

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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"SONGS OF THE SETTLEMENT."

If poetry is not already dead, as some of our pessimists are assuring us, it is at least rapidly dying. These lists of "books received" which one sees so often in some obscure corner of the monthly magazines, contain usually a baker's dozen of volumes of alleged verse. Some of them receive flattering notices from the gentlemen who review publications after reading the table of contents, or from those who expect something similar for their own production. The critics, however, cannot—and for this we are grateful—give life to the verse volumes and they remain obituary notices of murdered art. It was Wendell Holmes who said that most so-called poetry, instead of being the language of emotion, the product of the imagination at white heat, or of the heart when stirred to lowest depths, is a cold-blooded, haggard, worrying hunt after rhymes which can be made serviceable, after images which will be effective, after phrases which will be sonorous, all this under limitations which restrict the natural movement of fancy and imagination.

No such charge can be laid to the contents of the dainty little volume before us, the dress of which is as dainty as its contents. We refer to "Songs of the Settlement," by Dr. Thomas O'Hagan. They are homely little songs about things we know—no faultless indeed, but vibrant with music and lacking in the pedantic garishings that appeal to some of the gentlemen who pose as literary censors. Dr. O'Hagan has, we know, incurred the displeasure of no less a person than the editor of the Canadian Magazine.

He is, we are told, deficient in technique—a stock phrase that has done duty from time immemorial in amateurish reviews and whose definition could not perchance be given by the individuals who are fond of writing it. The learned editor knows that the blind following of rules, though having upon them the stamp and sanctity of tradition, are not the essentials of poetry, and that wit will shine through the harsh cadence of a rugged line. We have read also that the unmistakable sign of an age of imitation and decadence is precession and regularity; and when art becomes a matter of technical excellence it parts with its reality and power. The editor put up the sign "no technique" to frighten the timid from the literary preserves now occupied by the mutual admiration society of Ontario.

With a sense of the shortcomings of the little volume we have no hesitation in saying that it is a distinct contribution to our national literature. The happy rhythm, diversity of subjects and uniform grace of treatment, combined with distinctive originality of the little volume, give its author a title to something better than a mere verse writer. Some of the songs show a genuine poetic instinct and a spontaneity that has nothing to do with the "conventional and artificial conception of art" so lauded by the critics.

The first song, "An Idyl of the Farm," beats time to the accompaniment of calm content, for "There's joy in every sphere of life, from cottage unto throne;" then the verses grow more sombre in tone, and we hear the note of the toil and turmoil of life in the "The Old Pioneer." It is a homely picture of the old man spent with battling in the wilderness for a home, but joyous-hearted despite his cares and looking with misty eyes at the pranks of the youngsters around the hearth.

"Have you ever met the old man coming down the lane? His form, tho' bent with toil and care is free from every pain. They sometimes call him 'Guv'ner' And sometimes call him 'Dad' The boys and girls whose merry ways Oft made the hearthstone glad."

Mark the tender music in "Ripened Fruit" and the more melodious note that sounds now and again, hear it mingled with loyal patriotism in "Our Own Dear Land." These poems of Dr. O'Hagan are pictures following one another like the sunny days in the land they mirror. Listen to the whistling of the pines in "A Dirge of the Settlement." Then there is a break in the ranks of the veteran trees and afar off a gleaming band of swift river—

"Through labyrinth clad dell in dreamy-like spell. Where slumbers each sentinel tree Flow on, noble river; Flow on, Flow on Flow down to the deep sounding sea."

The "Lullaby of the Settlement" is an exquisite bit of tuneful writing: Flower of the forest, nursing of dawn Sweetly they slumber in cradle of light Rocked by the song of the robin on tree top Hushed by the lullaby voice of the night; Nature, thy mother is kneeling beside thee Filling thy dreams with the gift of her charm: Sleep in thy downy nest, sweet be thy cradle rest, sleep.

We like the strength and beauty of his tribute to Sir John Thompson. It is all well worth the reading, but space permits our quoting but a few stanzas:

"O Maple dowered with life a joy O bleeding tree of bitter pain; Our choicest son, our pilot guide Falls dead upon the deck in vain. He loved the sunshine of your heart A gift from England's queenly rose He wrought two nations lasting good; His soul so great, loved even foes His deeds are stars to light our path; His fame, a glory born of heaven; His life, an arc of rounded toil To God and country freshly given."

Tender and happy memories of home are recalled by the "Song My Mother Sings":

"It's a song of love and triumph, its a song of toil and care: It is filled with chords of pathos, and its set in notes of prayer. It is bright with dreams and visions of the days that are to be. And as strong in faith's devotion as the heart-beat of the sea: It is linked in mystic measure to sweet voices from above."

And is starr'd with ripest blessing thro' a mother's sacred love. O sweet and strong and tender are the memories that it brings. As I list in joy and rapture to the song my mother sings."

We recommend to our readers the little volume, which is an outpouring of a soul who sees and knows that every bush is "afire with God." It is a veritable bouquet of song arranged by deft, artistic fingers and bathed in the light and faith of a Christian, kindly heart.

We hope the joyous book may find its way into every Canadian household.

A REMARKABLE MOVEMENT.

"The progressive Catholicizing of the Protestant churches!" The phrase is not ours but Harnack's; and it comes as a pleasant reminder that the reaction against Protestantism which has set in with such a storm in England is almost as marked in Germany, the birthplace of the vaunted "Reformation."

