

SEPTEMBER 16, 1899

its nature and intimately connected with our august ministry, which, through the Divine Founder of the Church, and in virtue of traditions many centuries old, is vested with a high calling as Mediator of Peace. Indeed, the authority of the Supreme Pontificate extends beyond the frontiers of nations: it embraces all peoples, that they may be conformed in the true peace of the Gospel. History in its turn bears witness to all that has been done by our predecessors to soften by their influence the laws of war, unhappily inevitable, to stay even any sanguinary combat of conflict between princes, to terminate amicably the more acute controversies between nations, to sustain courageously the rights of the weak against the pretensions of the strong."

THE DREYFUS TRIAL.

That most extraordinary of modern State trials, the second trial of ex-Captain Dreyfus on the charge of treason, inasmuch as he is said to have betrayed military secrets to a foreign power, has at last been brought to a close by finding him for the second time guilty, notwithstanding his own constant declarations that he is an innocent man.

The second trial, like that which took place in 1894, was by court martial, the president of the court being Col. Jouast.

With the character of the proceedings of the first trial the public is very little acquainted, as it was conducted in private, according to what is usual in courts-martial, but the second trial was conducted openly, and every opportunity was given to the defense to bring forward whatever could be adduced in favor of the accused.

It is unfortunate that the person who attempted to murder Mons. Labori, the chief counsel for the defense, has not been discovered, but there is no reason to suppose that it was in consequence of any plan by the military authorities to weaken the defense that this crime was attempted. It is most likely that it was the deed of some fanatic who was convinced that Dreyfus was guilty, and who took this method to confuse the defense in order that he might be less likely to escape punishment. At all events the defense was ably conducted, and the counsel for Dreyfus, Messrs. Labori and Demange, did all in their power to secure the prisoner's acquittal.

The crime of which the ex-captain was accused was one of the enormities of which, especially in an officer of the army, can scarcely be over-estimated. He was bound, not merely as a citizen of France, but also by his position as an officer of the army, to protect the interests of his country, and to expose his life for its defense when necessary.

On the first trial of Dreyfus, the principal evidence on which he was convicted was a document called "the bordereau," which gave a detailed account of the location and movements of French troops, and the trial of guns used by the French artillery forces. Much rested on the question whether or not this document, which was shown to have been sent to Germany, was or was not in the handwriting of Dreyfus. This document, however, was only a small part of the evidence brought against the accused, and it was unanimously decided by the first court-martial held in the case, that Dreyfus was guilty of being in the pay of a foreign Government, presumably Germany, to betray French secrets.

Whether Dreyfus is guilty or innocent of the crime of which he is accused, we will not undertake to decide. The evidence given has been so voluminous and contradictory that it requires to be perused and weighed most carefully in order to reach a decision on this point. Yet it appears to be incredible that almost the whole general staff of the army, which must include many honorable and prudent men, two successive Presidents of France, and several successive Premiers and War Ministers of the Republic, should have come to the firm conclusion that he was guilty, if the evidence on which he was convicted was insufficient to bring the guilt home to him. The theory that these were all in collusion, or that they had conspired wrongfully to bring him in guilty, can scarcely be reasonably entertained.

Neither can it be maintained reasonably that Dreyfus was made a scapegoat because he is by nationality and religion a Jew. The Jews are not suffering under persecution in France, whether in or out of the army. There are, in fact, more than three hundred Jewish officers in the French army, several of them being generals, and it has never been asserted that they are discriminated against on account of their Jewish origin.

There have been some anti-Semites in France of late, but their anti-Jewish sentiments have never been accepted by any considerable section of the French people, and we cannot credit that Dreyfus was persecuted

the reason on account of which anti-Semitism has recently shown itself somewhat in the country appears to be, not that it is an inherent sentiment among the people, but because many were convinced of the guilt of Dreyfus and were excited to anger by the fact that it was believed that he was backed by the Jews on account of his being one of themselves.

