

Forewarned, forearmed. When the storm of calumny and vituperation bursts—as it surely will—and its outer wavelets strike these shores, there will, we trust, be many who will recall the fair and outspoken warning of our Dunedin evening contemporary. We have done our part, even at a recent date, in exposing the detailed Irish 'outrages that never happened'. It is not well for either man or newspaper to be alone in opposing a reactionary crusade against popular rights. And in this battle for the right we gladly welcome so outspoken an ally as the 'Star'.

There now lives in New York, in a green and honored old age, an Englishman who sang the rights of Ireland at a period far removed from that in which they were advocated by the greatest and most progressive party in the Westminster Parliament. His name is William James Linton—artist, engraver, and poet. Under the pseudonym of 'Spartacus', he wrote much stirring verse to the Dublin 'Nation' in its palmy days—songs which formed a miniature epic embracing the whole cycle of Ireland's wrongs. They closed full many a year ago with a prophetic lay of triumph, in which he pictured as follows a happy nation freed from the grip of landlord tyranny and irresponsible Castle rule:

'The Happy Land!

Studded with cheerful homesteads fair to see
With garden grace and household symmetry—
How grand the wide-browed peasant's lowly mien,
The matron's smile serene—
O happy, happy land!

The days of 'Spartacus' are now far in the yellow leaf. Yet he that poured the tonic of hope into hard-trying and despondent souls may yet, even in his life's decline, witness the beginnings of the happy days that he prophesied for the land of the tear and the smile. If, however, this is to come to pass, there must be no tinkering and half-measures over Home Rule. Such a course would serve only to exasperate, by raising hopes and then dashing them to the ground.

THE CHURCH IN FRANCE

A PAPAL ENCYCLICAL

The following is the Encyclical Letter of the Holy Father to the Archbishops and Bishops of France on the Separation Law:—

Venerable Brethren,

Health and the Apostolic Benediction.

We are about to discharge to-day a very grave obligation of Our office, an obligation which We assumed towards you when We announced, after the promulgation of the law creating a rupture between the French Republic and the Church, that We should indicate at a fitting time what it might seem to Us ought to be done to defend and preserve religion in your country. We have allowed you to wait until to-day for the satisfaction of your desires, by reason not only of the importance of this great question, but also and above all by reason of the quite special charity which binds Us to you and to all your interests because of the unforgettable services rendered to the Church by your nation.

Therefore, after having condemned, as was Our duty this iniquitous law, We have examined with greatest care whether the articles of the said law would leave Us any means of organising religious life in France in such a way as to safeguard from injury the sacred principles on which Holy Church reposes. To this end it appeared good to Us both to take the counsel of the assembled episcopate and to prescribe for your general assembly the points which ought to be the principal objects of your deliberations. And now, knowing your views as well as those of several Cardinals, and after having maturely reflected and implored by the most fervent prayers the Father of Light, We see that We ought to confirm fully by Our Apostolic authority the almost unanimous decision of your assembly.

'Associations Cultuelles' Rejected

It is for this reason that, with reference to the associations for public worship as the law establishes them, we decree that it is absolutely impossible for them to be formed without a violation of the sacred rights pertaining to the very life of the Church.

Putting aside, therefore, these associations which the knowledge of Our duty forbids Us to approve, it might appear opportune to examine whether it is lawful to make trial in their place of some other sort of associations at once legal and canonical, and thus to preserve the Catholics of France from the grave complications which menace them. Of a certainty, nothing so engrosses and distresses Us as these eventualities; and would to Heaven that We had some hope of being able, without infringing the rights of God, to make this essay, and thus to deliver Our well-beloved sons from the fear of such manifold and such great trials.

But as this hope fails Us while the law remains what it is, We declare that it is not permissible to try this other kind of association as long as it is not established in a sure and legal manner that the Divine constitution of the Church, the immutable rights of the Roman Pontiff and of the Bishops, as well as their authority over the necessary property of the Church and particularly over the sacred edifices, shall be irrevocably placed in the said associations in full security. To desire the contrary is impossible for Us, without betraying the sanctity of Our office and bringing about the ruin of the Church of France.

It remains, therefore, for you, Venerable Brethren, to set yourselves to work and to employ all means which the law recognises as within the rights of all citizens to arrange for and organise religious worship. In a matter so important and so arduous you will never have to wait for Our assistance. Absent in body, We shall be with you in thought and in heart, and We shall aid you on every occasion with Our counsel and with Our authority. Take up with courage the burden We impose upon you under the inspiration of Our love for the Church and for your country, and entrust the result to the all-foreseeing goodness of God, Whose help, We are firmly convinced, will not, in His own good time, be wanting to France.

It is not difficult to foresee the nature of the recriminations which the enemies of the Church will make against Our present decree and Our orders. They will endeavor to persuade the people that We have not had the interests of the Church of France solely in view; that We have had another design foreign to religion; that the form of the Republic in France is hateful to Us, that in order to overthrow it We are seconding the efforts of the parties hostile to it; and that We refuse to France what the Holy See has without difficulties accorded to other nations. These recriminations, with others of the same sort, which, as can be foreseen from certain indications, will be disseminated among the public in order to excite irritation, We denounce now and henceforth with the utmost indignation as false; and it is incumbent upon you, Venerable Brethren, as upon all good men, to refute them in order that they may not deceive simple and ignorant people.

With reference to the special charge against the Church of having been more accommodating in a similar case outside France, you should explain that the Church has acted in this way because the situations were quite different, and above all because the Divine attributes of the hierarchy were, in a certain measure, safeguarded. If any State has separated from the Church, while leaving to her the resource of the liberty common to all and the free disposal of her property, that State has without doubt, and on more than one ground, acted unjustly; but, nevertheless, it could not be said that it has created for the Church a situation absolutely intolerable.

But it is quite otherwise to-day in France; there the makers of this unjust law wished to make it a law, not of separation, but of oppression. Thus they affirmed their desire for peace, and promised an understanding; and they are now waging an atrocious war against the religion of the country and hurling the brand of the most violent discords, and thus inciting the citizens against each other, to the great detriment, as every one sees, of the public welfare itself.

Assuredly they will tax their ingenuity to throw upon Us the blame for this conflict and for the evils resulting therefrom. But whoever loyally examines the facts of which We have spoken in the Encyclical 'Vehementer Nos' will be able to see whether We have deserved the least reproach—We, who, after having patiently borne with injustice upon injustice in Our love for the beloved French nation, finally find Ourselves summoned to go beyond the last holy limits of Our Apostolic duty, and We declare that We will

"A SORROWFUL heart's eye drouthy; but a cup o' genuine
"Cock o' the North" will quench ony.

"A toom haun is nae lure for a hawk," but a cup o' Hondai-
Lanka's a temptation for anybody!