(CONTINUED FROM LAST WEEK) THE CATHOLIC CHURCH IN SAMOA.

Australasian Catholic Record.

In 1895, a Scotch lady, Miss Marie Fraser, published in London some notes on her short residence in Apia. On entering the harbor, she writes, the most prominent object to catch the visitor's eye is the college at Vaca for the native catechists. 'From among the trees on the mountain above Apia gleamed the white walls of the Catholic death in 1863, he became a fervent college, characteristically placed on one of the most beautiful spots imagin. able, and commanding a magnificent view." She gives a vivid description of the celebration of the Christmas festival (Kisilimasi, as the Samoans call

"The following morning (Christmas

Day) the horses were brought round,

and we rode away to be present at 6 o'clock Mass in the Catholic Cathedral

on the beach. It was an exquisite morning. The white fleecy clouds which crowned the mountains gradual. ly dissolved, and a rosy light crept up the horizon, causing the deep blue overhead to fade to turquoise, and then the sun blazed in sight. Every leaf and blade of grass was glittering with dew; the great feathery branched palms on the mountains above gleam ing like polished silver, and those nearer sparkling in the golden light as if they were powdered with diamonds; and always, as the sun rose higher and the heat increased, the brilliant-hued birds and butterflies crossed our track . . . Arriving at the gates of the cathedral, we met groups of natives, all in the gayest attire; and on entering a wonderful spectacle presented itself. The great building was a mass of brilliant coloring, and completely filled in every corner with human beings. The beautiful decorations were very unlike what is generally associated with Christmas in our Northern minds—the walls and columns being almost entire-ly covered with scarlet and cream colored hibiscus blossom and ropes of jessamine and moss. From the ceiling were suspended innumerable devices, executed in many colored strips of thin bark, pink and cream predominating. Then the vast mass of humanity, many clad in native tapa, the color of which harmonises so pleasantly with their polished brown skins; several of the women decked in gaudy calicoes and velveteens—introduced by the traders -purple, sky blue, green and red. And then conspicuous amidst this kaleidoscopic throng were the chiefs of the surrounding villages in their pure white lava lavas, (native robes) Thank Heaven! The Samoans have not yet adopted European dress; and the atrocious velveteens can be pardoned, on account of the quaint and picturesque cut to which they are sub-. . It was an impressive sight, the intense earnestness of these islanders reverently attending the Mass. There was no half heartedness; they all joined in the function with right good will. When it was over, and everyone flocked out into the

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with happy Kisilimasi wishes." Besides the college already referred to, there are flourishing schools con ducted by the Marist Brothers, and seven convents in which several native nuns co-operate with their European Sisters in carrying on the work of religion. The lady traveller just referred to gives her experience of one legislation. 2ad. Divorce hierarchers of these convents at Savalolo in the immediate neighborhood of Apia :-

" At last the time drew near when

we must part from our friends in Samoa, and to none did we feel it sadder to say good-bye than to the Mother Superior and the good Sisters at the Visitation Convent at Savalolo. During our residence in the island we had many opportunities of witnessing the salutary effects of their unselfish devotion to the work of education among the native girls. On the morning of our departure, as we passed through the gateway into the convent grounds, groups of little ones were playing in the shade of palms and bread-fruit trees. In the school rooms the different classes were being taught; and in the pretty little chapel one of the Sisters, who had a special talent for music, was teaching the choir the anthem for the following Sunday; and the sound of their sweet, tuneful young voices came to us as we sat talking with the Mother Superior. In an outbuilding a few of the elder girls, almost grown women, were being trained in laundry work; while in the kitchen lessons in simple cookery were being given. Sewing is carefully taught to all : and the young Samoans seemed to take kindly to the needlework, and were proud to show us the garments made by themselves. All seemed cheerful and happy; and it was a pleasure to observe the great amount of confidence and love that so evidently existed between the children and the Mother Superior—a gracious, kind-ly French lady—and the Sisters, who had willingly exiled themselves from their homes in France, England and Germany, to carry their civilizing and refining influence among those young

It is cheering to find that despite the decrease in the population last year, which in the consular reports was reckoned at 34,000, the Catholic church makes steady progress among the natives. In 1870 the religious statistics were: London Missionary Society, 25,000; Wesleyans, 6,000; Catholics, 5,000. At the close of last year the statistics as given by the various denominations were: L. M. and since ready money was not forthcoming, a grant of land was accepted in exchange. For ammunition and hospitality to them. Matasia, moreover, organized a body of native police to protect the property that was washed on shore, with the recommendation of the statistics as given by the various denominations were: L. M.

