

wanting in the

mes recently lamented in the matter of ritual what is right in his e of affairs which it can view with equanimity. He complains that the chaos arises from the decisions even of the card to the liturgical ed not upon liturgical, theology, or t upon prejudice upon the baseless fear of upon any adequate what ceremonies are vine worship, as tend- cer therefor.

ks: "How are we to tween the Scylla of the Charybdis of the only answer it can y is that there should connection with the f experts who would body of advisers to the questions relating to estical ceremonies to be e service.

and there is much dis- fruit, on the question es Roman usage and the old Sarum rite, dispute on the question competent to tell ex- man and what is of The clergy, too, are le demonstrations on laity who are very a tendency to Popery mony is seen in the they have not seen be- thinks that if there an "Congregation of n liturgy and similar in the Catholic Church, be satisfied with the a tribunal.

at the only satisfactory Difficulty would be in ce, not only the Cath- also the Catholic doc- the ritual is founded.

TO THE EUROPEAN UNCHERT.

peakable Turk" has efiant position against powers of Europe.

ed during the recent whole of Thes- loth now to resign any conquest, and the Sheik the supreme authority stan religion, confirms his defiant attitude by isal declaration that a h has once become oc- es through the shed- blood, must remain in accordance with the act laid down by the Koran.

English, French and adors, from the very ned the Turkish Gov- their Governments

ow a Christian pop- come again part of the e, and now Austria and fallen into line with the ad have given a similar standing that Germany mistakably encouraged gance, by allowing s to organize the Turk- ven to fight in its ranks

the past the Sultan, while o induce the powers to retain Thessaly as part emnity, has been mak- a willingness to accom- to the demands of the is was no more than a making these profes- arranging for the gov- the conquered province, ecting a tax upon the ing possession of the has not thrown off the council of ministers has ded that the powers must ceptions permitting the upation of Thessaly, or decisions with their is regarded as a defiance and in fact the Grand lared to the Sultan that sign an agreement based t of the council of am- at Turkey shall have strategic points in Thes- bringing any Christian der its rule.

remya, the official news- Petersburg, advises the vernment to abandon fuges in the negotiations h Greece, as otherwise ill be obliged to adopt as to enforce their peace This seems to indicate

that Russia will not permit the extension of Turkish rule. On the other hand, Lord Salisbury said in the House of Lords last week that the delay in the settlement of peace terms is entirely the fault of Turkey. The powers, he said, had taken a firm stand against further delay, but in spite of this the problem is no nearer solution than it was at any time since the cessation of open hostilities.

If we had not before us, in the case of the threatened intervention in favor of Armenia, an example of the inactivity which the concert of Europe is capable of veiling under a form of strong words and mock deeds, we would infer from all that has been threatened during the last two months that Turkey must fall in with the demands of the powers, but with the grand fiasco of the failure of the naval demonstration before Constantinople, fresh in our memory, we cannot safely prognosticate that the powers will even now take a resolute stand. The Sultan evidently thinks that they are too jealous of each other to do more than snarl at him, while he openly pursues the course most agreeable to himself, and so he persists in defying them. These defiance may try the patience of the powers beyond endurance, and we hope this will be the case. In the meantime we can do no more than hope that the end will be more worthy of the chivalric spirit which has in the past animated the Christian nations than have been their dealings with Turks during the past two years and a half.

#### THE REFORMATION AND THE REFORMERS.

The learning of the Rev. Canon Littledale, and his general capacity to draw a correct conclusion from a mass of facts, cannot be denied, though we must say that in his books written against the Catholic Church his inferences are very erroneous. His mind is warped by animosity; for though he is of decidedly High Church and Ritualistic tendency, like many other Anglican clergymen of the same party, he is animated by an almost unaccountably intense spirit of hostility against the Church which has retained and taught constantly those truths of religion which High Churchism is endeavoring to restore to the creed of the Church of England.

