

THE CRISIS IN FRANCE

ARCHBISHOP KELLY ON THE SITUATION

* His Grace the Coadjutor-Archbishop of Sydney (Most Rev. Dr. Kelly) presided at the Christmas entertainment at St. Benedict's Girls' School, and dealt with the position of affairs in France. It is almost incredible (said his Grace) that the Catholics of France can no longer hear Mass on Sundays, except under police inspection and with a threat of legal penalties hanging over them, in view of the fact that they have been hearing Mass for 1600 years, except during the time of the French Revolution. The Mass is the same now as it was then. Why are they hindered? Here is the point: In the name of the law, regularly voted. That is what is claimed: When the law is against reason and the rights of God and of the Christian, however regularly that law may be voted, it is an unjust law, and I would not have it go here in Australia without a challenge. No Parliament is entitled to make what law it pleases irrespective of the rights of God and of the people. There is another cry, and I am afraid it is deceptive to many. 'Let the Church and the State be separated,' they say. We, Catholics, say the same. In so far as the proper sphere of the Church and of the State is concerned we say, 'Give to Caesar what belongs to Caesar, and give to God what belongs to God.' But in France separation means suppression; it means as far as possible extinction. War is declared on God and on the liberty of conscience. And this is called separation. Lately I visited the gaol in Parramatta, and there are some people there who qualify their transgressions by saying they are relieving the necessities of the poor by delivering others from their burdens. Some, they say, were burdened with wealth, and these men are to be delivered from the burden of wealth; and the poor man who is in need let him go to his neighbor's purse at night and help himself. They give these names to the most malignant actions.

The Plot Against Catholicity.

I do not place any limit to the force of the suppression of religion in France, for I know according to my own limited opportunities that ever since the year 1850 there has been plotting, and plotting, especially in Belgium, France, and Italy against Catholicity in every shape and form. Some time ago the religious—like the nuns of the Sacred Heart at Rose Bay, or the Sisters—here at St. Benedict's, for example—had to leave. They were told:—'You are a religious, you must go; you are not to teach because you are a religious.' They said they would have the secular clergy to teach, and now they will not have the secular clergy. They are shutting the very churches and preventing people from assisting at the Holy Sacrifice and from carrying out any public functions whatever in the churches. All this is done under the plea of the separation between Church and State. In that sense.

This Policy will Work Ruin in France,

for, and we here in Australia should keep this in mind, Divine Providence recognising in every man a soul as well as a body, and a future in eternity as well as a career on earth, consults for man by two great institutions—and both belong to God—one is the State, which is providing for man's liberty, security and progress, the other is the Church, which teaches man his origin, his destiny, his duty, and helps man to lead a virtuous and happy life on earth that he may have happiness for all eternity when his life is no more. These two departments of Divine Providence—the Church and the State—are separate in their respective spheres. The State is for this life, and the Church is for this and the next life. This life is the beginning of things, and as a man lives here so will he find himself in the next world. That you may know and walk in the way there is a society instituted by Christ, which now has a history of 1900 years, and is known here in Australia and the universe over. And that Church works with every Government, whether it be republican, monarchical, or anything else. That Church renders to Caesar what belongs to Caesar, but it claims for God and the Christian the rights of God, and the rights of sanctification of our lives by religious worship. You can no more separate the Church and State in this sense than you can separate the soul from the body or time from eternity. I wish to state this for your benefit and for the benefit of those who wish to be instructed from our point of view.

The Irish Delegates

ENTHUSIASTIC MEETING IN WELLINGTON

SPEECH BY THE PREMIER

(By telegraph from our own correspondent.)

December 24.

Mr. Joseph Devlin, M.P., addressed a meeting of about 2000 people in the Town Hall, Wellington, on Friday evening, December 21. His reception was the most cordial and enthusiastic possible. A great deal was expected from him, and in spite of suffering from the strain of a vigorous campaign in Australia and in the south he more than fulfilled the most sanguine hopes. The general opinion here is that the address, judged by the standard of eloquence, was the grandest ever heard in this city, and one of the most convincing and solid. The 'New Zealand Times' describes it as 'an unanswerable argument in favor of full self-governing powers being conferred on the people of Ireland.' His Worship the Mayor presided, and among those present on the platform were the Premier, the Minister for Native Affairs, the Minister for Education, the Hon. John Rigg, M.L.C., Messrs. Field and Barber, M.H.R.s.; his Grace Archbishop Redwood, Very Rev. Father Lewis, V.G., Very Rev. Father Keogh (Rector of St. Patrick's College), Rev. Father O'Shea, Mr. John Hutcheson (a former Member for the city), Mr. W. T. Young (president of the Trades and Labor Council), Councillors Hindmarsh, McLaren, and Carmichael, Mr. Martin Kennedy (president of the United Irish League), and Mr. George Gibbons, of Melbourne. Apologies were received from Hon. James McGowan, Mr. Izard, M.H.R., Mr. Eugene O'Connor, and the Mayor of Petone.

The Mayor,

the Hon. T. Hislop, in introducing Mr. Devlin, referred to the history of the movement for self-government on the part of the colonies, and instanced the case of the Canadian rebellion. He was satisfied that from the experience of the past the ills foretold as likely to result from the granting of Home Rule to Ireland would not come to pass. He was convinced that if the subject were only pursued with persistence and good temper a solution was not far off. He had pleasure in presiding at such a meeting, and called on Mr. Martin Kennedy to move

THE FIRST RESOLUTION:

'That this meeting, in welcoming Mr. Devlin, pledges itself to give both moral and material support to the Irish Parliamentary Party under the efficient leadership of Mr. John E. Redmond in their magnificent efforts to secure the long-delayed measure of justice, self-government for Ireland, the granting of which we are convinced would result, as in Canada, Australia, and New Zealand, in strengthening and consolidating the British Empire.'

In moving the resolution Mr. Kennedy contrasted the progress of the colonies during the past fifty years with the decay of Ireland during the same period—a decay in her population, in her industries, her commerce, and her agricultural resources. He would not speak at further length to the motion, for they were there that night to hear one that was specially invited for the purpose.

Mr. John Hutcheson, speaking with much sincerity of feeling, said that he was proud of the honor conferred on him, the honor of seconding the resolution just moved. He was not an Irishman, he was a Scotchman, but he seconded the motion as a loyal citizen of New Zealand. They could not afford to overlook the misdeeds of the past. The grey dawn of Ireland's freedom was now breaking, and it was the time to settle details, as Canada and Australia had already declared in favor of Home Rule, and as New Zealand would soon declare. The Old Country, which had shown such criminal obduracy in the past, could no longer ignore the work of the self-governing colonies. There was coming a time, and soon, when in the process of political evolution an advisory body, a Council of Empire, would be an imperative necessity for the great aggregation of self-governing units called the British Empire. That body would have no time for parochial matters; the trend of thought would force on Home Rule not only for Ireland but for every other constituent part of the British Empire.

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