

public expense. Here is a characteristic war-whoop from the Rev. Dr. Fitchett, in the Methodist organ, the Melbourne "Southern Cross":

"But what right has a Romish priest to be heard on such a question? The history of the Romish Church shows, of course, that it has no ardent desire that anybody's child shall read the Bible. But that Romish priests should protest against Protestant children receiving Scripture lessons in State schools is nothing less than a stupendous impertinence. They have no right to be heard in this matter. Protestants do not interfere with the children of Roman Catholics; and what right have Romish priests to interfere with the education of Protestant children?"

Here we have the good old rule, the simple plan of the old-time Irish-sectarian ascendancy party shamelessly advocated as a working policy in the free countries under the Southern Cross. The Victorian Methodist organ hotly insists (1) that a Protestant and sectarian version of the Scriptures be publicly taught to children on Protestant lines in the public schools by public officials at the public expense; (2) that 'Romish' taxpayers be compelled by Act of Parliament to contribute their proportion of the expenses of so teaching the children of Protestant parents; (3) that the children of 'Romish' taxpayers be debarred from receiving any benefit from such taxation; and (4) that said 'Romish' taxpayers be denied the right of protest, or even of being heard on such a question! For 'stupendous impertinence' this proposal of the Methodist organ is an easy gold-medallist. It is not satisfied with plundering the pockets of Catholics; it would gag or dogmuzzle us too. The whole article is an indecent manifestation of the evil spirit that has obsessed the Bible-in-schools movement beyond the Tasman Sea. But it is well that it has thrown the Mokanna veil aside. The public can now see for themselves what manner of thing the sectarianising movement is.

Well, one must expect such outbursts from such quarters. The passionate child and the untutored savage beat the stone against which they have banged their incautious and unprotected feet. And we Catholics are among the big stones that strew the path along which any movement for the sectarianising of the public schools must pass. This childish anger is a habit of moral or intellectual mal-development—the sign of a 'status pupillaris' out of which some souls never rise. 'There are some dogs' tails,' says Billings, 'which can't be got to curl no ways, and some which will, and you can't stop 'em. If you bathe a curly-tailed dog's tail in oil and put it in splints, you cannot get the crook out of it. A man's way of thinking is the crook in the dog's tail, and he can't be got out of it.' That is just it. There's a crook or kink in the intellect or the moral sense of some people. You cannot get it out. So you let them wag their peculiarity in peace, so long as the tail is not wagged into your eye or nose or mouth, or made to interfere with the comfort or well-being of others. Some of those over-enthusiastic folk with the mental or moral crook live in fancy in a bygone day. They imagine that the clock of history stopped short at 1691. They forget that the Catholic Emancipation Act was passed seventy and seven years ago, and that the trade of hunting down and permanently muzzling 'Romish priests' is defunct, and rather disreputable. And in New Zealand, as in Victoria and South Australia, the saving good sense of the majority of the population believes in rendering unto Caesar the things that are Caesar's, and to God the things that are God's. By all means let the Civil Power stick to its railroads and its telegraphs, and its fruit-inspection and its grading of butter and cheese and Aylesbury ducks. These and such things are within its province. But let it not don the white 'choke' and turn preacher and set forth to expound texts or teach religion; for that is the province of the Church. This is a principle which is not exclusively Catholic, nor modern Oxford,

nor High Church. It is in substance the principle on which Chalmers and the other Free Kirkers went out some sixty years ago. It was laid down in the following terms by Warburton, one of the most eminent Anglican bishops of the eighteenth century, in his Alliance of Church and State: "The State contemplates for its end the body and its interests, has, for its means, coercion, for its general subject-matter, utility. The Church is a religious society of distinct origin; having for its end the salvation of souls; for its subject-matter, truth; for its instrument, persuasion; regulating motives as well as acts; and promising eternal reward. Though separate, these societies would not interfere, because they have different provinces."

THE ANTI-CHRISTIAN CAMPAIGN IN FRANCE

FREEMASON INTRIGUE AND TYRANNY

A great many people in this country (says the Glasgow Observer of October 5) who read of the doings of the French Government seem to believe that the vigor with which the institutions of the Catholic Church are assailed is simply the outcome of a popular outcry against clericalism, and that clericalism is opposed to the interests of the people. They fail to observe that the policy of the Government is not only directed against the progress of the Catholic Church, but against Christianity itself. Rev. Dr. Barry, the distinguished author, who wrote some articles on 'Freemasons in France' which appeared some time ago in the 'National Review' is undoubtedly familiar with the operations of the Masonic sect in the Republic. During his visit to Glasgow this week, he very kindly accorded a representative of this paper an interview on the subject, and his statements throw a piercing white light on the whole

Anti-Christian Campaign

in France. Our representative explained to Dr. Barry that many people in Great Britain had a difficulty in trying to come to an understanding regarding the affairs of France.

That, said Dr. Barry, 'is not surprising. The people here are guided by the telegrams that appear in the daily papers. These telegrams come from the great news agencies, which are in the hands of syndicates which are generally controlled by Jews. Of course, the Jews are not Christians, and so little are they Christians that they have been known to mis-translate common phrases. It is a thing to be deeply regretted that in the whole of Europe there is not a Catholic agency which concerns itself with the publication in England of foreign news. Catholics in this country, therefore, know very little of what goes on abroad, and particularly how the French Government is constituted.'

'With regard to the influence of the French Government? To understand anything of the position in France, it must be known that the Government has at its disposal

Some 900,000 Appointments.

These range from the very highest—the post of Ambassador, or that of Rector of the Paris University—to that of a man licensed to sell tobacco. The man who does not obey the Government will lose his license or be turned away from his post; and then this has to be remembered to understand the power of Governments in France.

Dr. Barry then proceeded to describe what led up to the immediate crisis. 'From the time of Marshal MacMahon, efforts to bring back a monarchy have failed,' he said, 'and the French Republic has been constantly aiming at hurting religion in every way it possibly could. On the whole, there is not the least doubt that from about 1880 legislation has gone in one direction, and always anti-Catholic.'

'Yes? What is the explanation of that?' asked our representative.

'For a very long time back—from the time of Louis Philippe—the Republican young men and the Freemasons in France have been in close association. There was a little effort made under Napoleon III. to break that association, and for a short time the French Freemasons were Imperialists; but that policy broke down with the Empire, and since then the Freemasons and the Republicans have been allied. The Freemasons have been Republicans; and those who cared for a Republic have been more or less inclined to favor Freemasonry. Since 1886 there had been a very determined effort made to establish

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