Entertaining such views, it cannot be said that he would be prejudiced against the first Reformers, for if they were really pious and God-fearing men, he would be naturally disposed to take the same view of them as those Protestants who laud them as models of zeal in God's cause. It is interesting, therefore, to read the estimate the Canon has formed of the first teachers and fathers of Protestantism.

In a letter which he recently wrote to Dr. Gatty, who, admiring the Reformers, criticises sharply some of Dr. Littledale's writings, the latter says:

"I gravely assert it to be absolutely impossible any just, educated and religious man who have read the history of the time in genuine sources, were such utterly unredeemed villains, for the most part, that the only parallel I know for which half-educated people speak of them among us, is the appearance of Pontius Pilate among the saints of the Abyssinian Calendar, Robespierre, Danton, Marat, etc., betrayed no trust, were not sharers in the particular liberties they overthrew, crouched to no tyrant, perjured themselves to no man. So far, they stand on a higher moral level than the base traitors who were—and deservedly—executed by Mary—blunder and folly as that execution was."

A candid student of history, and especially of the characters of the vulgar Luther, the misanthropic Calvin, and the brutally violent Knox, could scarcely arrive at any other conclusion than that reached by the Canon; nevertheless there are hundreds of Protestant writers and lecturers who praise these men as if they were patterns of every virtue.

We may now quote another passage from Canon Littledale's letter, in which he speaks of the work effected by these Reformers—the Reformation itself. It will be seen that he puts it on a par with the horrors of the Reign of Terror in France, even crediting the chief Terrorists with greater virtue, or at least with fewer vices than the Reformers.

In regard to the Reformation he asserts that "it is a commonplace in the philosophy of history" that "the Reformation and the French Revolution are not merely like, but are actually successive scenes in the same historical drama," and of the Reformation he says: "It is quite possible for men to take widely differing views as to the Reformation itself in its character and results. Some may look upon it as a Pentecost. I look upon it as a

flood, an act of divine vengeance, not of divine grace, a merited chastisement, not a fresh revelation.

#### THE ORANGE CELEBRATION.

Orangemen's Day, the 12th of July, was celebrated this year in the usual manner, by processions, the flaunting of blue, yellow, and Orange colors, and by banquets and speeches. In the speeches delivered, while in some places there was the usual amount of inflammatory talk calculated to excite the worst passions of the mob against Catholics, we must say with a degree of pleasure, that, taking the celebration as a whole, there was a notable departure from the traditions of the past in their general character, and the change is for the better. The speeches contained much silly laudation of King William III. and the glorious Revolution in England which "delivered the kingdom from Popery, wooden shoes and brass money," and "established civil and religious liberty," nevertheless as a whole they were remarkably free from abuse of Catholics, and many of them strongly asserted that Orangemen should and will maintain the principle of equal rights to all, Catholic as well as Protestant.

This is true especially of the celebrations in the important centres of population, but we have no doubt that in other localities, where the speeches were not so fully reported, there was a good deal of the common place denunciation and appeals to passion which we have been accustomed to read in 12th of July literature.

We are not over-sanguine that Orangemen is about to change the intolerant and persecuting character which it has borne in the past, for the leopard does not readily change its spots, nor the Ethiopian his skin; and we know that the lodges generally have little other business to transact than to concoct in the darkness, as heretofore, plots against the liberties of Catholics. Besides, it is still notorious that there have been even of late numerous lodge resolutions published against the rights of Catholics, among which is one to the effect that there must be a new agitation for the abolition of Catholic education in Ontario. We must, therefore, still be vigilant to maintain our rights, and we must not be deluded into apathy by the transitory and perhaps insincere expressions of good-will which are noticeable in so many Orange speeches this year. We welcome, however, the change so far as it has taken place, for every influence counts in the aggregate result, and if there are to be fewer appeals to prejudice in future Orange celebrations the total amount of bigotry in the country will be gradually diminished, and there will be a gain to that extent.