It cannot be denied that in connection with the first trial there was an amount of forgery perpetrated which is astounding and deplorable. It was the wish of some of the generals not to let Dreyfus escape through lack of evidence, and they ordered some of these forgeries to be perpetrated; and Col. Esterhazy, who seems also to have been guilty of a treason similar to that of which Dreyfus was accused, wished to throw suspicion from himself, and for these reasons several hundred documents were forged bearing upon the case. But there were proofs against Dreyfus independently of these acknowledged forgeries, and we confess it is impossible for us at this distance from the scene of action to pronounce upon the ex-captain's guilt or innocence. We can only say that he has been judged guilty by the court to which the case was submitted under the laws of the country.

Dreyfus has already suffered much, and it may be that the Government or the Court will decide that he has sufficiently expiated the fault of which he has been found guilty. It is not likely, however, that the Government will allow themselves to be influenced by the clamor of the friends of Dreyfus to grant still a third trial.

The greatest wonder in regard to the Dreyfus case is that it moved the people of France to such a degree, that it was for a time said, and by some people thought, that it would be the cause of a revolution, or at least a civil war, whatever might be the verdict reached. There does not appear now to be any danger of such a result, and perhaps the presumed danger existed rather in the imagination of sensational newspaper reporters, than in substantial facts.

SERVILLE NATIONAL CHURCHES.

A recent order issued by the Czar Nicholas to the clergy of the Greek Church in his dominions, to modify the fourth commandment so that it may distinctly command that the people shall pay him due honor and obedience, is an object lesson on the absurdity of the theory on which all National Churches are based. According to the ukase, the fourth commandment, as it was delivered by God to Moses on Mount Sinai, is very defective, as it makes no direct mention of his majesty, and it is to be made to read: "Honor thy father and thy mother, and his Imperial Majesty the Czar, that thou mayest be long-lived upon the land which the Lord thy God will give thee."

We have not heard that there is to be any opposition on the part of the authorities of the Greek or Russian Church to this strange order. It is not likely there will be opposition, for these authorities are ever servile to the civil power, having always shown themselves ready even to tamper with the divine law in order to please earthly princes whose power is assured. It was thus years ago when King Milan decreed a bill of divorce from the ecclesiastical authorities of Serbia. There was no opposition to the royal demand, though the Serbian Bishops theoretically held as firmly as do Catholics the indissolubility of the completed marriage bond. It has always been the policy of National Churches to change even the divine law to meet the whims of kings. The Church of England was established, in the first instance, because the Catholic Church could not be bent to suit the lascivious desires of Henry VIII., and at a later period King Charles I., who was really an honest and conscientious Churchman, notwithstanding his too high an estimate of the prerogatives of kings, would not sign the death warrant of his faithful Prime Minister, the Earl of Strafford, until the Bishops of the National Church assured him that he was justified in sacrificing his faithful servant in order to save his own crown, and to satisfy the demands of an overbearing Parliamentary majority. It was to obtain a flexible code of morality adapted to their passions that National Churches were ever thought of by monarchs, and such churches fulfil faithfully the object for which they have been always called into existence.

We could not have a more convincing evidence of the wisdom of Christ in establishing only one Church for the whole world, under one visible head on earth, than this subservience of local churches to the will of earthly monarchs.

MIRACLES AT LOURDES.

The absorbing interest of the Rennes trial has put in the shade the annual pilgrimage to Lourdes. The number of pilgrims this year in organized parties was twelve hundred. The Paris Figaro gives a list of eight miraculous cures, registered and scientifically established by Dr. Boleslarie, directeur du Bureau des Constatations, and several professional colleagues, including foreigners. These are mostly surgical cases, cured by immersion in the pool, which has been analyzed and found to contain no special therapeutic qualities. These results are considered disconcerting for the scientific skeptics. Several ladies of the French nobility aided sick pilgrims to take their baths and attended them in the hospital.

THE APOSTOLATE OF PRAYER.

