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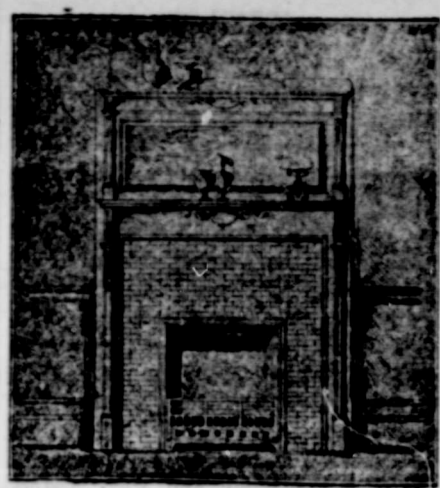
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London Saturday Review on the Stand of Pius X.

The London Saturday Review has the following to say on the Pope's Encyclical to France, and coming as it does from a Protestant source, the editorial is deserving of attention:

The Papal Encyclical upon the French Separation Law is a brave and uncompromising challenge. For this reason it has caused no small amount of irritation to that large section of opinion both in France and England which consciously or unconsciously holds that it is the primary duty of the Church to make its peace with the world.

English Erastianism allows the State to legislate on matters pertaining to the Sacraments, and endows lay tribunals with the power of the keys. French Erastianism at once more logical and more brutal, leaves dogmatic details alone but makes the will of an atheistic Caesar supreme in the internal administration of the Church.

So it comes about that the sort of French Catholic who in days past chiefly supported the Concordat on the ground that it subjected the Church to the State is intensely pained that the Pope should advise the Church to undergo temporal and even religious loss for the sake of a fundamental principle of Christianity.

When professing French Catholics insist on subservience in matters spiritual to an atheistic State, it is time for a protest against their cowardice. The only subject for regret is that the protest has been delayed so long.

The Encyclical, the bravest thing in truth that has come to France from the Vatican since the day when Pius VI. hurled the "civil constitution" of the clergy in the faces of the men of the First Revolution, should herald the dawn of a new era in the annals of French Catholicism, an era in which the Church will abandon the Erastian superstition that has been her blight in the past, and set up against the Jacobin's enthusiasm for the tyrannical State the Christian's zeal for religion and ordered liberty.

The details of the Encyclical are of less interest than the principle that it proclaims. The Pope has foreseen and refuted in advance the charge that in refusing to recognize the associations cultuelles he is condemning in France a system that his Church tolerates in some other countries. It is true that on canonical principles there is no objection to the employment of laymen as the trustees of ecclesiastical property. In England and in other countries before the Reformation the laity either as individuals or as corporate bodies, exercised considerable powers in reference to the fabrics and temporal possession of the Church, as the common-law powers of our churchwardens testify. In the Catholic Church in America to-day a similar state of things exists, and ecclesiastical associations of a like character are allowed in Germany. These precedents, however, have little application to the state of things contemplated by the French law. That law proposes to transfer Church property to "associations legally established in conformity of the form of worship which they desire to maintain."

The function of deciding whether a particular association falls within this definition pertains to the Council of State, a body which is in great measure the creature of the executive for the time being. In the Senate it was admitted that the disapproval by the bishop of the association would not necessarily prevent its recognition by the Council of State. (The fact by the way that the law sets up such a secular and partisan tribunal to decide on grave questions of faith and morals is a proof that French Republicanism, while depriving the Church of all State aid, intends to preserve and exaggerate the worst features of the Erastianism of the Bourbons and Bonapartes. This conception of associations of laymen for ecclesiastical purposes responsible to a Council of State and independent of the bishop is absolutely un-Catholic. When as in medieval England or modern America the laity are trusted with ecclesiastical functions, they are bound to act in obedience to the bishop and to the ecclesiastical law. We have said that the principle of the associations is un-Catholic; no small proportion of Protestants would repudiate it as anti-Christian. Strange as it may seem to the ordinary Protestant, the Pope is to-day fighting with far bet-

ter justification and far greater moderation the very war that Chalmers and the other founders of the Free Kirk waged in Scotland sixty years ago for the "Crown rights of Christ." Such associations as the Law proposes are intolerable and the Pope wisely refuses to consider any scheme for their modification. Un-Catholic as these associations may seem to us, they are far too Catholic to suit the taste of M. Clemenceau and his friends; consequently to suggest plans for their modification would be idle. At the same time the Pope gives the French Government to understand that on certain terms an understanding is possible. As we read the Encyclical it does not seem that the Papacy makes any impossible demands. All that the French State need do is to arrange with the Papacy for a concession to the French Church of a similar status to that which Mr. Gladstone allowed to the Irish (Anglican) Church at the time of its disestablishment. On these terms, it seems, there may be religious peace in France; if they are refused, the responsibilities of the disturbance and sacrilege that may follow will rest solely on the Republic.

