

actively engaged laying the train of events that led up to the expulsion from French soil of members of the religious Orders, to the shutting up of thousands of Catholic schools, to the confiscation of church property to the value of millions of dollars, and finally to the abrogation of the Concordat and the separation of Church and State.

How curiously the course of divine retribution recalls

Milo's end
Wedge in that timber which he strove to rend.

It is the tendency of vice, as of tyranny, to go to the point of exhaustion. The path of the *Rake's Progress* which Puritan New England has trod, France is now fast treading. And in their rear, with the springier stride of youth, New Zealand marches along the track that leads to racial degeneracy and social dry-rot and national decay. Many are the remedies suggested to combat this blot on the life of our young country. The latest comes from Blenheim, where Mr. George Turner (a candidate for the Wairau seat) has formulated what he calls 'a young-age pension' scheme. He advocates (says a newspaper report) 'giving to each child a pension of, say, five shillings a week, payable to the mother or such person as may be discharging the duties of a mother, who will be required to nurse, feed, and clothe the infant according to a medical officer's advice, whose duty it shall be to see that they are fairly carried out, or under the inspection of a certificated nurse. I am of opinion,' he continues, 'that the effect of this pension system would be in every way beneficial as regards the welfare of the people, physically, morally, and numerically, that the pensions to children will be a step towards the distribution of the national wealth more equally among the people, especially among the poorer paid classes.' Mr. Turner contends that his proposal would considerably augment the number of marriages, and fill the land with the pleasant prattle of children. 'Women of marriageable age will be more sought after, if that is possible,' he says. 'Widows and old maids will decrease in number. It is the ambition of a well-constituted woman to be a happy wife and mother of a rollicking family, and the family life for both is the happiest state that can ever be attained by either in this world.' He is willing to see a modification of his scheme, if the means of the country will not permit the full scale.

The idea of a young-age pension scheme presents many attractions and some possibilities of usefulness. But a moral declension is to be radically remedied by moral means alone—there must be a return to right principles and teachings in regard to the marriage bond and its sacred duties and responsibilities. Moral dry rot is no more to be cured by a money-bribe than is incipient gangrene to be cured by sprayings of rose-water.

The Cable-man

Artemus Ward was accustomed to living in what he called 'a sunny climb.' When he went to England there were, for weeks on end, fog and rain galore, and one fine morning his 'pults went down to ten degrees below zero' with the joy of seeing a brief half hour's sunshine breaking through the murky monotony of the atmosphere of the British capital. A similar shock of joy would set the 'pults' of Catholics vibrating if the European cable-man so far broke the dreary monotony of his policy of misrepresentation of Catholic and Irish happenings as to shed upon them, once in a way, the gentle sunshine of truthfulness and fair dealing. According to Chesterfield, one of the requisites of a politician is 'dexterity enough to conceal a truth without telling a lie.' But in the matter of the news-items here under consideration, the cable agencies trouble themselves but little about any finely adjusted or (so to speak) engine-turned balancing of truth and fiction, and make themselves too often the medium of circulating the outright inventions of coarse and conscious prevaricators. Our columns have full many a time borne ample witness to the extent to which the cable agencies are—especially in France and Italy—controlled by interests that are more or less savagely hostile to the Ancient Faith. Time and again we have also demonstrated, by reference to particular instances of peculiar flaggancy, how far the cables from the British Isles are made the sounding-board of the Orange-Tory or 'carrion crow' faction that are making political capital out of the exaggeration and outright fabrication of 'Irish outrages.'

Our protests against the ding-dong of cable misrepresentation have been frequent and free. Yet, despite a long procession of illuminative instances, we have been more than once treated as guilty of a sort of journalistic lèse-majesté or Macedonian

atrocities for declining, on stated grounds, to accept the quasi-infallibility of the cable agency. In all the circumstances, it is interesting to find so prominent a secular journal as the *Dunedin Evening Star*, a few days ago, protesting against some 'Cable Contortions' that have been sent to these countries for some time past. One of these was an 'amazingly inaccurate' presentation of the facts of a humorous speech by Senator Foraker at the Gridiron Club at Washington; the other was a summary of a recent speech by Mr. Lloyd George (Chancellor of the Exchequer), of so 'extraordinary' a nature that its genuineness was doubted by some, and it was omitted by some of the daily papers and by others published with a qualifying note. It now turns out that the cable-man really did Mr. Lloyd George an injustice. His exploit of swallowing without salt, and cabling, the fantastic fabrication about Cardinal Logue is a matter of recent history.