Under these circumstances we are not disposed to be over-critical of the high-sounding pretence that Orangemen has been always loyal! Thus Ald. Shaw at the Toronto celebration declared that when "some annexation feeling was exhibited in Canada, no Orangemen ever forgot or was untrue to his obligation, or wavered in his allegiance to the British throne." The speaker conveniently forgot to allude to the fact that a gigantic plot of Orangemen was discovered and failed during the last year of William IV. reign to set aside Victoria from the succession, that the Prince of Wales was openly insulted by Orangemen at Brockville, Belleville, Millbrook, and Toronto on the occasion of his visit to Canada in 1860, and that, more recently, the Orangemen of Ireland threatened rebellion if justice were granted to the Irish people by the concession of Home Rule. Orange loyalty is of a very dubious stamp indeed.

A speaker at the Elgin, Kent and Essex counties celebration which took place at Ridgeway, a Past County Master, said: "Orangemen are not bigots, and would fight if need be that the Catholics should enjoy the same privileges as themselves." About their willingness to fight we have little doubt. Enough of it has been shown in their past history both in Ireland and Canada, so that Henry Grattan, a Protestant member of Parliament, indignantly denounced them in the British House of Commons as banditti devastating the country and endeavoring to exterminate by violence the Catholic population. Their fighting disposition has also been amply manifested in Canada, but it was never on the side of justice or toleration.

We hope the speeches and sermons which were delivered to the Orangemen in several places on the last 12th, in favor of religious toleration and equality before the law, may

have some fruit in changing the character which Orangemen has hitherto borne. Thus the Rev. Mr. Hunter declared at Ridgeway that "Orangemen ought not to antagonize Rome directly, but should make their religion so good that none other could withstand its influence." This is good advice, and if it were acted upon there would cease to be any reason for our looking upon the Orangemen as our sworn enemies; but we fear that the advice will be lost upon most members of the organization, though we admit that we occasionally find some exceptional cases of liberal-minded men among them.

#### EDITORIAL NOTES.

It is generally supposed that among the tribes of Patagonia there is nothing to be seen but savagery. There is, indeed, much of this savagery among those that still remain pagans, and with them the "medicine man" has great power, enriching himself by the sacrifices which he obliges the people to offer to their fetiches that he may acquire wealth by obtaining many cows, sheep, and horses, but even among these tribes there are many who put no trust in their ancient superstitions, and many who have become Catholics. There are several flourishing missions under charge of the Salesian fathers, and new churches, hospitals and schools are being constantly erected throughout the country. In Terra del Fulgo also there are flourishing missions, and the work of civilization and religion is rapidly progressing, as conversions and baptisms are numerous, and the Indians are generally glad to have their children educated.

The fraud of so-called Spiritualism has been so frequently exposed that it is almost inconceivable there should still be people who allow themselves to be deceived by the fakirs who call themselves spiritual mediums. These mediums have invariably dimmed lights when the spirits whom they invoke manifest themselves, but when some unbeliever in the manifestations suddenly turns on the lights it is always found out that the supposed spirits are living human beings, usually women with very scant clothing. This was the case in Cincinnati a few days ago when the lights were suddenly turned on at a spiritualistic seance: but this is only one of hundreds of instances where exactly the same thing occurred. As usual on such occasions, the manager of the show protested strongly against such interference, which he said "violated the conditions which are requisite to spiritual materialization."

The Holy See has issued a ruling which will have a great effect in gradually unifying the Catholics of the United States in regard to language and nationality. It has frequently been found a hardship that in parishes where French, Poles, or Germans predominate, resident Catholics of other nationalities, and even the children of foreigners who have practically become Anglicized, were compelled by the stringent rules of parish boundaries to continue to be members of parishes wherein only foreign languages are spoken in the Church, or at least dominate there. This recent ruling permits all Catholics of age or not under control of parents or guardians, to become members of English-speaking parishes, if they so desire, even if they are themselves immigrants or children of immigrants. By this ruling, those Catholics who do not know the foreign languages which are spoken in their parochial churches, or who desire to listen to English sermons, and to make their confessions in English, will have the opportunity of so doing. The regulation is a wise one, and it will be joyfully received by many Catholics throughout the Union, who have suffered much inconvenience from the stringent rules of parish boundaries which have hitherto been in force.