Not the least melancholy feature in this unhappy story is the fact that English sympathy is generally on the Anti-Christian side. As a fact the Pope is in every way the injured party, and in this case the cause for which he is fighting is the cause of Christendom. The men who rule France to-day make no concealment of their hatred and contempt for Christianity and its Founder. "You are like Jesus Christ," said M. Clemenceau to M. Jaures the other day, "who thought he was going to set the world right with his theories; and who only succeeded in conjuring up an era of violence and blood." Less violent in tone, but even more illuminating, was the declaration made a few days ago by M. Aristide Briand, Minister of Justice and Education, to a congress of teachers at Amiens, for he told them that the time had come to root up from the minds of French children the ancient faith which had served its time and to replace it with the light of Free Thought. "Il faut en finir avec l'idee Chretienne." It is time to get rid of the Christian idea. The English press in general suppresses such interesting exhibits of the attitude of French Republicanism to Christianity, which, did space permit, we could multiply as nauseum from the speeches of the present day rulers of France. We have no concern here with the political policy of these anti-Christian statesmen. They are, for what reason we will not inquire, apparently anxious to cultivate friendly relations with Great Britain.

Were Englishmen a little more logical, they would see the absurdity of allowing this absolutely irrelevant fact to affect their judgment of the struggle between Church and State in France. There is no question here of differences between Anglicanism and Catholicism, or indeed between Catholicism and Protestantism. The Pope in this matter is fighting the battle of Christendom. The secularist will, of course, be on the side of the French Government against the Church; so will the narrow and paltry type of Protestantism that can see no good in any form of religion but its own. This sort is quite content that there shall be no Christianity at all so long as there is no Rome. But the sober, moderate English Christian can not possibly doubt with which side his sympathies will be. Especially if he be a Conservative engaged during the last few months in denouncing our Government's Education Bill as an attack on religion, he can not for very shame approve a policy on the other side of the water which magnifies a hundredfold every vice he had been objecting to in the education and ecclesiastical policy of the Government here. A century ago, when English Protestantism and English politicians still had some regard for the common heritage and the common good of Christendom, English opinion in the majestic tones of Burke held up the sacrilege and atheism of the first Jacobins to the scorn and detestation of Europe.

On Tuesday evening, 14th of August, Sir Edward Elgar's Oratorio, "The Apostles," was performed by the Melbourne Philharmonic Society in the Town Hall, in the presence of her Excellency Lady Northcote, the Lord Mayor, and Mrs. Weedon. "The Apostles" was composed for the Birmingham Festival Committee, and was first heard in October, 1903. It was at first recognized as a work of quite exceptional grandeur. "The Dream of St. Gerontius," has secured as cordial an appreciation in Germany as in England.

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Irish Race Never Vulgar The name of Benson is English in all its associations, a fact which gives peculiar interest to the charming tribute which Arthur C. Benson in his incisive essay on "Vulgarity" in the Atlantic Monthly for August pays to the Irish race for their freedom from the ugly quality which he analyzes. Writes Mr. Benson: "There are certain nations who have been accused of many faults, who yet have never been accused of vulgarity. The Irish are a case in point. They have been accused of levity of undue conviviality, of frivolity, of a tendency to romance, of untrustworthiness, of irresponsibility; but they have never been accused of vulgarity. Such a character, for instance, as Captain Costigan in Penderis is deplorably unsatisfactory. He is vain, irascible, dully rhetorical; but never exactly undignified, fond of strong liquor, vulgar. He has a curious inner dignity of spirit which emerges when you least expect it. He has a fervid admiration for fine moral qualities, such as generosity, courage and loyalty. The truth is that the Irish have the poetical quality; they are all idealists, sometimes almost inconveniently so; and it may be safely stated, without fear of contradiction, that vulgarity is inconsistent with the poetical quality. There lies deep in the Celtic temperament a rich vein of emotion, a strong relish for the melancholy side of life; it is on this that their incomparable sense of humor is based; and it may be said that no one feels at home with melancholy who luxuriates in the strange contrast between the possibilities and the performances of humanity, nor is such a one in any danger of vulgarity; for one of the essential components of vulgarity is a complacent self-satisfaction, and if a man is apt to dwell regretfully on what might have been, rather than cheerfully upon what it is, there is little room for complacency. In fact, it may be said that the Irish race has a stronger sense of the poetry of failure and disappointment; whereas, to the vulgar person, failure is simply an intolerable evil, to be thrust out of sight as far as possible. "Then, too, there is another quality, the quality of reverence, which is inconsistent with vulgarity. The Irish are certainly not a naturally reverent nation—superficially, but I should hold that, though their sense of humor may sometimes create a hopelessly different impression, they have a strong sense of inner reverence for that which is noble and beautiful."

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