Society. 20 000; Wesleyans, 5,000; Catholics 6,500.

We may now retrace our steps to take a hurried glance at the politicoreligious dissensions which have never ceased to bring misery on Samoa during the past thirty years. Throughout all this period the younger Mataafs has been a leading figure in Samoan life. He was in his early years a Pro-testant, and took to himself several wives, and was in every respect a merely nominal Christian. Succeed. ing to the chieftancy on his father's Catholic, and proved himself in every sense a new man. In the presence of the Catholic missionary he placed his right hand on his father's shroud and pledged himself to walk in his father's footsteps, and to be a Catholic not in name only, but in fact and reality. He has been most faithful to that pledge. He put away the wives, ex cept one, and in every religious observance he has been a model to the whole body of Catholic natives. Every morning before break of day he was to be found in the church performing the Stations of the Cross and assisting at Holy Mass, thus to bring the blessing of heaven on his daily routine of life Above all things, as was remarked by Robert Louis Stevenson, "he was ' and as a faithful chief he truthful,' devoted all his energies to promote the interests of his people.

When the Europeans began to settle in the Samoan Islands, some sixty years ago, Kingship had been abolished amongst them. A fono or assembly of chieftains made laws and regulations for the Islands, but practically the great chieftains were independent, each in his own territory. It was mainly owing to this independence of the particular chieftains that the Cath olic missionaries were enabled to obtain a footing in the Islands, despite the fierce hostility stirred up against them by the Protestant ministers. In 1868, at the suggestion of Mr. Williams, the English Consul at Apia, a number of the chieftains resolved to resume the kingly form of government. Their choice fell upon Malietoa, surnamed Laupepa, to distinguish him from hi uncle, an aged chieftain, who, by hereditary right, bore the royal name of Malietoa, which means "gallantly strong." The surname Laupepa had the meaning "a sheet of paper," and was intended to express his pliant character, which was precisely the motive of his being so acceptable to the foreigners. He was proclaimed King in Apia on the 25th January, 1869, and his name was at once intro duced into the public prayers at the Protestant meetings as King of Samoa. The partizans of the senior Malietoa refused to recognize him, and a furious civil war ensued. On Easter-day in 1869, a decisive battle was fought in the neighborhood of Apia, when the followers of Malietoa Laupepa were put to flight and completely crushed. Nevertheless, through the aid given by the British Consul and other foreign ers, the strife was prolonged, and it was not till the 1st of May, 1873, that in a general fono of the chieftains, peace was proclaimed. The chiefs reblazing sunshine, the good Sisters and the Mother Superior of the convent of solved for the present not to elect a king, but they deputed the supreme Savalolo were surrounded by smiling authority to a council consisting of seven chiefs, Mataafa being unanimnatives, and all greeting one another ously chosen President of the Council. At the request of the assembled chiefs Monseigneur Elloy assisted at the fono and at his suggestion three enactments were made, which deserve to be recorded. 1st. It was decreed that the Christian law, as set forth in the divine

> remnant of pagan debauchery, was prohibited. Everything now gave fair promise of peace. The Protestant ministers, however, were resolved that Mataafa should be set aside, and strenuous amongst his opponents was the Wesleyan missionary, Rev. George Browne.
> Through their exertious another
> general fono was summoned to elect a
> King. The day fixed for the assembly was the feast of Christmas, 1874. The Catholic chiefs refused to attend. The senior Malietoa having in the meantime passed away, Malietoa Laupepa was elected, but, at the protest of Mataafa and his friends, he retired to future developments.

