close association with the Jesuits. That the Jesuits are not popular with the Masonic element in Lisbon may be readily admitted—but in his explanation of the present trouble Mr. Piper is mistaking effect for cause and cause for effect. The Lisbon people are not republican because the Jesuits are unpopular—the reverse is the truth: the Jesuits are unpopular because a large section of the Lisbon populace are republican. The Jesuits were expelled from Portugal in 1834. Since 1886 they have been permitted to live in the country, and their establishment in Lisbon is one of the highest centres of culture and refinement in Southern Europe. They have been, however, made from time to time the object of the ferocious and active hate with which the Order is viewed by the oath-bound fraternity of the Freemasons on the whole of Continental Europe. In August, 1895, a peculiarly contemptible, but happily unsuccessful, attempt was made to discredit the sons of St. Ignatius in the minds of the populace of Lisbon. The *Correio Nacional*—the leading newspaper in the city—stated that the disorders arising out of the attacks on the Jesuits were entirely the work of the Masonic lodges. Men dressed as priests were (said the *Correio*) sent out by them to steal, or feign to steal, children, and in order to render the Jesuits objects of popular execration, the calumny was industriously circulated that they killed the little ones to make human oil! The grotesque story was not, of course, believed by any person of education, and the Catholic and many of the less extreme 'Liberal' or anti-clerical papers defied the Jacobin organs to name any priest who had given the shadow of foundation for so monstrous a charge. The public of Lisbon waxed very indignant over the contemptible trick, and addresses of protest were extensively signed and presented to the King. The cause of religion, so far from being discredited, was served by the infamous imposture, and the disgrace recoiled on the head of its authors. Such is a specimen of the ways in which the Republicans and Anti-Clericals have endeavored to bring the great teaching Order into public odium and disrepute. If Jesuit influence is now put forward by the rebels as an excuse for their action it is only on the principle long ago embodied in the well-known fable of the wolf, the lamb, and the muddy stream.

In order to get something like a true perspective of the present situation it is essential to remember that Lisbon—which is the centre of the Republican movement—is not Portugal, and is not representative of the country as a whole. The mass of the people really belong to three races, two of them—the inhabitants of the capital and of the South—being rather below the ordinary European standard. The men of the North and Centre have in them a trace of the old Visigothic strain, while those of the South are tainted in certain localities with an admixture of negro. These latter, it is asserted, are the descendants of slaves imported from Africa to work the great estates of the old nobility. According to the London *Spectator*, the population of the capital, instead of being the most intelligent in the country, is exceptionally debased, and the agriculturists, who are the best of the whole people, have acquired a habit—probably from hopelessness—of abstaining from the polls. The effect of this has been, of course, to play right into the hands of the Revolutionary faction. According to our cables, the *Daily Chronicle's* correspondent, in a long despatch via Vigo, states that the revolution is confined to Lisbon, and that the mass of the citizens are apathetic. He adds that 'it is nonsense to describe the outbreak as a popular uprising. Most of the inhabitants hid in their houses, and many took refuge in cellars, but when the fighting was over they armed themselves and posed as liberators of their country.' The facts to which we have drawn attention explain and confirm this correspondent's statement.

Many of our readers will have wondered how such a condition of things as has led to the present crisis could have been possible in what is nominally a Catholic country. The explanation is that Portugal—though Catholic in name—has for some years shown very great latitude in both belief and practice. Nor is the cause of this laxity far to seek. 'The "slackness" in religious matters,' says Henry Byron in *America*, 'is the direct result of past persecution of the Church by the State, and of the bondage in which the former lies to the latter. Previous to the Concordat negotiated by Pope Leo XIII. in 1886, the ecclesiastical and civil powers in Portugal had been in conflict for half a century, dating from 1834, when the victorious Liberals, after overthrowing the Absolutist regime, proved their liberalism by expelling the religious Orders of men at the point of the bayonet, and by confiscating their property. It was a serious blow to the Church, because the monks and friars had been the teachers, preachers, and confessors, and as the secular clergy possessed neither the authority, the training, nor numbers necessary to fill the gap, religious education went by the board. Since then, several generations have grown up without proper instruction in the Faith, while the diatribes of the infidel press have gone far towards convincing a large part of the population of Lisbon that there is no God. No Papal Bull can be published in Portugal without the approval of the Government, the "*placitum regium*," and it is clear that the Church is still dominated by eighteenth century Regalism.' The condition of religion in the capital may be gauged from the fact that many good Catholics consider yearly Communion quite sufficient, and regard more frequent reception of the Blessed Eucharist as a mark of Ultramontanism, while only a very small proportion of the population receive the Last Sacraments. In the North—where, as we have pointed out, the people are of a superior race—all classes practise their religion, but the same cannot be said of those in the South.

Although the ostensible object of the revolution is to abolish political corruption and to 'introduce an era of austere morality'—to quote the language of the new manifesto—no impartial observer supposes that these roseate ideals, even if genuinely attempted, are at all likely to be achieved. Republicans spend just as recklessly as Monarchists, so that the national expenditure has little prospect of being curtailed; and, after the first flush of zeal has spent itself, the new Governments are just as likely as the old to carry on the traditional policy of extracting the maximum of cash from public office with the least possible trouble and work in the public service. Nor is there any real reason to believe that the moral character of the King—whether it be good, as has hitherto been generally believed, or bad, as the cables now suggest—has had anything to do with the recent rebellion. The rising was projected and concerted long before the King's alleged infatuation for the French actress. So far as the Church is concerned, the new *régime*—should it prove to have any permanency—will mean the inauguration of an era of systematic persecution; and persecution, it may be safely said, is above all things what the Church in Portugal at present needs. Portuguese Catholics, for the most part, are lacking in union, discipline, and tenacity of purpose; and if the way to these highly necessary qualities can only be found through a *Kulturkampf*, the friends of religion can only say, by all means let it come. As to the general moral of the revolt, it is undoubtedly that which the cables intimate has already found expression at the Vatican. It has been the custom for many years past to say that democracy is on its trial. It would be a thousand times truer to-day to say that Monarchy is on its trial. If kingship, as an institution, is to continue, it will have to justify its existence. If the king exhibits kingly qualities—such as tact, large-heartedness, moral courage, a sense of justice—in the happy combination, for example, in which these qualities were found in his late beloved Majesty, King Edward VII., the Throne will be unshakably secure. But if the Monarchy shows itself weak, vacillating, pusillanimous, sooner or later it is doomed. King Manuel, in abandoning his cause, showed a lack of spirit for which he is paying dear. King Alfonso, of Spain, in going back on his religious principles and making concessions to the anti-clericals, has been playing a transparently foolish game. The anti-clericals, enemies alike of monarchy and of religion, will take his concessions until they are able to do without them; and then will incontinently turn and rend

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