Adolf Harnack is one of the spiritual lamps of modern Germany. He is the leader of "liberal Protestantism," the chief of those who seek to construct out of the wreckage of the outworn creed of the sixteenth century a platform on which he and his admirers who cannot be infidels and will not be Catholics may stand. Yet we must not even seem to mistake his position. Prof. Harnack still clings with enthusiasm to what he calls the spirit of Protestantism. He does not think that the sects are destined to speedy death; on the contrary, he believes that they will come out of the trial through which they are passing stronger and more convincing than ever. But there are great historic moments when Protestants must fight shoulder to shoulder against "the common foe;" and that, says the great German scholar, is what is happening now:

"The principal enemy to-day is not political Catholicism, or 'Ultramontanism,' although that is a tendency which never ceases to be dangerous. It is Catholicism as a religion, and an ecclesiastical spirit which threatens us; it is clericalism and ritualism, the burning union of exalted piety and solemn security, and the substitution for religion of obedience. This is the spirit which is knocking at the doors of Protestant churches in Germany—I fear also in England—and is demanding admittance. It has mighty allies. All those who in their hearts are indifferent to religion are its secret friends. In their view, if Religion and Church are to continue to exist at all, it is the Catholic form of them which is still the most tolerable and the most rational."

The book from which we quote is the latest of Prof. Harnack's publications. It is a lecture delivered before a body of coreligionists at Eisenach. To them he said, using the language of commerce, that "the old Protestant house is still a going concern, but in the course of history houses have a way of degenerating;" and it is then that he sums up the forces that are affecting the sects in the phrase "the progressive Catholicizing of the Protestant churches." First among the causes of this remarkable movement, Harnack counts the gradual and general adoption of the Catholic idea of a Church—namely, an institution stretching back in continuous unchanging faith to the days of Our Lord. Secondly, while the old Protestant way was to make much of current theological writers and little of ancient faith and practice, the new way is to try such theologians for heresy whenever they contravene traditional faith. Thirdly, there is "an attempt to produce complete uniformity in the services of the Church through the agency of ecclesiastical police, and to fix the doctrine to be taught as though it were a liturgical programme." And fourthly, "in a very un-Protestant fashion, the Sacraments are being separated from the Word, and, side by side with it, are being endowed with a special and

mysterious value. The Puritanism of Protestantism is being rudely assailed by such an expression as 'the holy vessels,' and many others of the same sort, as well as by the kind of sanctity which is beginning to be attributed to things used in divine service, and its forms and seasons." This is, in a paragraph, the essence of the great German leader intends for a warning to his countrymen and co-religionists. They are able set forth by his pen; but in reading them the conviction is over and over again enforced on one that the author has no real understanding of the spirit of the Church whose victorious march he so earnestly laments.

It is a remarkable document, this little book of Harnack's; and it proves anew that all over the world the fields are white for the harvest, and the winds of God are stirring the ripening grain. The haughty Anglo-Saxon and the stolid German, who for three hundred years have jeered at "the mummery" and "the empty forms" of our holy religion, are peeping under the veils and longing to have share in Catholic light and warmth. It is a duty to aid this holy movement by prayer and example. We see in it another striking proof of the vitality and spiritual inerrancy of that Church to which was promised victory over the gates of hell.—Ave Maria.

NEEDED: A FEDERATION OF CATHOLIC SOCIETIES.

Charles J. O'Malley, in Midland Review Aug. 3, 1899.

For years, thoughtful Catholics, both clerical and lay, have been confronted with a problem of much difficulty. Statistics have informed them that the total membership of the three score Catholic societies existing in the United States and Canada approximated 2,000,000 in round numbers. This, clearly they could see, was a mighty force for good; yet an eye glance showed it composed of many societies instead of one. Aside from the fact that all are Catholics, there has been no bound uniting these various organizations. Hundreds of articles have been written deploring this fact, and numerous efforts to promote unity have been put forth, only to pass apparently without result. All have seen the need of unity; none has been able to secure it. The present moment promises better. It is an epoch of vast, far-reaching organization. Whatever the reason, in this closing year of the century brother seeks to draw closer to brother. All round the world there is a unification of great interests. In Catholic society circles a similar feeling obtains. Thus, last year saw a resolution passed by the German Catholic Central Verein, at Milwaukee, whereby that Catholic society pledged itself to promote the centralization of all Catholic mutual aid societies. The recent convention of the Knights of St. John, at Cleveland, Ohio, pledged itself to labor for a federation of all the Catholic societies in the country. Such resolutions show the leaders in favor of unity upon some just basis. This unity, we venture, would be hailed with delight by nine-tenths of the reverend clergy throughout the country. They see Catholics divided into scores of different organizations, and between these frequently they see un-Christian bickering and jealousies, all tending to destroy rather than promote religion. For this reason, if no other, we readily can believe any movement tending to promote greater charity would be welcomed by the clergy.

Of all the plans of union which we have seen, that proposed by the Knights of St. John promises best result. It is practicable. It does not ask all other societies to sink their identity and range themselves beneath its banner. Instead, it proposes a federation of all, such as we now see existing between the various States of the Union. Each society will retain its autonomy as now possessed—name, purposes, regalia, etc.—but will, in addition, be affiliated with a general society made up wholly of a union of Catholic societies—a Catholic Union of America, similar to the Catholic Union of Great Britain. Thus, owing to this union, the membership card of one society would entitle the holder, when sick or in distress or in a place where his society did not exist, to aid from the society existing there, the same to be reimbursed by the federation. In case of proposed anti-Catholic legislation, the protest of such Catholic Union, composed of 2,000,000 members would certainly be heeded. Numerous other ways in which such federation would be helpful will occur to anyone after a moment's reflection. It is unnecessary here to cite the ancient adage "In Unity is Strength." Catholics in America certainly need greater unity. This proposed federation of all Catholic societies will give union without injury to the rights of any. In a word, such affiliation at one stroke would give us a Catholic society far more potent for good than the Young Men's Christian Association, so often put forward as a model for Catholic young men.

