

During his long reign of two-and-seventy years Louis XIV. issued some nine thousand of those red-sealed outrages upon the legal rights and natural liberties of his subjects. In one short year alone the chiefs of the Grand Orient—the instruments chosen by the French War Office for this new form of military espionage and tyranny—issued no fewer than twelve thousand 'lettres de cachet.' The difference between the old style and the new is by no means a radical one. Under the Freemason regime the 'lettres de cachet' are intended to 'break' and ostracise all officers of the army, no matter what their qualifications may be, if they or any of their relatives or associates dare to commit the high crime of practising the religion of their fathers. All this is an outrage upon indefeasible personal right, and an act of high treason against the best interests of the State, whose final resort and last argument in the day of need is its army.

Underneath we give a few samples of the modern 'lettres de cachet' which show how French Freemasonry has been using the system of espionage to block the promotion of Catholic officers in the army. The following are a few of the 'fiches' or secret reports sent, by special arrangement, by the Grand Orient to the heads of the French War Office:—

'Virot, Captain 152nd Regiment of Infantry. Nationalist, ultra-clerical. Belongs to all the Catholic religious works. Wife collects for the St. Joseph School.'

'Cornulier de Luciniere. General commanding the 11th Division at Nancy. Has a son in a religious institution at Rheims. Moreover, his daughter shortly goes into a convent.'

'Remy. Major artillery. Two daughters in a religious institution. Wife busies herself with all the parish works of the Cure of St. Sebastien.'

'De Balamcourt. Captain 149th Regiment of Infantry. Jesuit. Son at Jesuit College. Says would prefer to be English, so ashamed of events in France. Absolutely worthless.'

'Commandant Bonnan (at Bruyeres), J.L.C. (Will cause himself to be recommended by General Bonnal.) Fanatically clerical. Started in at Bruyeres by going solemnly to church with all his family. Owing to his influence all the officers and non-coms. have started assiduously going to church. Wife teaches catechism at the school maintained by the Sisters of Mercy.'

Among the officers of the garrison of Auxonne (Cote d'Or), Colonel Delor is denounced for 'going very regularly to Mass' and being 'a great friend of the parish priest of Auxonne'; Lieutenant-Colonel Parseval's 'fiche' accuses him of having 'made himself ridiculous at the cantonment of Fauverney (Cote d'Or) in 1899 by falling on his knees when a procession was passing'; Commandant de Crechu is reported adversely upon because he is 'a Breton and a strong Catholic; goes often to Mass, is a member of the Society of St. Vincent de Paul'; Captain Blandin de Chalam is 'a former student of the Jesuits at Dole'; Lieutenant-Colonel de Malvoue 'goes to Mass'; Lieutenant-Colonel du Manoir de Juaye is 'President of the Society of St. Vincent de Paul at Auxonne'; Commandant Saverot 'goes to Mass.' General Mayniel, of the garrison of Dole (Jura) is 'a practical Catholic; goes regularly to Mass.' Colonel Muiron, of St. Brieux, is thus described in the report of the Freemason spy: 'All his children at religious schools; himself never misses a Mass. In spite of this, shows himself paternal to his men. Sometimes severe, but always just. Not so easily led, and works very hard.' Colonel du Cor de Duprat is denounced because it is alleged that his daughter will make a collection for the completion of a Carmelite chapel. And so on and on. All of the many thousands of officers affected by these and such-like secret and oftentimes malicious reports were marked for promotion; but on receipt of the Freemason 'lettres de cachet' by the War Office, they were at once, without trial, investigation, or further report, struck off, to the last man, from the list and superseded by younger and probably less able men.

These facts are proved in the French Chamber of Deputies by an overwhelming mass of documentary evidence. They are open, notorious, undenied, and undeni-

able. They constitute one of the gravest and most far-reaching military and administrative scandals of which history bears a record. Yet up to the present moment, so far as we are aware, not a solitary secular newspaper in New Zealand has so much as hinted at this great Continental sensation. A few years ago they shrieked and 'tore around' when they thought, or professed to think, that the heads of the French army were doing an injustice to Dreyfus because he was a Jew. Now they are ignobly silent in the face of the vast body of admitted documentary proof that the French War Office has 'broken' thousands of French officers, merely because they or their relatives profess the Catholic faith. The Paris correspondent of the London 'Daily Telegraph' tells how, in a recent trial at the Palais de Justice, Paris, M. Gustave Thery, a Freemason, declined to swear 'the whole truth.' 'The case you are now trying,' said he in explanation of his refusal, 'has already been tried before the Grand Orient. One of the principal persons in the case has been declared innocent before that Court, and every brother has been enjoined to proclaim that fact. Whatever I might think or know, unless I am released by this person from my Masonic oath, I must obey this order. I therefore cannot swear to tell the whole truth.' The Masonic dignitaries, to whom he appealed, refused to release him from his oath, and Maitre Labori, in the midst of an astonished court, exclaimed: 'So there is an occult jurisdiction above your jurisdiction, secret justice above your justice, occult justice more powerful than legal justice. And we have come to this, that when witnesses appear to be sworn, this jurisdiction weighs on their consciences and prevents their telling the truth. I confess that I am deeply moved, as the future of France will end by being affected, as all the honor of justice will be ruined.'

The 'occult jurisdiction' of the Grand Orient has introduced a penal code into the French army. May we not assume that it is also responsible for the 'cold chain of silence' that has fallen upon New Zealand secular journalism in regard to the great military scandal that has shaken France from end to end?

Notes

Fighting a Battle Over

The Right Rev. Dr. Lowther-Clarke, Anglican Bishop of Melbourne, was in Dunedin last week. To a representative of the 'Evening Star' he 'explained' the defeat sustained by the Bible-in-schools party in Victoria on the first of June last year. Curiously enough, Bishop Clarke persists in calling the Victorian plebiscite a 'referendum'—which it emphatically was not. He is naturally sore over the defeat of a project in which he took a leading part. But he did not go the length of some of his confreres of the Scripture Campaign Council and of their Wellington echo, the Rev. Dr. Gibb, by trying to prove that 70,000 voters are more numerous than 80,000 voters. Bishop Clarke and his colleagues expressly regarded as the determining issue the question: 'Are you in favor of the Education Act remaining secular, as at present?' But that was 'just before the battle, mother.' They were solidly defeated on it. And yet they are not happy.

Some Worse Things

Adversity has its comforts; and grief, according to Shakespeare, has a crown of consolation. The recent heat-wave and bush-fires in Australia were bad enough, in all reason. But the abyss of misery in which they plunged thousands of hapless people might have called to still deeper abysses. There were at least plenty of tanks and water-holes for the fire-hunted, to betake themselves to for refuge in a moment of extremity. And at the close, down came the blessed rain with a subtropical patter that must have been as welcome