Religious Inequality in U.S.A.

There has always been an *arrière pensée* in the French Republican motto of 'Liberty, Equality, Fraternity.' And so, too, there has been in the boast that the land which flies the star-spangled banner is the land of equal opportunity for all. If (say) the negro in the Black Belt pressed his claim to equal electoral opportunities with the meanest white, he would find the risks of so doing much greater than the red meat. A military fiction placed an imaginary marshal's baton in the knapsack of the First Napoleon's army; and The Unwritten Law of the United States places the dignity of President or Vice-President of the American Republic within the possible reach of a citizen of any creed or no creed—unless he be a Catholic. Theoretically, the Catholic citizen under the Stars and Stripes is the equal of any other; by long-established usage, however, there are two citizen dignities barred to him to which any of his fellows of other creeds may aspire. A Catholic, said Thomas D. O'Brien, of St. Paul, in a recent discourse, 'gave this whole hemisphere to civilisation. Catholic missionaries and explorers opened it, Christianized it, civilized it from Hudson Bay to Cape Horn. Catholics fought at Bunker Hill and at Yorktown. They founded our navy with Barry and the O'Brien boys. They helped make our constitution and signed the Declaration of Independence. They fought with Jackson at New Orleans and they marched through Mexico with Scott. They died in every battle of the civil war from Bull Run to Appomattox. They were with Dewey at Manila and with Roosevelt at San Juan. If need were, the Catholics of the United States would melt the sacred vessels of their altars for the defence of their flag. But with all this, you know that if a Catholic were nominated at the great convention just held in this city, he could not be elected President of the United States no matter what his qualifications. I wish I could say, and I hope and pray that I soon may say, that all my fellow-citizens were above such prejudices.'

In this connection, the *Philadelphia Catholic Standard* of July 4 quotes from the pleasant free-lance writer, 'Penn,' who put the position frankly and straightforwardly in the *Evening Bulletin* during the previous week. 'Penn' wrote as follows:

'There has been one paramount religious test that has prevailed uniformly in our Presidential campaigns and in canvasses for Presidential nominations—that the candidate must not be a member of the Roman Catholic Church. This has long been virtually an axiom among the politicians of both the great parties. There are Roman Catholics in the Senate and the House at Washington; there is at least one on the bench of the Supreme Court, and another in Mr. Roosevelt's Cabinet, as there was in Mr. McKinley's. In 1892 we had even the somewhat curious sight of one at the head of the National Democratic Committee and another at the head of the Republican National Committee. But when it comes to the Presidency, the line of the unwritten law is drawn as tightly upon them as if it were in the Constitution itself. When Francis Kernan, who had the reputation of being one of the purest Democratic statesmen of New York, sat in the United States Senate in the late '70's and early '80's, some of his admirers thought that he ought to be considered as a Presidential candidate, but most of the Democratic press promptly tabled the proposition on account of his religion. Daniel Dougherty, who formally named Hancock, and also, eight years afterward, Cleveland for a second term, once said that he might speak as much as he pleased on behalf of the aspirations of other men for the Presidency, but that he could never aspire to it himself if he lived to be as old as Methuselah. Even the fact that a candidate may have Roman Catholics in his family has been a barrier. It was generally believed that General Sherman's religious opinions were of a decidedly free and easy character, and he turned down repeatedly and as emphatically as language could put it every suggestion that he should be a Presidential candidate; but whenever such

'In comes a gancie gash good-wife' (Burns) an' mak's her Hondai Lanka Tea—the favorite wi' shrewd house-wives.

'Time tries a'—even Tea, and Time has given the laurels to pure Ceylon Hondai Lanka.