The grand Association of the Apostolate of Prayer, instituted by the Society of Jesus, has had remarkable success and been very widely spread among Catholics. It has adopted as its chief work the promotion of what St. Alphonsus calls "the great means of prayer," for prayer is so necessary that without it we shall not be able to save our own souls, nor do much to benefit the souls of others. It makes our prayers more effectual by inviting us to unite them every morning, with all our thoughts, words and actions, to the intentions of the Sacred Heart of Jesus, so that thus our prayers and good works are purified in intention and made more acceptable to God, and also receive efficiency by being thus united with the all-holy atonements and merits of the Incarnate Word. To this is joined a wonderful system of intercession for all the Church and her needs, public and private, and another of reparation to the Sacred Heart. The organ of the association, the Messenger of the Sacred Heart, has an immense circulation, and inflames the zeal and devotion of innumerable families.

A NOTABLE CONVERT.

Member of the Coats Family, Famous Scotch Thread Manufacturers.

The Glasgow Observer of August 26 says:

A tremendous sensation was caused in Scotland on Wednesday by the announcement, now authenticated, that a prominent member of the Coats family, the famous Paisley thread manufacturer, had been converted to the Catholic faith. It transpires that the gentleman concerned is Mr. Stewart Coats, son of Mr. James Coats of Auchendrone, Ayr. Mr. Coats, although a member of the Paisley family, is scarcely known in the town he having resided for many years in America, where he is connected with the large thread works belonging to Messrs. Coats. It appears that Mr. Coats has had a leaning towards the Catholic Church for some time, and after taking advice in various quarters he was received into that Church in London about three weeks ago by Rev. Sidney Smith, S. J., and is, therefore, now a fully qualified member of the Catholic Church. Mr. Coats is about 30 years of age and is married. He arrived from America about four months ago, and is presently residing at "The Shelling," Ayr. The other members of the Coats family in Paisley belong mainly to the Baptist denomination, and it will be remembered that they provided the funds for the erection of the handsome Coats Memorial Church in that town.

THE LATE MR. GLADSTONE AND EDUCATION.

Some words which Mr. Gladstone spoke on June 2, 1847, are as appropriate to the present moment as they were when first uttered:

"The work of guarding the purity of religion will be in my view best discharged by those who specially appointed and who are most solemnly bound by it. By that I do not understand simply the control over religious instruction, if religious instruction according to the view happily expressed by my right reverend friend, the Bishop of Oxford, were a 'morsel of education that could be separated from the rest without injuring its vitality,' but I understand it to be the power of imbuing the whole system with the spirit of religion. I understand the spirit of religious instruction as well as its letter; I understand its discipline as well as its teaching in the school; I understand the spirit which is to be given to secular instruction, as well as the form in which religious instruction is conveyed. Let the Church and all those who are connected with this society retain in their own hands such a control over the National schools; and especially such a control over the master which is the life and heart of the school—over his appointment, over his conduct, and over his dismissal—as is necessary in order to enable them to discharge their work with respect to the teaching of religion."

THE CATHOLIC UNIVERSITY.

This fall will be memorable in the history of the Catholic University of America by the dedication of two important college buildings and the laying of the corner-stone for a third. The first dedication will occur on Sept. 17, and will be that of the College and

America. The ceremonies will be presided over by Cardinal Gibbons. This college is the first house in the country of the Order of St. Francis for the education of American students as missionary priests to the Holy Land, or as lay brothers, whose duty it will be to serve this foreign mission in the capacity of sacristans, household assistants, teachers, guides, cooks, bakers, tailors, shoemakers, carpenters, masons, etc. The other building to be dedicated is that of the Holy Cross College. The ceremonies will occur on October 12, and will be presided over by Cardinal Gibbons. Bishop Spaulding of Peoria, Ill., will deliver the dedication oration and many Bishops and other dignitaries of the Church, as well as President McKinley and many distinguished representatives of the Federal Government, will be present. The cornerstone which will be laid will be that of the Marist College.