permitted by the Protestant preachers was abolished. 3rd. The Poula, a

sort of Bacchanaiian night feast, a

the Island of Manono awaiting there Daring the disturbances consequent on this strife and warfare, some of the European settlers had been subjected to a certain amount of damage. The old maxim of "vae victis" was reversed in the present instance. The victors were compelled, by the peculiar principles enforced by foreign gun-boats, to pay the penalty for every supposed outrage that was committed. A British Union Jack had been tattered on a Samoan house; a fine of 15,000 francs was imposed. Some injury was done to the plantations of the Goddefroy firm: a sum of 100,000 francs compen sation was demanded. Mr. Williams, English Consul, had lost a horse and two cows, and some slight damage was done to his paddock, which he had bought for 1,000 francs: his demand for compensation amounted to 17,500 francs. Every house struck by a bullet claimed some compensation. Other forms of exaction were not less unjust. It seemed as if the period of civil warfare had become a harvest season for the foreign settlers. Hundreds of francs were charged for a rifle, and since ready money was not forthcoming, a grant of land was ac-

visited Apia. He had received from the United States Government a gen eral commission to pursue scientific in-quiries in the Pacific Islands, but his friends in Samoa assigned him a sort of official diplomatic mission. Funds were advanced to him by the great German firm of Goddefroy, and in a very short time he acquired great in-fluence with the natives. He failed in his efforts to induce the fono of the chiefs to accept a protectorate on the part of the United States, but at his solicitation they acquiesced in Malietoa Laupepa as King, with the under-stending that the office would be held only for five years. Steinberger be came the Prime Minister of the King, and he drew up a form of constitution for Samoa, by which an Upper and a Lower House were called into exist-The Upper House has not since been heard of, but the Lower House, or Faipule, corresponding to the native fono still exists. Before the five years marked out for Malietoa Laupepa's rule had expired, the meteor glory of the Colonel's career vanished. He gave unpardonable offence to the Protestant agents when addressing one day a Wesleyan visitor, he remarked that the only clergy in Samoa whom any respectable person should converse with, were the Catholic priests. Moreover, he did not prove himself so pitable to British interests as some of the foreign settlers would have wished. At length, in 1878, at the request of the English Consul, he was deported to Fiji by the captain of H M S. "Barracota."

On September the 2nd, 1879, an important step was taken by the three Governments whose subjects had ac quired considerable interests in those islands. Germany, the United States, and England signed an agreement by which a Municipal Convention, consisting of representatives of the three Powers, was instituted "for the gov-ernment of the town and district of Apia inhabited by foreigners." They recognised Malietoa Laupepa as King, but, needless to say, they took all power out of his hands in so far as Apia was concerned, whilst with equivocal generosity they assigned him an annual salary of £48.

For some years matters proceeded smoothly, and mainly through the efforts of the Catholic clergy peace was maintained. The nominal King, Mali etoa Laupepa, had his royal home and fono at Mulinu. Mataafa was recog-nised by him as Vice King and heir apparent to the kingship, and on account of his surpassing merit was held in special honor by his brother chiefs.

The counsuls of England, Germany, and the United States maintained order in Apia, where the Europeans for the most part resided. The European colony numbered about 300 British subjects (white and half caste); there were 80 or 90 Germans, 20 Americans, and a few French priests and sisters The German merchants had obtained ession of a great part of the island of Upolu: they claimed, indeed, to hold by purchase from the notives no less than 150,000 acres. The English had extensive plantations, especially in Savai. The American Government had secured a coaling station at Pago Pago in the island of Tutuila, and gradually extending their influence claimed as their own the whole of the magnificent harbor to which Pago