It is because we believe this proposed federation perfectly feasible and certainly necessary that we approve the suggestion and urge earnest consideration of its organization upon

the members of all Catholic societies. Of all lay movements of recent years we regard this the most praiseworthy. The hour shows the necessity of unity. We have stood apart long enough. We have misunderstood each other too long. If all the Catholic societies of England can unite in a federation surely the Catholics of America can do likewise. There will be loss to none; there will be strengthening of all. Let us unite.

A LOST MISSION.

A writer in a recent issue of the New York Tribune furnishes the following interesting account of an old Arizona mission, whose real name, he says, is now unknown. This mission, writes he, is known to day as the mission of the Puelitos, though its true name is hidden somewhere in the archives of the Jesuit order in far-off Spain. The legends of the Indians say that it was built several years before San Xavier (del Bac), and it is known to have been in ruins since 1700. The ruins stand about two miles southwest of the city of Tucson on a mesa overlooking the river, and are in the last stages of decay. The roof has long since tumbled in, and the walls of stone and cement have fallen down, leaving great gaps through which the cool winds from the canyons of the Santa Rita's blow. The plaster has fallen from the walls, and only now and then can a trace of painting be seen, though at one time they must have been handsomely decorated with images and designs. Fingers, arms and pieces of the bodies of the images may yet be found in the loamy soil around the walls. They indicate great ability in the sculptor who carved them, though his name, like that of the edifice he assisted to adorn, is lost in the lapse of years.

"The Jesuits came to Arizona, then a part of New Spain, in 1586, and immediately began missionary work among the Indians. The seven missions, San Xavier, Tumococori, Santa Ana, Tubac, Calabasas, Guevavi and the lost one of Puelitos, were at once erected or put in process of construction. None of them, however, except possibly Tumococori and Puelitos, was ever completed, and to-day they are crumbling piles of brick and stone. About the year 1700 an outbreak occurred that reached from Mazatlan to the extreme northern missions of Arizona. The fields were laid waste, the cattle were driven off, such furniture of the churches as was not buried by the priests was destroyed. It was at this time that the lost mission of Santa Isabella, in Lower California, about which so much has been written, and the site of which no one has been able to find, was dismantled and its priests killed. Probably Puelitos met its fate at the same time. As all events, its priests were slain, the altars were torn down, the images broken, and every paper within its walls that might have thrown any light on its history was burned. Or it may be, some have thought that the fleeing priests hid the records in some rocky gorge of the Santa Rita mountains, and that in time the pick of a miner will break into the vault and discover both its tragic history and its treasure. This Indian warfare lasted for several years, and only the priests from Guevavi, near the line of Sonora, succeeded in escaping. When peace was declared the Society of Jesus was overthrown, and its followers banished from the country. A few years later the Franciscans took up the works their predecessors had been compelled to abandon, and many of the missions were brought to something like completion. The arms of the Franciscan order are to be seen to day in the wall over the main entrance of San Xavier, as in the others before they tumbled down. Puelitos was not rebuilt, and the site of Santa Isabella could never be found, so that these two churches were entirely abandoned. For one hundred years the Franciscans labored among their charges, for whom they did much good. Their herds ranged the valley of the Santa Cruz; the desert was converted into fields of wheat and corn; orchards bearing delicious fruits and gardens with the sweetest of tropical flowers surrounded the missions, which were enclosed by high stone walls to withstand the attacks of enemies. It was during this one hundred years of prosperity that the churches were ornamented by such beautiful works of art and the altars enriched by vessels of beaten gold and silver, but where these treasures are to-day no man knows. Perhaps they are buried in some secluded corner or concealed in a cliff of the Santa Rita's. Of all the missions San Xavier is the only one, as far as known, from which papers have been secured. The inventory shows that the mission was worth millions of dollars. When the Franciscans left they took nothing with them, nor did the confiscators find the wealth, so that, without doubt, the hills of Arizona contain riches other than those in a virgin state.

All this while Puelitos was falling into decay, even such parts of it as had withstood the ravages of the Indians. The freecoling was dropping from its walls, its gardens were dying for want of care, and its fields were again turning to the sandy waste of their arch desert; but its bells hung in their arch

with the rust slowly eating them away, just as they are to-day, for no white man, Mexican nor Indian, has found it in his heart to disturb them. The cords by which the chimes were rung had fallen away, nobody knows how long ago, and for two hundred years, since the Jesuit Fathers passed beneath the arch to return no more, have their tongues been silent. Through the long years that followed the abandonment, the desolate loneliness could have been broken only by the chimes of San Xavier, stealing faintly across the nine miles of intervening desert. But the bells of Puelitos did not take up the sound, for they were stilled forever.

PAY YOUR DEBTS.

(Rev. D. Phelan in the Western Watchman, St. Louis Mo.)