HOW HE WAS CONVERTED.

The influence of good literature cannot be over-estimated. A little incident that happened in Cleveland a short time ago is an illustration in point. A young non-Catholic gentleman chanced to call upon a Protestant family in a suburban village a few years ago, at the very time when the family was preparing to attend a lecture on Catholicity, one of a series given in that town by an apostolate father of Cleveland. The young man was favorably impressed by some of the remarks made on that evening, but further than a vague notion that the Catholic Church was one to be reckoned with when casting about for the truth, the lecture seemed to have produced no effect upon him. He was sickly then, and later went into a decline. It was easy to see that the end was not far off; so a Catholic acquaintance, who had seen him at that lecture, presented him with two books that had been distributed at the mission, Father Searle's Plain Facts and an Inquirer's Catechism. The sick man read them carefully; and when he had finished them, he added the final and best chapter to his own life: he called in a Jesuit Father and had himself prepared for baptism. He died an edifying and consoling death.—The Missionary.

CATHOLIC FRIDAY MEAT-EATERS.

It is safe to say that non-Catholics are more scandalized by Catholics who eat meat on Friday in public places than in any other manner. It is a personal matter of course, and they may be dispensed by proper authority from observing abstinence, but considering the number of persons—mostly, however, second and third rate politicians, who have never been known to be ill either physically or politically—it is a well founded suspicion to assume that all of them are not dispensed. They are as a rule big, strong, ignorant men who have been brought up in the Church, belong to some of its leading societies, and who are always ready to be among those who throw the first stone at an erring brother in religion or in fraternity. They are a sorry lot. They give scandal every Friday. If they desire to eat meat on that day, the residue of Catholic instinct they may have should direct them to the quiet of their own homes and there gorge themselves *ad nauseum*.

Friday was selected by the Church as the day on which Christ died on the cross. The abstinence is intended to remind us, and does remind us, that our Saviour suffered for us on that day. That is why Friday was selected in preference to any other day. We are thus reminded that we are sinners, and need the help of God's grace, and that we can only be saved through Christ, our Lord. Every good Christian should be willing to suffer something for Christ's sake.—Catholic Sun.

PROTESTANTS MAY LEARN.

Something of What They May Get From Catholicity.

"What a Protestant May Learn from Roman Catholicism" was the subject of a sermon preached by Rev. William Redheffer at the Wesleyan E. Church, Belleville, N. J., on Sunday night. He said in part:

"The Catholic Church is the Church of the poor. Within its walls there is no distinction between the poor man and the one blessed with the world's goods, such as we so often see in our churches. At their altar-rail every man is treated alike, in a God-like, Christian manner. There is much to emulate in this regard. Another point that stands out for the fore with these brethren of ours is their loyalty to their faith and to Church discipline. They arise at daybreak and go out to early services in all kinds of weather, often fasting from midnight. And, again, when they have some dispute with their pastor, they do not forsake their Church. They bear it nobly and let it make no difference with their attendance; while Protestants, in a like case, throw everything to the winds and refuse to have anything more to do with the clergyman or his Church. The ministers of that faith do not strive to make gains to their parish or congregation at the expense of their neighbors. They do not coax people to leave their home church and go to another, as I have seen done right here at our own doors in the Protestant denomination. Their discipline is thorough, and their priests walk according to a definite measure. They

parishes without sufficient explanation from the pastor there. This is a wise precaution, and if we had something like it in our churches, much trouble and annoyance would be saved."

THE PERSONIFICATION OF WEAKNESS AND SUFFERING.

In these days of strikes and suffering it would be well to remember the saying of the Apostle: "We know that every creature groaneth and travaileth in pain even till now." Were this world all that our wishes could make it, it would still be unequal to the satisfaction of our wishes; but, on the contrary, a dark shadow rests on this otherwise glorious creation. The whole creation groaneth and travaileth in pain; nay, we ourselves, who have received the first fruits of the Spirit, groan within ourselves, waiting for the adoption of the sons of God. For the grace of God does not destroy in us the misery of nature; but only gives us strength to bear it, protects us against its consequences, and renders it a source of merit and glory.