Pago gives name. Unfortunately disputes gradually arose between the natives and some of the German merchants, and the King was held responsible for the unpleasant results. In 1887 these quarrels reached their climax. Five German warships were then assembled in Apia Bay, and the German Consul, Becker, demanded a heavy fine and due reparation for the injuries and insults offered to his countrymen. Malietoa Laupepa was un able or unwilling to satisfy these de mands, whereupon the consul declared war against him, deposed him from the kingship, and proclaimed another chieftain, named Tamasese, King in his stead. Malietoz, yielding to superior force, gave himself up as prisoner, and was transported on board one of the German warships to German territory in New Britain, and subse-quently to Faluit, in the Marshall Is-lands. Before surrendering, however, Malietoa took the important step of de legating his authority to Mataafa, and appointing him the temporary guard-ian of his people. Civil war ensued, Mataafa being regarded by the natives as the national leader. A conference of the representatives of the three in-terested Powers was held at Washington, but without any practical result. The German Consul, Knappe, who had ucceeded Becker, resolved by a decis ive blow to seize on Mataafa and to crush all opposition. He armed a considerable number of fighting natives and landed 100 men from the warship Olga. Confident of success they marched to attack Mataafa, but were entrapped in an ambuscade out-numbered and defeated, two officers and fifty men of the Olga being reck-oned among the slain. Things were thus unsettled when, on the 16th and 17th of March, 1889, a terrible hurricane swept over the Bay, bringing destruction to three German and two American men-of war. It was on this occasion that Captain Kane, by facing the hurricane in the "Calliope," won special fame for British seamanship. The conduct of Mataafa and his chieftains and followers on this trying oc-casion was beyond all praise. They braved every danger in their efforts to rescue the shipwrecked though hostile crews, and extended all possible attention and hospitality to them.

At length a conference on Samoan affairs between the three Powers was held in Berlin, and a treaty was framed which was supposed to be a sure guarantee of peace. It recognized Samos as an independent State in which the natives were to be governed by their own laws and customs, under the protectorate of England, Germany, the United States, represented by their respective consuls. King Tama-sese in the meantime had died; and Malietoa was recalled from exile to be installed once more as King.

TO BE CONTINUED.

THE FREE AGENCY OF MAN.

New York Freeman's Journal, A friend writes: "Having read your article entitled The Dead Agnostic,' I handed it to a well know infidel to read. He admitted that you had proven contradictory principles on the part of Ingersoll, but raised the contention that your methods were no better. He contended that according to your statement of Ingersoll's early training and monomania that you admitted a practical necessity for Inger soll acting as he did. (This man's own belief being that none of us are free, but act from necessity.) Have you not left yourself open to this criticism ?

The proposition "Man is a free agent," and the proposition "Man is a free agent," and the proposition "This or that man is not a free agent," are not contradictory. The first asserts free agency of a class and of each individual corresponding to the normal type of that class. It says nothing of those who do not so correspond. Hence the fact that there are many insane men who, by reason of their insanity, are not free agents does not contradict the proposition "Man is a free agent." The proposition affirms free agency of the normal; not of the abnormal, to which the insane belong. It affirms or denies nothing of the latter class. Consequently, to say "This or that man is not a free agent is equivalent to saying that he man is not normal, and therefore not referred to in the proposition "Man is a free agent.

It would be proper to say that such man has a title to free agency, but by accident or disease has lost it, because he has become abnormal.

You will see, then, that to assert free agency of man in his normal state, and to deny it to a particular man in an abnormal state, does not involve contradiction. Therefore, in supposing Ingersoll to have been rendered ab Therefore, in supposing normal by a shock, physical or mental, and as a consequence to have lost free agency and with it responsibility, we do not contradict the proposition, "Man is a free agent." We therefore did not leave ourselves open to your friend's criticism. There is one way in which your friend may disprove man's free agency: it is by proving that all men are insane - himself included, of course.

The proposition "Man is a free agent" finds its expression in human laws, which assume all men to be nor mal, sane, free; therefore responsible until proved abnormal, insane, not free and therefore irresponsible.

"May I ask an explanation of your words 'a shock that left no alternative but despair or revolt?' Was there not another alternative, namely breaking away from Calvinish and seeking true Christianity? I was bred a Calvinist and broke away from it, and found, by the grace of God, the Catholic faith."

On the hypothesis that he lost, through the shock, free agency, and therefore responsibility, he could not be guilty for not embracing true Chris tianity, nor could he merit reward for embracing it. On the hypothesis that he retained free agency, your third alternative was possible to him, as it was to you, through the grace of God. You know that you were not shocked out of your free agency. No one can say, except hypothetically, whether he was or not. God alone knows that, and for that reason we said He alone who knows that line which separates free agency from necessity and responsibility, from ir responsibility, is the competent judge. You can not infer from your own mental state or action the mental state of another.