The postmaster of this city has publicly notified all employes under him that they must pay their debts, and that a failure to do so will constitute, during his administration, good cause for removal. The chief of police has done the same thing. The chief of the fire department has issued a similar notification. Policemen, fireman and letter carriers will henceforth pay as they go; or they will go without pay from the people's purse. A butcher holding membership in one of the Protestant churches this week, in a public meeting of the congregation, surrendered his membership because one of the pillars owed him a bill of \$94 and refused to pay it. This brings before the public mind a subject that calls for quick and radical treatment. We have a small army of policemen drawing hundreds of thousands of dollars a year from the city treasury, the sole purpose of its creation and maintenance being the supposed necessity of protecting the public from thieves. Now there are a thousand dollars stolen by *soi disant* honest people in this city for every one stolen by a professional thief. The unpaid debts incurred in this city during the past twelve months would run this city government and leave a good balance for the support of our charities. It is simply appalling. There is not a merchant in this city who has not been robbed; and so systematic is this thievery that all business men now make a calculation for bad bills and charge their good customers to make up the deficiency. This thieving is done by the wealthier class of our people more than by the poorer classes. One reason is they get more credit, and another is, they are more inclined to live beyond their means. The retail trade of this city dreads the West End. These people drive up in carriages and order their purchases delivered with the assurance of a Gould or a Rothschild, and after they have run up a bill of several hundreds of dollars, silently steal away to other parts, leaving behind them mortgaged furniture and mortgaged horses and carriages. Poor trades people are taken in. They fear to refuse credit in the beginning and fear to make the loss doubly sure by cutting it off in the end.

It would be a splendid thing for our churches to follow the example of those lay administrators of our large civic interests, such as the police force, the fire department and the post office. No man should be allowed to disgrace a church by the thievery of fraudulent credit. We are sorry to say that while clearly excelling in most branches of morality, our Catholics do not shine forth as models of honesty. We have often heard it said that Catholics are more dishonest than other people. The reason for this false conclusion is, the vast majority of Catholics are poor and belong to the debtor class; and the Catholic poor make every public demonstration of their Catholicity. In a city of 100,000 inhabitants, 500 might be convicted of theft who profess no religion; and because twenty Catholics have gone to jail people will wonder why it is that Catholics are so dishonest. But it is a shame that there should be any Catholics who are dishonest. They go to confession and never make their debts a matter of self accusation. Many ignorant Catholics think they are entitled to all the credit they can get. Going into debt is just as honest as paying as you go. As long as you do not get the goods upon false pretenses, you are entitled to them, and if you cannot pay for them that constitutes the seller's risk. Now, every instructed Catholic knows that to ask for credit when you have not a reasonable ground for believing that you can pay, is theft—nothing more and nothing less. Instructed Catholics sometimes make their debt a matter of confession, but after ten or more acknowledgments of the delinquency they banish the subjects from their minds and it is good-by forever. They should know that to keep what belongs to another without his permission is the very essence of theft. To steal \$10 is a mortal sin. To keep \$10 that belongs to another for a notable time without his permission and presumably against his wish, is also a mortal sin. Those men who secure money which they can pay and which they neglect to pay are guilty of sin in withholding payment, and guilty of still greater sin in frequenting the sacraments.

THE SECRET OF ALL CONTROL.—V. R. S.

American Herald.

We have no patience with those who will not let the ghost of false Americanism rest. There may be a pleasing intellectual exercise in setting up a "straw man" and firing the heaviest theological guns at him, but it is as dangerous and foolish as walking in the shadows of condemned propositions. From Apostolic times to the present, in every age and country, it has been always more or less the same sad tale. And always from the same cause—the human spirit against the Divine, and nature against grace. But when souls fall from faith and charity, they fall from Holy Church, or the Church herself ejects them, she remaining as she was, strong in her union with and governance by the Divine Spirit. Hence, the beloved Disciple, speaking of the defections of his times, says: "They went out from us, but they were not of us."

We have but to read the history of the Church for these nineteen centuries to see all along the conflict between the human and the Divine within her. The Apostles were the first fruits of the Spirit. "They were all filled with the Holy Ghost." But before that how strongly the human element came out among them! They founded Churches, but scandals soon arose. The spirit of God does not destroy the human spirit, nor does grace destroy nature. As long as the material of the Church is human nature, there will ever be a large opening for evil. As long as the soul of the Church is Divine, the Divine presence and authority will be there. And there will be more or less of the Divine—more or less of the human—according as souls yield themselves more or less to the governance of the Spirit of God; and when they break forth in their own independent spirit, nature apart from grace carries them away from God and the Church; and sin and scandal in all their forms are the consequence. The fact that the Church and the Papacy have seen their way through such troublous times, and come forth triumphant, must be reckoned among the notes of the Church's Divine origin; and whatever defections have occurred are simply the outcome of the human element. This neither destroys nor diminishes the Divine character or authority of the Church. It simply lies at the door of individuals not faithful to their trust.

COARSE AND NARROW BIGOTRY.

The cases of Hyde and Stevenson, and Kingsley and Newman, afford the comforting assurance that when bigotry becomes narrow and coarse enough it invariably provokes some memorable literary service to the Church. A scribe who is destined to share the unenviable immortality of Hyde and Kingsley wrote a philippic from Mexico to an Eastern paper, in which he ascribed all that is dishonorable in a priest to the clergy of Mexico. That stout enemy of all anti-Mexican cant, Mr. F. R. Guernsey, has replied with a letter which makes us grateful to the unscrupulous dullard who called it forth—so eloquent, so tender is Mr. Guernsey's tribute to the priests of Mexico. We quote one paragraph, merely premising that what the famous correspondent says of the words of all the priests whom he met in his extended sojourn in the neighboring Republic:

In a large suburb there is a band of Passionist Fathers who literally work among the poor and degraded. They wear the coarsest clothing; they have one umbrella among six of them, and that in the present height of the rainy season! If you give them money or clothing, they will not keep it but hand it to the poor. Eager to do good, sparsely fed, poorly lodged, these are men of culture, —men who have known refined homes, who have been accustomed to the luxuries of life. How they can so deprive themselves of the comforts of life, seemingly the due of all good men, I can not comprehend. Their philosophy of life is too much for me. But human angels they are, and their bright example in a sordid world warms the heart and inspires a belief in their sincerity. Sincere? Of course they are. Nobody plays that part in life for show or in the hope of winning the applause of men. When I see them waiting in the rain, wearing coarse garments, their faces alight with the sunshine of an invisible heaven, I am sure that most of us are pretty poor specimens, and do not merit heaven or its remotest environs.