The holy Patriarch Job, as a type of the suffering Christ, was also a type of that suffering humanity which our Blessed Lord came upon earth to redeem, and which He has redeemed by taking our humanity upon Himself. In Job, then, we shall expect to find a faithful mirror of our own humanity. Nothing is known for certain about Job further than what is recorded of him in the divine book which bears his name. He was a patriarch, and probably a king of the land of Hus, which borders on the great Arabian desert. At any rate, he is described as a great man among all of the people of the East, as the father of a numerous family and exceedingly wealthy, as wealth was then reckoned—that is to say, in herds of camels and oxen, and flocks of sheep; and, what is immeasurably better than wealth, Job was simple and upright, and blameless before God and man. But man was not placed upon earth to be rich and great, nor indeed to be poor and lowly; but whether rich or poor, great or lowly, to be on his knees.

Job had been tried in prosperity, and was found faithful; he was now to be tried in adversity, and that, as you know, of no ordinary kind. For we read that when the "sons of God" came to stand before the Lord, Satan was also present among them; and that he asked and obtained full power over all that Job had, to afflict him as he pleased; only, it was added, "Put not forth thy hand upon his person." So Satan went forth about his work of mischief; and he did it thoroughly. Messenger after messenger of evil tidings sought the house of Job. His oxen were plowing and his asses were grazing beside them, when the Sabaeans rushing on them had slain his servants and carried all away. Meantime, a fatal storm had set in, and the lightnings of heaven consumed both sheep and shepherds; and mean time, again, a band of Chaldean marauders had slain his drovers and carried off the camels. But, worst than all, while his sons and daughters were feasting together in the house of their elder brother, the great desert wind had gathered up its fury, and caught in strength the house in which they were feasting, which fell in and crushed them dead in its ruins. And Job rose up and rent his garments; and he said: "Naked came I from my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; as it hath pleased the Lord, so it is done; blessed be the name of the Lord."—Sacerdos in American Herald.

PRIEST AND PEOPLE.

Those who complain of the frequent appeals made by priests should remember that the priesthood is a sublime vocation, but its attending responsibilities are grave, and its devoted labors are various and arduous. Nothing is better calculated to make a pastor happy than a grateful and pious flock, and nothing sweetens his labors more effectually than a generous people. The parishioners must show their appreciation of his untiring devotedness by contributing promptly and liberally to his support, and thereby save the painful necessity of frequent appeals. Every reflecting Catholic must know that the sacred character of the priest's function and the multitudinousness of his difficult occupations do not permit him to engage in worldly business to secure an honest livelihood for himself. As the priest employs his whole time for the spiritual welfare of his people, good reason and justice teach that they in turn must supply him with temporal wants and physical comfort. The Church, too, enjoins that duty on the faithful. Our little catechism tells us that the chief commandments of the Church are six. The fifth in its enumeration is: "To contribute to the support of our pastors." The intended and purposed meaning of this precept is that parishioners are obliged to bear their share in supplying an honest and comfortable sustenance to their pastor.—American Herald.

A WELL-SPENT LIFE.

Father Time is not always a hard parent, and though he carries for none of his children, often lays his hand lightly upon those who have used him well; making them old men and women inexorably enough, but leaving their hearts and spirits young and in full vigor. With such people the gray head is but the impression of the old fellow's hand in giving them his blessing and every grizzle but

notch in the quiet calendar of a well-spent life.—Dickens.

PETER'S PENCE.

The Pope's Great Success as the Maker of Fine Wines.

