

## THE PORTUGUESE REPUBLIC

### THE AUTHORS OF THE REVOLUTION

The editor of *Le Correspondant* (Paris), M. de Mun, had, at the outbreak of the recent crisis in Portugal, the advantage of having on the spot a well known correspondent of his journal, M. Saint-Blancard, who was able to study the situation and the events leading up to it at first hand.

He was able to satisfy himself whether the people were weary of the monarchy and really desired a new form of government; whether the conditions of the country were due to the rapacity of the court set; and whether the large number of clerics in the country had sought in any way to play a role of political preponderance in the country, and by doing so, had precipitated the revolution—all of which charges are familiar.

M. Saint-Blancard, in the paper that he contributes to the current number of *Le Correspondant*, sums up the result of his study as to the nature of the revolution by declaring that it was 'primarily Masonic and military.'

It is, in a remarkable way, different from all other revolutions of history, inasmuch as the will of the people counted for nothing in the overthrow of the sovereign to whom they were really devoted.

It was, as Mr. H. Donahue, of the *Daily Chronicle*, declared in a despatch, a tragi-comedy in which popular sentiment played no part whatever. The revolutionaries had assured themselves of the forces of order, namely, of the army and the navy, and these, acting without any sympathetic encouragement on the part of the populace, carried out the orders of the insurgent Government.

When it is remembered, says M. Saint-Blancard, that there are in this small country nearly three hundred Masonic lodges, and that the press of the country is, or the most important portion of it, in the hands of the anti-clericals, it will be understood that the engineering of the revolution was not a matter of either heroic hardship or patriotism. It was, on the contrary, a business move, in which the property of the Church became the sole objective of the revolutionaries.

'Liberty' is, of course, their watchword, and in the name of liberty all possible excesses are committed.

There is now little doubt that it was Masonry that inspired the conspiracy that led to the killing of the late King Carlos and his son, just as there is little doubt that the present personages who have assumed the reins of government are all notable members of Portuguese Masonry.

Besides the cry of liberty, they seek, like their brethren in France, the suppression of all the congregations, without exception, lay teaching in the schools, and unlimited divorce.

As for the anti-monarchical feeling, it did not exist, says M. de Saint-Blancard, any more than there existed any condition whatever of popular unrest in the country. The Crown by no means failed in its obligations to the country. Indeed, its influence for the good of the country was more beneficent than ministerial action. It was the Crown that favored the reforestation system, and encouraged cattle-raising, wine and olive-growing, and fostered railway construction throughout the country. The lace industry was organized under the personal influence of Queen Amelie, whose numerous charities, founded all over Portugal, attest the energy and activity of a woman who was a model Queen and Catholic.

Several hospitals for children and for consumptives owe their establishment to her endeavor. The unmerited accusations hurled against her as one of the degenerative influences of the nation have originated in anti-clerical centres, and for the reason that her devotion to Catholic belief and her energy in the cause of the Church, added to her great popularity among the masses, made her at one time a fearsome obstruction to the policy of the revolutionaries.

That she exercised no influence in the appointment of higher ecclesiastics, is certain from the fact that since 1901 the appointments of the higher clergy are made by the Government, Portugal being one of the few countries in which this custom prevails.

The future of Portugal cannot, M. Saint-Blancard thinks, be very safe in the keeping of men who are everything except statesmen; who have no settled principles of government and whose moral code is based on principles that exclude the idea of a God.

Sectarian passions and the hatred of religion in all shape and form do not appear to be qualities that make for stable government even if they are supported by the unanimous good-will of the people, and are redeemed by talent.

The present Ministry in Portugal, he concludes, has neither talent nor the support of a respectable fraction of the Portuguese.

Mr. Doig, Chemist, Wanganui, is advertising in this issue a new treatment for goitre. Hundreds of cases, it is claimed, have already been treated, with not a single failure. This will indeed be welcome news to people suffering from this distressing complaint....