"Is it a Catholic doctrine that honest in fidelity takes a man into heaven?"

Most certainly it is not. If the Infidel is a free agent and not invincibly ignorant, he will be held responsible for his infidelity. If he is not a free agent, he is irresponsible for his acts, and will neither be rewarded nor condemned for them.

Infidelity can be excused only on the hypothesis that the Infidel has, through disease or accident, lost his free agency, or that he is invincibly ignor ant. Only One knows when these conditions of immunity from punishment really exist.

GOD'S PROMISE EVER FUL-FILLED.

Whatever you attempt in the way of good is sure to entail upon you remarks and criticism, and many times ridicule, and some times opprobrium. You will be near to doubting that you are not merely making a fool of yourself, bringing upon your head no of erroneous conceptions from others, but this is "the chequered pathway that leads up to light." You may never see the springing up or the fruitage of your seed scattering, but as sure as God sends the sunshine of spring to warm and cheer into salient budding life the tiny germ yet linger-ing in the brown seeds that restless winds of winter have blown here and there, so will come the sunshine of His promise, and providence, and your seeds will spring up into a life of beauty and immortality.

A WORD OF REPROOF TO THE "REAR GUARD."

Gawky Young Men Who Stand at the Church Door During the Cele-bration of Mass.

At the Paulists' Church in New York he Fathers have a way of preaching sermons which do not emanate from the pulpit whenever the occasion demands their utterance. These sermons, al-ways short and concise, appear in the pages of the parochial publication, which is distributed to the members of the congregation on Sundays and which are intended to be taken home by the parishioners and studied at leisure. The Fathers recently noticed what they deemed an unseemly prac tice on the part of some of the young men connected with the church who have been accustomed to gather in large numbers at the end of the church near the entrance and to remain there during the celebration of Mass, instead

of taking their seats in the pews. When these young men assumed their customary positions at the Masses last Sunday morning their camp was filled with consternation when they learned that their past actions had fur nished a text for the preaching of one of the peculiar Paulist sermons, which misdoers in that church have long learned to dread. Their camp was speedily deserted and perfect decorum reigned in that end of the house of That there could be no doubt as to the views of the Paulist Fathers upon the subject treated will be seen from the text of yesterday's address "To Young Men," which follows:

"We are annoyed and pained to see so many young men standing at the end of the church, and especially crowding around the doors during the

Masses on Sundays.
"We cannot believe that it is be cause they do not want to pay for a seat, for we know in many cases that their families have seats regularly in the church. They have gotten into a slovenly habit of just getting inside the door, so as to get out quickly when Mass is over. Then some of them seem to be ashamed to go up the aisle, afraid people might consider them pious or hypocrites. Young man, there is no danger of any one considering you too pious because you give half an hour a week to God. You are bound to do that, whether you do it at the door, on one knee or up in the body of church among your friends and re-

latives on both knees.
"Maybe you think the people will consider you a hypocrite? Well, your life must be pretty bad during the week if you are afraid to be seen near the altar on Sunday. Some stand around the doors because they fancy they are not well enough dressed some, indeed, because they have not enough to spare to make an offering for a seat, and therefore will not take

even the free seats at the end.
"There is one class, however, for whom we have no sympathy-weldressed and intelligent-looking fellows, who have just enough conscience left that will not allow them to stay away from Mass on Sunday, but who fancy they are paying quite a compli-ment to the Lord and to His Church in deigning to enter the church at all They stand there like great gawks: if it were not for the fact that they get down on one knee during the consecration, you would fancy they were curious Protestants who dropped into the church and were afraid to take a seat lest they might stick to it and be Catholics by force.

" Now, young men, no matter what your reasons have been for standing at the back of the church, do us the favor and honor yourselves by coming right up like men into the body of the church. If Mass is worth attending, it is worth attending well.

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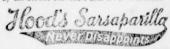
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