The statistics given in the New York World's Almanac and Encyclopedia show a fearful increase from year to year in the number of murders committed in the United States, and though there is also an increase in the number of executions, this punishment for crime falls far short of the increase in the number of crimes committed. In 1886 the number of murders was 1,449, and of executions 88. The lynchings numbered 133 during the year. In 1895 there were 9,080 murders and 130 executions. The lynchings numbered 184. During the intervening years the increase under all these heads was generally steady, ex-

cept that there were some fluctuations, such as that in 1892 the number of lynchings reached 236. There must be some general cause for this alarming state of affairs; and what can this cause be? There will scarcely be found any one who will assert that it is due simply to the spread of education. There is surely no necessary connection between the spread of knowledge and the increase of crime, but there is such a connection between the want of religious and moral instruction and the absence of a sense of responsibility, and we venture to assert that in this lies the cause of so deplorable a fact. Politicians and legislators who are opposed to Catholic education would do well to ponder seriously on this matter.

Among the religious orders expelled from Germany under Bismarckian rule was the Congregation of the Holy Cross, and when all religious orders except the Jesuits were given the liberty to return, the order of the Holy Cross was still excluded, on the plea that they are affiliated with the Jesuits. This banishment gave occasion to the establishment of several houses of the Order in America. Recently, however, the German Government has discovered that the order has been doing much good in the civilization of the negroes of Africa, chiefly in French territory, the main purpose of this institution being, in fact, the conversion of the African negroes. Its work was also extended to German territory and the Transvaal, and now the Government, being convinced that the order has been doing much good, has considered it advisable that the operations of the order in German territory should be carried on from a German rather than from a French centre, and has given permission for its restoration. The Government has done this the more readily as it has discovered that there is no affiliation between the Holy Cross order and the Jesuits.

The Anglican continuity theory will certainly not stand the test of history, and it receives many rude shocks when subjected to this crucial test. This theory maintains that the modern Church of England is the same Church which existed in England previous to the Reformation, whereas it is the Catholic Church in communion with the See of Rome which is the innovation. The work of restoration now going on at the parish Church of St. Mary the Virgin, Chatham, has revealed a new evidence of the identity of the faith of the Normans with that of the Catholic Church. The present west wall of the church has been found to be in reality part of the chance of the old Norman church, and the removal of the porch has brought to light an altar of the Norman time which is an exact counterpart to the altars used to-day in all Catholic churches. The pictures and inscriptions are also thoroughly Catholic, showing that the church was a place of Catholic worship.

The Holy Father has appointed seven Bishops to fill vacancies which have long existed in Russia. The Czar has consented that this should be done, and the credit for this act of toleration is given to M. Islovskii, the Russian representative at the Vatican, who had even recommended the same thing to Alexander III., and again recommended it to the reigning Czar, who exhibits a much more tolerant spirit than his predecessors did. The Governors appointed to the Catholic provinces of Poland are also tolerant men, who will probably treat the Poles equitably and kindly. As the Czar proposes soon to visit Warsaw in person, it may be expected that the Poles conciliated by this change of policy will cordially welcome him.

It is announced that the explorations in Egypt by Messrs. Grenfell and Hunt have resulted in the discovery of a page of papyrus which purports to contain eight sayings of Christ, some of which are to be found in the New Testament, but others are new. The document has been named the logia, and the Greek writing is remarkably clear, much more so than other documents which have been handed down from any date which comes near the antiquity attributed to the recent find. It is supposed that the logia was written between A. D. 150 and A. D. 300. In the absence of testimonies of the ancient Fathers to any other authentic gospel narratives than those of Sts. Matthew, Mark, Luke, and John, which have been approved by the Church as inspired, we cannot conceive that the new discovery can ever be accepted as of undoubted authority, even historically speaking, much less as part of the inspired Word of God.

To the Catholic Church alone belongs the duty of pronouncing on such a matter.