Of the Mexican clergy in general Mr. Guernsey says: "They literally spend themselves in their Master's service; and if ever I am half so good and self-sacrificing as those ill-fated and hard-worked clergymen, St. Peter may possibly consider my application to slip inside the pearly gates." Mr. Guernsey is not a Catholic, but he is a man, and he abhors the scandal-monger and the slanderer.—Ave Maria.

To attach ourselves to Christ's cause, to further His interests, to bring others under His influence and into full obedience with the laws and spirit of His Holy Church, which He instituted for the salvation of all mankind, these are some of the ways in which we can show our love for the Sacred Heart of the Saviour in this month that is consecrated to it.

The only way to conquer a cast-iron destiny is to yield to it. You will break to pieces if you are always casting yourself upon the rocks.—Amber.

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

Australian Catholic Record.

A few days later a pagan chief named Sosa welcomed them at Salevalu. Every sort of pressure was brought to bear on him by Rev. Mr. Pratt, and a whole host of preachers, to induce him not to accept the lot of the Catholic missionaries. After a time he yielded to their entreaties. "It is strange," he said; "for years you have been asking me to become a Christian, and now when I was pleased with the Catholic lot you beseech me to remain a pagan. Well, to avoid further trouble I will send away the Catholic missionaries, but you must never more ask me to become a Christian."

Another chief named Moe, brother of Sosa, now entered on the scene. He had hitherto been carefully observing the proceedings of the missionary Fathers and of their opponents, and he clearly saw that the former were harshly dealt with. He accordingly invited them to take up their quarters with himself. The storm that had assailed Sosa now began to rage with redoubled fury around Moe; but he was immovable in his resolve to show friendship to the missionaries. He was noted as a brave warrior, and when several deputations, stirred up by the preachers, called on him to upbraid him as a renegade, he set a formidable weapon, called the skull-cracker, at the door of his house, and he notified his resolve that the first who would again come to trouble him on this subject would experience its full weight. No further deputations came to disturb him. He proved himself in after times a firm and devoted friend to the Catholic cause.

On the 29th of September, 1845, the devoted missionaries landed at Apia. They received a friendly welcome from the American consul, Mr. Williams. He was son of the Rev. John Williams, who had given proof of the most embittered hostility to the Catholic missionaries, and who till his career was cut short by his tragic death at Erromanga, in the New Hebrides, was most active in circulating every vilest calumny against them. Residing in the same house with Mr. Williams was Mr. Pritchard, formerly an avowed Protestant minister at Tahiti, now the English Consul at Apia. It was solely as a matter of civility that this kindness was extended to the missionaries, but it was well repaid. This act of kindness led to friendly intercourse which broke down the anti-Catholic prejudices of former days. The one who most terrified at the advent of the Catholic missionaries was Mrs. Pritchard, yet she, after a few years, became a fervent Catholic; her daughters followed her example, and the eldest of them embraced a religious life in the Ursuline community in England.

All this, however, was a matter of time. On the arrival of the missionaries in Apia, every house of the natives was closed against them. They were invited by some Wallis friends to Faletia, a few miles distant, but no sooner had they proceeded thither than a Fono of the chiefs was held, and it was decreed that they should not be allowed to remain. It is instructive to look back on the calamities by which the Protestant preachers obtained this momentary triumph. These Papists, they said, are wolves in sheep's clothing. They desire to enslave the people and to consume all the substance of the islands. If once they gain a footing, they will ring a big bell three times every day, at morning, noon, and evening. The first bell will be a summons for the natives to bring to the priests all the taro that they have gathered; at the second bell, all the coconuts and bananas are to be brought; and at the third an abundant supply of fresh fish must be procured. Twice a week all the pigs (the great treasure of the natives) were to be brought and cooked, and thus in a little while the natives would be reduced to starvation and utter misery. It was even set forth in detail, that to attain their ends, 700 Frenchmen had already landed in the island of Savai, and that 25 French ships were only awaiting the signal to these islands and to quit those inhospitable shores.

It was then that Mataafa, senior, entered on the scene. He was descended from the old kings of Samoa, himself a renowned warrior, and head chieftain of a considerable portion of the island of Upolu, of which Apia was the capital. He was known as "the King of Birds," probably from the swiftness of his movements, and his headquarters were at Mullinu, a promontory stretching into the ocean a little to the west of Apia. It was mainly through his valour that Samoa had been preserved from Tongan rule, and it was at his invitation that the ministers of the London Missionary Society had settled amongst them and extended their influence throughout all the islands. An incident of his early life, however, predisposed him to now offer hospitality to the Marist Fathers. Many years before, he was at sea in his state-boat paying a visit to friendly chiefs in the neighboring island of Tutuila, when a hurricane arose, and he was driven in a shipwrecked condition on the coast of Wallis. The island was as yet pagan, but his king, Lavelua, showed an unexpected kindness to him and his companions, gave him many presents, and equipped him with a large new boat for his safe return to Upolu. In the meantime, Lavelua and his people had been evangelized, and when the mis-

sonaries were setting out from Wallis to Samoa, he gave a special commission to one of the catechists to commend them in his name to Mataafa. Thus whilst humanly speaking the mission of the Fathers seemed destined for failure, Providence had prepared for them a secure home and a powerful friend.

The catechist brought to Mataafa the message of King Lavelua. Mataafa at once replied, "Bring the missionaries hither; my house is not large, but there will be sufficient room for us all, and they will be heartily welcome." The missionaries entering his abode invoked heaven's blessings on the courageous chieftain, and from that day till his death in 1863, they enjoyed his uninterrupted friendship and protection.

