

breeding-ground of the men and women who are to be the future leaders of the thought of our people. Does he, then, propose to strike a blow at Wesley College as a breeder of dissension and a breaker-up of our national unity? I am afraid he will not have the learned head of Wesley with him in that crusade.' Of the personal impression made by Mr. Brennan, the *Tribune* writes: 'The Catholic spokesman, Mr. Brennan, covered himself and the Federation with glory. He manifested at times a rare gift of oratory, and did the fullest justice to the noble cause he was deputed to uphold. Ever brilliant and eloquent, he was humorous and grave in turn, and his clear, resonant voice rang pleasingly through the hall. He has lifted the status of the Catholic Federation considerably in the eyes of the general public, as well as in the esteem of the Catholic people of the State, of whom he has proved himself one of the Church's worthiest sons.' We heartily congratulate Mr. Brennan on his achievement, and the Catholic Federation on having so worthy and capable a champion. The fact that a great daily like the *Melbourne Argus* gave a full page report of the debate, and thus brought the Catholic facts and arguments into many thousands of non-Catholic homes, speaks for itself as to the high educational value of the discussion.

OUR LETTER FROM FRANCE

Paris, September 7.

Unhappy Portugal.

The Church in Portugal has been for these 150 years through a situation the most afflicting—more so than any national Church in Europe. About 160 years ago Dom Joseph, a weak king, let his royal power go over to the hands of his chief Minister, the able, unscrupulous, irreligious Marquis of Pombal. This man did all he could during his Ministry (1750-1777) to undermine the Christian religion and weaken the Church, whilst introducing and encouraging English Freemasonry and French Voltairianism. The foundations laid by Pombal in the middle of the 18th century have since been carefully built upon by his Masonic and infidel successors. In 1834, Dom Miguel, the Catholic king, was driven out of the country by the French and English and replaced by Dom Pedro, the Grand Master of the Freemasons of Brazil. Again the Church saw her schools closed, her revenues confiscated, her religious Orders expelled, and her best champions exiled. For generations the Portuguese Church has been under the feet of the Freemason lodges. Imagine a state of things in which these infidel and naturalistic lodges had the chief influence in the appointment of the bishops and parish priests of the country! One naturally asks, how is it that, under such conditions, any Christianity can be left in Portugal. And yet some religion is left in bishops, priests, and people. Long enslaved, disheartened, voiceless, under pressure of the present Government, the most contemptible Government Portugal has yet seen, the Portuguese Church is showing that it has some life still left. Some are plucking up courage, and protesting against the present awful tyranny. The Portuguese bishops have just addressed a collective letter to the Government. They reprobate the contempt for ecclesiastical principles and laws shown by the Government, and the injustices and insults directed by it against the clergy. They declare they will have none of the *associations civiles cultuelles*—really schismatic affairs—set up to run churches and parishes by the law of April 20, 1911. They protest against the separation of Church and State, whilst the Government still regards the Church as a mere slave devoid of initiation and liberty, and subject to prying official interference. They protest against the secularising of the schools. In doing so, they use words frequently used before by the bishops of France, Belgium, Switzerland, and Germany: 'The school without God is a school against God; neutral instruction is infidel and impious instruction; teaching without religion is the teaching of irreligion.' But when will the Catholics

of Portugal take courage to do something more than issue protests, through the bishops, against a Government whose aim is to utterly destroy their religion by secularising both parish church and parish school?

Lady Day Processions in France.

Magnificent processions used to be held on the Feast of the Assumption in the towns, villages, and country parishes of France. The municipalities have now authority to prevent these processions through the streets. Where the Masonic and infidel power prevails among the town councillors religious processions are prohibited. But in places where a strong spirit of religion exists the processions go on with all their former magnificence. In others where the Catholic people are timorous, weak-kneed, afraid to call their souls their own, and where the Masonic lodges rule the show the processions are timidly omitted. The meek and patient Catholics attend Mass in the morning, make no noise in the forenoon, and go here and there in the afternoon on a quiet family picnic. These meek and mild Catholics, who will allow themselves to be boxed and kicked and insulted by an aggressive clique of agnostics or heretics, are a wonderful lot. At Parliamentary and municipal elections they keep quiet; they are afraid to give offence; one might lose a little billet for his 15-year-old son, and another might offend an influential neighbor, another's wife might feel uncomfortable in the little upper circle into which she has crept. So the Masonic 'bloc' gets power and uses it boldly in insulting this crowd of meek and mild Catholics. On the Feast of the Assumption, the Abbe Jacquot, of Audincourt, held a procession on the church grounds and around a paddock behind it. He and his leading parishioners were summoned before the local court. The parish priest, the organiser of the procession, was fined five francs, and those who attended one franc each! The magistrate gave as the ground for his decision, that public processions are forbidden by the municipal regulations, and this procession was public because it was held in a place which was visible from the public ways! The Abbe Jacquot and his parishioners, refusing to pay the petty annoying fine, appealed to the high court. This Abbe and his parishioners are not altogether backboneless worms, willing to be trampled on by every intolerant little socialist mayor, and Masonic *juge de paix*.

Slandrous Journalists Get Their Deserts.

We are very familiar with the gentlemen of the pen who seem careless as to truth and justice where the Catholic Church and priests and bishops and members of Catholic religious Orders are concerned. In fact, so deep is prejudice amongst so many writers of articles in the papers and magazines, and amongst the editors and conductors of these publications, that when charges are made against Catholic institutions the truth of them is taken for granted. Is the attack against the Catholic Church in any way? Oh if so that's all right, put it in, circulate it; it will be a joy to the souls of many of our dear readers. Most of these writers keep sufficiently vague—sufficiently clear of person and place—to avoid the law of libel. Cowards will slander and injure, but so as not to be caught. The thing is utterly base and contemptible; but it serves a purpose. Anti-Catholic slander supplies a demand which is abroad—a queer, one might say, inhuman demand—the demand for nourishment by the ogres of bigotry and fanaticism. Sometimes, however, the slanderer forgets himself; he mentions names and places, and he is forthwith in trouble. This happened recently at Pisa. The editor of an infidel, anti-Catholic sheet, the *Corriere Toscano*, attacked the clergy and pointed clearly to Cardinal Maffi, Archbishop of Pisa. The Cardinal brought the editor, the director, and the business manager of the paper before the courts. The editor was the writer of the slanderous article, but the director and manager were held with him, *in solidum* responsible for what appeared in the paper. The charge was proved. The editor was condemned to a year and three months imprisonment with a fine of 1890 francs. The director got the same imprisonment with a fine of 1820 francs. The business manager was

Better Teeth

AT HOWEY WALKER'S,

Less Pain.

Less Expense.

QUEEN STREET, AUCKLAND.