## CATHOLICS AND SECULAR EDUCATION

The following letter appeared in a recent issue of the *Thames Star*:-

Sir,—Your correspondent accuses me of falsifying a quotation from his letter by having inserted '(of criminals)' in the body of it. The addition is justified on two considerations. (1) The additional words interpret the correct meaning of the passage, and they were inserted for the reader's convenience; (2) When the passage is read in conjunction with the context there is no other logical deduction possible. Your correspondent does not contend in his first letter that 'all sorts' fasten on to the Church of England when filling in the census paper, which happens only once in five years and merely swells the aggregate without doing any moral hurt; but he is complaining of the custom of many criminals who register themselves as Anglicans in the courts of law, thereby detracting from the spiritual results of that denomination. To speak of the Anglican Church as the National Church here is a wide stretch of imagination. But the statement is only one of the many concoctions of a fertile mind. Your correspondent denies that the denominational returns of crime given in his letter were taken from the *Year Book* for 1905. I assert with positive assurance that the returns were taken, directly or indirectly, from that official source. These returns were compiled by Government officers and published in the *Year Book*, and no other authority has ever undertaken the work. Mere quibbling with words is poor, unsustaining 'argument.' The assumption that Romanist intrigue (that blessed designation which hall-marks the bigot) was responsible for the omission of these returns from the latest *Year Book* is contrary to fact. The editor of the *Year Book* (Mr. W. M. Wright), on being seen with reference to the omission, said that 'it was purely voluntary in the interest of accuracy. There was absolutely no influence of any kind brought to bear upon the matter. It was done in order to avoid anything leading to a controversy that could not be supported by facts, etc.' The statement of the editor is more reliable than groundless assumption, and your correspondent is neither logical nor fair-minded. His references to Cardinal Moran are exceedingly offensive. He leaps into the mire of abuse and indulges in the pastime of mud-slinging. I would remind him that in this instance the mud-slinger has missed his object and soiled his own hands. Your sceptical correspondent doubts whether many Protestant criminals put themselves down as Catholics on the register and asks for proof. I am neither a clergyman nor an officer of the law, but I can produce evidence in support of my statements. Father Coffey, replying to a leading article in the *Otago Daily Times* (1/7/09), asked the editor to put a reporter at his disposal, and with the permission of the Dunedin gaoler he would give proof to the editor of the number of criminals who were then there who had no right to the title of Catholic which they had assumed when put behind the prison bars. The offer was not accepted. The editor of the *N.Z. Tablet* is in possession of the names of many non-Catholic criminals who have registered themselves as Catholics prior to their commitment to the Wellington prison. The following extract from the *New Zealand Times* (dated January 27, 1909) should clinch the matter:—'Archibald John McNeill, alias Lambie, alias Palmer, alias Long, alias McNamara, etc., is a native of Scotland. It all depends upon the religion of the arresting detective whether he is "Presbyterian" or "Church of England" as to sect.' Yes, 'Archie' is not the only one who can change his religion where there is the faintest shadow of a prospect of any advantage. (Dr. Cleary's *Secular v. Religious Education*). Therefore, before you can argue from prison statistics, you will have to prove, first, that every prisoner who is enumerated as a Catholic is a genuine Catholic; and, second, that he has been educated in a Catholic school. If both propositions are not proven, it is manifestly unfair to saddle the Catholic school with his delinquencies. Let the school in which he got his education bear the burden.—I am, etc.,

A CATHOLIC.

At the annual conference of the West Australian District of the Hibernian Society it was announced that there was a membership of 1300 in the State and the funds amounted to about £8000. Altogether there are thirty branches, established in the principal centres of population.

Applications for registration under the Defence Act, 1909, are not coming in as promptly as anticipated. The attention of all persons required by the Act to enrol is called to an advertisement appearing in this issue, and we trust it will not be found necessary to enforce the penalties mentioned therein for failure to enrol. Forms of registration may be obtained at any Post Office or Police Station.

Messrs. George R. Lindsay and Co., 198 Lambton quay, Wellington, intimate that they have opened a men's department of boots and shoes. The up-to-date and superior stock consists of English, American, and Colonial goods....