It required a firm resolve on the part of Mataafa to resist the persistent efforts that were made to prejudice him against the Catholic missionaries. The Protestant agents left nothing undone to heap obloquy upon him. They styled him a pervert and a perjurer, and they menaced him with the direst punishments here and hereafter. He invariably replied: "I am nothing of what you say; I am a Protestant, and will continue so, unless I find that your lot is a deceit and a lie; but I am faithful to the traditions of my race, and show hospitality to the friends of him who saved myself and those with me in our hour of need." Though he continued to assist the Catholic missionaries in every way in his power, he, at the same time, watched closely their manner of life, the lessons they taught, and their whole course of procedure. He often told them that he felt constrained to abandon the Protestant lot, but it was not till about five years before his death that he took the final step, and was openly received into the Catholic Church. His great difficulty was that he would be upbraided with inconsistency. "A Samoan chief must be firm," he said; "it was I who brought the Protestants to Samoa; I must remain with them until I am forced by the evidence of truth to quit them." Whilst, however, he thus for several years remained a Protestant in name, he was in his heart alienated from them, and he did everything in his power to befriend the Catholics. Even in time of famine he would share his last morsel with Silipele (it was thus that Father Gilbert Roudaire, the senior Catholic missionary, was called) and his companions. For the family evening prayers he adopted the words: "May the Lord bless Silipele and his work, and may his stay in Upolu, be peaceable and prosperous." One day he had listened with great attention to an instruction of the missionary explaining some matters from the Sacred Scripture. When the instruction was ended, he went to the Father and said: "Silipele, the preachers have always been telling us that the Papists don't believe in the Bible; I see that their words have been lies; if they tell us lies in this matter, may not their other words be lies also?" When at length he became a Catholic, he led in every minutest detail a most exemplary life, and proved himself a model chief.

Humanly speaking, the contest between the Protestant sects and the Catholic cause was most unequal. For a considerable time there was only a solitary priest with a few catechists in Apia, to instruct and comfort the scattered Catholic converts, whilst sixteen ministers of various denominations and a whole army of native preachers were marshalled against him. The bright mind of the natives, however, when once it grasped the Catholic truth, clung immovably to it. Some of the reasoning of the converts in their religious disputations gives proof of a natural acuteness of talent that could not easily be surpassed. Mana was one of the most important chiefs of Samoa in those early days of the Catholic Mission. He was slow in embracing the faith, but having once taken the step, he was ardent in defence of the truth. At a fono that was held in the presence of some of the preachers, to consider his conversion, he defended himself saying: "Do not tell me that the Protestants have a good religion. They only date from Luther, who lived three hundred years ago. He was at first a Papist, and the motives which led him to change reflect but little credit upon him. Is not the Catholic religion better and more secure? taught by Jesus Christ, and preached by the apostles; it was confirmed by the miracles, and the heroic death of those who received from them the lessons of truth." One of the Protestant preachers who was a man of great repute amongst them, said in reply: "It is true we succeeded to the Papists, but this is quite conformable to the order of nature, as every day's experience proves. See your banana-plant. It sends forth a shoot which bears fruit and dies, and then another shoot springs up and follows the same course. So it was with Popery. It ran its course and died. But the new and vigorous shoots of Protestantism sprung up, which are the hope for the future." The Protestants present received these words with great applause, but Mana, nowise disconcerted, replied: "Shame be upon you to have used such words. Do you dare to assert that what planted by Christ and fertilized with His blood could die and pass away? And do you tell me that the Papists have died out, while the whole world knows that that is untrue? By your own argument I refute you. When a banana shoot decays and dies, the new shoot that springs up is like to that which went before. But you boast of different leaves and flowers and fruit. And, moreover, no two Protestants shoots are the same. One preacher denies what another affirms. The banana is your own condemnation."

Another chief named Moe was supposed to be wavering in regard to the Catholic lot which he had embraced. This gave great delight to the Protestant preachers. He publicly disabused him as follows: "Do you see this black tattoo on my skin; you know how indelible it is. Well, the truths which I have learned from Father Silipele are tattooed on my heart. This black tattoo will be corrupted after death, but my soul will never lose the tattoo of truth."

One of the preachers resolved by a coup de theatre to overcome the obstinacy of another convert chief. The chief's house was close to the Protestant Church. On a Sunday morning the minister proceeded to the summit of a neighboring hill, and when service in the Church was coming to a close, he marched slowly down the hill, carrying a large Bible on his head. He then proceeded to the chief's house followed by the Protestant congregation. On seeing the chief, he said: "I have come like Moses from the mountain bearing the message of God, and I find that, like the Jews, you have been adoring the golden calf of Popery." "Stop," said the chief. "On the way down the hill you must have lost the rays of light, which Moses received from God. I don't know with whom you were communing on the hill, whether it was with God or with the devil. When you show the rays of light, then I will believe you." Needless to say, that the tables were completely turned upon the minister.