A very remarkable proposition has been made to the Vatican, in which some exceedingly shrewd business men are concerned, and also some high personages at the Papal Court. Readers of the Pall Mall Gazette will, perhaps, remember that some years ago I announced that the Pope was making a special wine from the vines in the Vatican gardens which has a quality all its own, and is in high demand, partly because of its really delicious flavor, and partly because of the position of its maker. Leo XIII. has now been approached for the purpose of inducing him to exhibit this wine at the Paris Exposition next year, elegantly bottled, with labels showing a picture of St. Peter, and the Vatican, and setting forth that this is the famous "Leonine wine" of Leo XIII., in the twenty-first year of his reign. Besides this a company would be formed with the privilege of reproducing this wine, which, if it did not come from the Vatican gardens, would practically be the same, half the proceeds going to the company and half to "Peter's Pence." Or if the Vatican did not wish the trouble of looking after so vast a concern the company would guarantee the Holy See a yearly sum equal to the present revenue from Peter's Pence.

To the despair of the promoters of the "Leonine wine" scheme, who saw in it a fortune for themselves as well as riches for the Church, the Pope will not hear a word of it, and was, in fact, exceedingly indignant. "What," he exclaimed, "go down to posterity as the 'wine merchant,' or the 'commercial Pope'! I hope I know the dignity of my position too well."

A few days later, while taking his accustomed walk in the gardens of the palace, he wandered to the vineyard, and there found his faithful gardener busy among the vines. "Ah! Giovanni," he said, putting his hand on the head of the kneeling servant, "do you know that these vines are worth millions, and that they say you and I are 'criminal' in keeping them to ourselves?" and with a sad smile at the perplexed face of the old man, he passed on.—Pall Mall Gazette.

STEVENSON'S RELIGION.

Had Not Death Struck Him Down so Suddenly He Would Probably Have Become a Convert to the Catholic Faith.

Right Rev. Dr. Broyer, Bishop of Samoa, who knew Robert Louis Stevenson well during the latter's life in the South Pacific, has recently given some interesting information about Stevenson's religious attitude, in an interview reported in the Catholic Press of Sydney, Australia. Says the writer:

We had come to talk about Samoa, and we told the Bishop so. But when we would have been framing questions about Mataafa, a vision came to us of a lonely height overlooking the sea, and a still more lonely tomb that covered the last resting-place of Robert Louis Stevenson.

It was not necessary, but we asked: "Did you know Stevenson?" Bishop Broyer smiled. "I knew him very well," he said, "for I often visited him at Vailima. Not so often as he wished me, though. He often reproached me for not coming more frequently, but what could I do? Had I gone too much it might have aroused jealousy on the part of the English consul. Stevenson was very partial to Catholics, you know."

Yes, we did know, and we thought—at least it had often occurred to us—at times when we crossed passages in some of Stevenson's letters, that it was just possible that he might have—Well, we insinuated our thoughts to Dr. Broyer.

He grew very grave and was silent for a time; then with deep conviction turned to us earnestly. "I have every reason to believe," he said, "that had not death struck him down so suddenly, without a moment's warning, he would have become a convert to the Catholic faith. He thought deeply on religious matters, and that his heart was turned toward Catholicism there can be no doubt. He was singularly free from any taint of sectarianism, and on religious matters thought that none should be coerced. He asked his step-daughter's (Mrs. Strong) by what religion he would like to be brought up in—Protestant or Catholic? 'I would like to be a Catholic,' said the lad. Whereupon Stevenson brought him to me and he was baptised in the Catholic faith. The lad, I believe, is now being educated in America."

A careful observer of the manners of the day will note the besetting vanity that prevails in all "talk." Everyone is busy "blowing his own trumpet," as it is called, retelling or boasting how cleverly he managed this and that; how he had the advantage in the transaction; how he was at particular parties, etc. Even pious persons engaged in religious work will be heard expounding to obsequious hearers the tale of their labors, asking praise for the wonderful sagacity they have shown, etc. This is hardly the note of true piety. Nothing, too, is more repulsive in modern society than the satisfaction with oneself, the air of complacency and superiority to others, which so many persons exhibit.—The Layman's Day.

If thy own little room is well lighted, the whole world is less dark.—Bishop Spaulding.