The Presbyterian General Assembly of the Northern United States has forbidden all Presbyteries within their jurisdiction from taking under their care students of New York Union Theological Seminary. This action has been taken in consequence of the Seminary's refusal to act upon the recommendations and decrees of the Assembly and particularly the decree ordering the dismissal of Professor Briggs, who was accused of heretical teaching. Professor Briggs is still maintained by the Seminary in his position, and though some of the Presbyteries will probably obey the last injunction of the Assembly, there are others which sympathize with Dr. Briggs, and which will be likely to set the injunction at defiance. The unorthodox principles of Dr. Briggs have made great headway among Presbyteries in spite of the efforts made by the majority in the Assembly to suppress them.

The Southern Presbyterian Church has, through its General Assembly, taken action toward separating the negroes from the white Presbyterians. A committee has been appointed to confer with the colored Presbyteries on the subject of separation, and though the action which has been taken is not yet final, there appears to be no doubt that the separation will be effected, as there is an unconquerable antipathy against negroes among white Southerners. The colored Presbyteries are divided in sentiment whether or not they should organize a distinct Church, but it is most probable they will be compelled to do so. St. Paul tells us that Christianity makes no distinction on account of race, but Southern Presbyterianism hold a different doctrine on this point.

The visit of respect paid by Chulalongkorn, King of Siam, to the Holy Father, Pope Leo XIII., indicates a desire on the part of the King to be tolerant toward the Catholics in his dominions, numbering about 27,000. The event has given occasion to the Paris *Figaro* to recall to mind the fact that the father of the present King of Siam, whose name was Maha Mongkut, wrote a letter to Pope Pius IX. in 1852, in which he promised to protect the Catholics in his kingdom. This letter is still preserved in the Vatican archives. It contains the following curious address and announcement of the king's religious creed:

"To the Prince of Heaven, to the Great Lord of the Great Crown, Pius IX. I have not yet the faith of Christ. I am a faithful adherent to Buddhism, but I make a practice to follow only the philosophy of that religion which had itself been disfigured by numberless absurd fables—so much so that I believe it will finally disappear. Your Holiness may be sure that during my reign there shall be no persecutions against Christians, and that Roman Catholics will enjoy special protection."

#### CATHOLIC PRESS.

The Cowley Fathers—a community of Anglican monks who now have houses in Boston and other American cities—celebrated the thirteenth anniversary of St. Columba by establishing a monastery in Iowa. May the prayers of the great saint obtain for these earnest men the substance instead of the shadow both of Church and religious life!—Boston Pilot.

In Damerara the Protestants have started what they call a Third Order. They claim that it is modeled on what they call the "Roman Third Order of St. Francis." In referring to this new organization a writer in the *Franciscan Annals* asks: "What is it Third? and where are its First and Second Orders?" These questions will be difficult to answer, and probably no attempt will be made to reply. Imitators are rarely consistent.—Sacred Heart Review.

We find the League of the Cross occupying the front rank in the onward march to success in the way of temperance. They do not expect to crush out the baneful effects of alcohol in a short time, but by association and organization they hope to keep alive their firm resolve for a better and worthier life and to instill into the hearts of others who are not members of this organization a desire to emulate their noble work and to follow the footsteps of good example and precept.—Sacred Heart Review.

According to the report of the Registrar General for Ireland, the record of illegitimate births there is the lowest in the world. Ulster, the most Protestant province of Ireland, has a record of 3.9 per cent., while Connaught, the most Catholic province, has a record of but 0.7, or less than one-fifth that of Ulster. Again, Ulster is about half Catholic and half Protestant, and the percentage of illegitimate births in the Protestant portion is from seven to ten times greater than in

Catholic Connaught. These are significant facts.—New York Freeman's Journal.

Henry VIII. was not a very merciful monarch, notwithstanding the fact that he was the first head of the Anglican Church, for, it is said, he permitted 71,493 persons to be executed in England during his reign, who were guilty of no greater offence than misdemeanor. He did not apparently ever exercise the charity which covers a multitude of sins, for 300 beggars were hanged in one year of his rule, for asking alms to keep them from starving. Great and good was bluff King Hal!—Sacred Heart Review.