Old Mataafa, whilst as yet a Protestant, became an apologist for the use of images by the Catholic missionaries. "We cannot do without images," he said to the preachers who were using this argument to prejudice him against the Catholic Church, "our cocoa trees, do they not throw their image on the water that flows beneath them? The sun with its crown of light, is it not the image of the Creator? Have not you yourselves the pictures of your children and friends? What is the Bible but the image of the truth of God? Cease, then, to reproach the Catholics for using images which only serve to recall to mind the teachings of the divine mysteries." It was no easy matter for the Catholic missionaries at the outset to secure a site in Apia for a Church and residence. Here, however, after a time a favorable opportunity was presented from a most unexpected quarter. A beautiful site in Apia had been appropriated by Mr. Pritchard, the former Protestant minister in Tahiti. In 1851, his son Williams Pritchard came into possession, and a good price being offered him, he at once privately transferred its deeds to Monsignor Battalion, the Catholic Bishop. As soon as the purchase became known a violent storm was stirred up by the various sects, but it was too late. The contract was duly signed on the 7th of January, 1852. The Bishop wisely resolved that the Church should be of stone, so that the material structure might correspond to the prominent site with which Providence had favored them. On the 8th of December, 1852, the foundations were laid with all available eclat by the Bishop, assisted by several missionaries who had assembled from the neighboring islands. So far as possible the white coral of the island was used. Cut-stone and bricks were procured from Sydney, and it was further the privilege of Sydney to supply the head mason, who was at the same time superintendent of the work, in the person of John Shee, a worthy Irishman. The work was slow and beset by a thousand difficulties on every side, and it was not till 1857 that the Church was at length completed. This Church did good service in the cause of religion for many years, but it has at length given place to the beautiful Cathedral of the Immaculate Conception, which, though not as yet completed, is the noblest structure of the Samoan Islands. The new building was only being commenced when Mr. Stonehewer Cooper visited Samoa, yet he writes: "The new Catholic Cathedral in Samoa will be the finest ecclesiastical building in the Islands of the South Sea. According to advice received by the last mail, the stone for the new edifice was being shipped at Oamaru, N. Zealand, three thousand tons being the quantity required for the new church. When completed it will be 157 feet long by 52 in breadth, and the walls will be 30 feet high. Catholicism in the Samoan group of islands has flourished ever since the first missionaries of the Church landed on its shores." When Monsignor Elloy was appointed Coadjutor of the first aged Bishop, Monsignor Battalion, he fixed his residence at Apia. In our

chosen as the Episcopal residence and the centre of the Vicariate, when, in 1896 the present illustrious Bishop Monsigneur Broyer was consecrated Vicar Apostolic of Samoa. Monsigneur Elloy, to whom reference has been made, came to the islands as a missionary in 1856. By his zeal and indomitable energy he gave a great impulse to the development of religion throughout the Samoan group. Being appointed Coadjutor Bishop, his consecration took place at Apia on the 30th of November, 1864. It was indeed a memorable ceremony. The stone church being too small for the crowds that would assemble on the occasion, a large temporary structure was erected after the native fashion. Nothing that genuine piety and French taste could suggest was left undone that the decoration of the interior would be befitting the unique ceremony. Gifts poured in not only from all parts of the islands, but from Sydney, and even from France. Twelve priests were present at the consecration, an augury of the apostolic fruitfulness which would repay the new Bishop's toil. It was remarked that when the catechumens entered the church in procession, they exclaimed pretty much like the warriors of Clivis when they entered the church at Rheims, "Oh, this is Paradise."

One of the most interesting works which engaged the new Bishop's attention was the erection of the College for native catechists on the beautiful site of several acres at Vaea, overlooking the city and harbor of Apia. The first thing to be done was to clear the ground. The Bishop, priests and students, as well as the natives, took part in the work. The buildings had then to be erected. The Catholic tribes undertook this task. Each came in turn, bringing with them their food of bananas and bread-fruit. When the buildings were complete, the ground had to be planted with fruit trees to supply food for the students and other inmates. The natives, despite their natural indolence, reckoned it a privilege to have a part in this task. They came in their boats even from distant parts of the islands, carrying plants with them. These they set with great care and returned homeward rejoicing. But it could be only after ten months that these plants would yield their fruit. In the meantime gifts of food were poured in by the natives, so that the students had wherewith for their maintenance. This college has furnished an uninterrupted supply of well instructed and devoted catechists. At the close of last year there were ninety six natives preparing there for missionary work. It may be remarked that the London Missionary Society and the Wesleyans avail themselves in a special manner of the Samoan natives, not only in the office of teachers, but also in the exercise of the ministry throughout most of the islands of the Pacific.

In 1890 a special festival was kept in Apia. It was the jubilee celebration to mark the beatification of the blessed martyr Chanel, the proto-martyr of the Marist Order, and of the missionaries of the Pacific. It commemorated on the 28th of April, the anniversary of his martyrdom. Seventeen missionaries, with Monsigneur Lamaze, the Bishop Administrator, and eighty native catechists, were assembled for the occasion, and the faithful came in pilgrimage from nineteen distant missionary districts to venerate the relics of the holy martyr. All the Catholic natives received the sacraments with the greatest fervor, and for three days the church and its approaches resounded with joyous hymns of thanksgiving to God for all His mercies, and for the glorious triumph accorded to the blessed martyr.

TO BE CONTINUED.

FIVE-MINUTE'S SERMON.

Eighteenth Sunday after Pentecost. BLESSINGS OF AFFLICTIONS.

"For whom the Lord loveth, He chastiseth, and He scourgeth every son whom He receiveth." (Hebrew 12, 10.) The condition of the man sick of the palsy was indeed a deplorable one. Helpless, and continually tortured by this dread disease, he deserved the compassion of his relatives and friends. Which of us, however, can secure himself against a similar fate. Faith teaches us and the daily experience of life demonstrates that this earth is a valley of tears. It is related that a friend, bowed down with grief, came to Solon, the Greek philosopher, seeking consolation. Solon took him to the roof of his house and pointing to the palaces of Athens said: "How much grief and sorrow do you think is hidden under the roofs of those buildings? Look around, count the houses, and you will find that there is none which does not contain at least one person who is more unhappy than you. If, in imagination, we would ascend a similar height and review the lives of the people, if we could see their sorrow and trials, we should soon come to the conclusion that there is no home without sorrow. We should find verified the words of Ecclesiasticus: "Great labor is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all." (Eccl. 40, 1.)