The Antigonish *Casket* says: "One of the few points on which Anglicans seem to be pretty well agreed among themselves is that their church is a 'branch' of something or other." Then our bright contemporary recalls, in this connection, the fact that Mr. Stead says that the Anglican Church is an "ecclesiastical branch of the English civil service." This puts the matter of the position of the Anglican Church in a nutshell. Mr. Stead has made an important discovery, which ought to settle a vexed question, but we fear it will not. In the meanwhile, Anglicans will continue to wander from England to Rome and from the white cliffs of Albion to Russia, vainly endeavoring to gain an admittance where they do not belong.—Sacred Heart Review.

Who wrote the following lines on "Life?" They might have been written by Robert Burns, or by James Whitcomb Riley, but they were not. Read them and guess who was the writer:—

A crust of bread and a corner to sleep in.  
A minute to smile and an hour to weep in.  
A pint of joy to a peck of trouble,  
And never a laugh but the moans come double.

And that is life!  
A crust and a corner that love makes precious,  
With the smile to warm and the tear to refresh us;  
And joy seems sweeter when cares come after;  
And a moan is the finest of foils for laughter;  
And that is life!

The lines are neither optimistic nor pessimistic. They are simply human, with a flavor of philosophy born of vast and varied experience, a half sad, half humorous expression of thought, which might have been uttered by any old-world philosopher any time from the days of Horace to the present. The author is Paul Laurence Dunbar, an American humble estate and humble origin, a man of pure African blood. The coming of such a poet means inconceivable advancement for his race in this none too hospitable land.—Boston Pilot.

The "Holy Rollers" is the latest fantasy in sectarian nomenclature. This new religion has started up in Ontario County, near Rochester, N. Y. It is an emotional religion, combining, as far as we can judge, features of the Baptist, Methodist, and Christian Science creeds. One N. L. A. Eastman is the prophet of the new faith. Writes an observer:—"At one of the meetings last week Eastman was preaching of what might be done by faith. 'I myself could part waters and lead my followers as well as Moses,' he said. At this juncture one of the fold, whose doubts had begun to take violent form, shouted: 'I don't believe it.' The preacher looked at the backslider. 'I can,' he repeated. 'I could part the waters of Canandaigua Lake.' Whether Mr. Eastman, urged to the test, declined to meet it, we know not; but he has lost one follower. We are reminded of a somewhat similar boast in the writings of Prentice Mulford. On Our Lord's miracle of the multiplication of the loaves and fishes, Mr. Mulford declared that any believing man could accomplish a like miracle. Whereupon an irreverent commentator said: 'I'd hate to have to satisfy my hunger on the results of your multiplication.' By the way, Western New York has been rather prolific in new religions. Here the Mormons and the Spiritists, as well as the 'Holy Rollers,' have had their beginnings.—Boston Pilot.

Evidently the question-box introduced by the Catholic missionaries among non-Catholics is regarded by Protestant ministers as something worth imitating. The first occasion in which it has been used in a Protestant church in this vicinity was probably last Sunday evening, when at the First Church of Christ, Brooklyn, the Rev. Francis Edgar Mason held a "question and answer service." Mr. Mason, judging from one of his answers, is full of alarming doctrine. Among the questions asked was: "What view do you hold of the state of the soul after it leaves the body at death?" Mr. Mason, responded briefly as follows: "The assumption that man has a soul distinct from his organic body is pure conjecture. No one has ever seen the soul and no one has any idea of any legitimate place wherein it abides after its alleged departure from the body. Since there is not a vestige of proof corroborating these assumptions it is safe to say that they are pure speculation. It is easy to speculate, but all of our speculations are drawn from the things that are and that obtain here. Life has no moment of cessation. If life could become the opposite of itself it would be the annihilation of the individual. Death exists in phenomena only. It never comes to the individual's consciousness. The ego is forever exempt from the infringement of death." It is not easy to see why this man should occupy what we presume is called a Christian pulpit.—Catholic News.