Whence this painful ordination of God? What is it that causes so much tribulation? Faith answers: Sin is the poisonous source from which the stream of evil issues to flood the earth. By sin, paradise was lost and it can be regained only by suffering. Yes, only by means of the cross can the evil in-

heart, which is so attached to earth, aloft and thus save us from eternal perdition. One glance at life will convince you of this truth. When is man more apt to forget God and the end for which he is created? When do the flames of passion rise higher in the heart? When does the lukewarm Christian with the least compunction hasten to the wide road of perdition? Does not experience daily teach us that it is when the sun of temporal success shines brightest, when no cross reminds him of the instability and vanity of all earthly things, then pleasures and honors stifle the voice of conscience?

How many, during the enjoyment of perfect health, lost all care for the salvation of their soul! Then the Lord sent them a painful and dangerous sickness. Prostrated on a bed of pain, their eyes were opened; they saw the grave looming before them and their mind was concentrated on the ocean of eternity. Then the voice of conscience called loudly to them: If at this moment you were compelled to exchange your bed with the silent tomb, would your soul be prepared to stand before the judgment-seat of God? And the soul thus aroused to the eternal truth and to the end of all things, was moved to contrition for its past offenses; with deep sorrow it looked up to the Crucified Saviour, hope was revived, the converted soul again gave her heart to her heavenly Father and began a new life in the service of God.

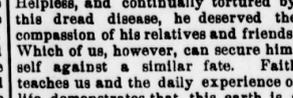
How many others will you find whose only god is the world with all its vanities. Their heart is so attached to the world that they never think of death, judgment, Heaven or hell. Their houses, their money, their property, are the pillars on which they rely, for religion or for the eternal goods, there is no longer place in their heart. If, however, they lose their fortune, their possessions, if they see the foundations on which they relied so much crumble to nothing, if the stars of honors and positions that formerly shone so brightly vanish from their sight, if they find themselves standing alone in the darkness of misfortune, if all voices of joy are silenced, if they knock in vain at the doors of their former companions, who no longer recognize them, then their mind becomes enlightened, their thoughts turn to God who governs all things, and by penance they become once more faithful servants and good children.

Verily, afflictions are the staff which God uses to break the flinty hearts of men. They are the trumpet by which the souls who are dead in sin and buried in the grave of negligence, are recalled to life. Afflictions are the two-edged sword, with which the Lord cuts asunder the bonds of sinful habits. They scourge, O Lord, are cut from the tree of mercy, and when they strike, it is for our benefit. God sends afflictions, however, not only to the sinner, to convert him, but also to the just to make him more perfect. The good, like the gold placed in the crucible, must be purified from all imperfections. The wheat must first be sifted and cleansed from chaff before it is stored away. So must also the souls of the just be cleansed from imperfections before they can find a place, as good wheat, in the eternal storehouse of Heaven. This sifting and cleaning takes place in the school of the cross. For here the child should practice his faith, gain strength in hope, and be inflamed with the fire of divine love. Here, he should suffer his purgatory by the practice of patience, here he should learn to make his life conformable to that of his Lord, by the practice of virtues and thus merit Heaven.

Hence we see that all God-fearing souls loved the cross. The apostles joyfully suffered persecutions for the name of Jesus. The martyrs praised God amidst their terrible tortures. St. Augustine prayed: Here O Lord, burn and cut, but spare me in eternity. St. Theresa, taught in the school of sufferings, prayed daily: Lord, permit me to suffer or to die. St. Francis Xavier, the great apostle of the Indies, when

overwhelmed with afflictions prayed: Lord, do not take this cross away from me, except to send me a heavier one. Thus the saints loved sufferings and afflictions and should not we try to imitate them? Do we wish to have a Heaven both in time and eternity? No, let us first suffer with Christ and His saints, that we may be glorified with them. Let us bear our cross patiently, that we may receive the crown of eternal glory. Amen.

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Arrears must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, September 16, 1899

FRANCE AND GERMANY.

It may be regarded as a sign of growing cordiality between France and Germany that a commission of German and French officers has been appointed by the two Governments to measure accurately the frontier between the two countries in order that it may be so well defined as to prevent future disputes of jurisdiction, which might imperil the good feeling between them. A very few years ago it seemed to be a hopeless task to endeavor to get the two Governments to work together for any purpose.

CATHOLIC CITY AMONG THE MORMONS.

Even in Mormondom the power of truth cannot be suppressed by the system of tyranny practiced by the leaders of that abominable sect, and a new Catholic church has been erected specially for converts from Mormonism in the Mormon valley of Dampsey, about sixty-two miles from Montpelier, Idaho. The church will be dedicated soon. There are now fourteen adult converts, besides children to form the nucleus of a new Catholic congregation, and it is reported that there is a great likelihood of a large increase within a short time. This church will be attended by the Rev. Father W. J. A. Hendricks, who resides at Montpelier, and who has long been doing missionary work in the valley of Dampsey, and on the adjacent mountains.

SOUTH AMERICAN PRIMATE.

It is said that there are one thousand one hundred sections in the decrees of the Plenary Council of South America, which was recently held in Rome, and that they arrange for uniformity of ecclesiastical discipline throughout South America, especially in regard to education in the seminaries. Provision is also said to have been made to centralize the government of the Church by the appointment of a South American Primate, who will probably be the Primate of Brazil, and it is expected that the Primate will be made a Cardinal. At present the Archbishop of Toledo holds the title of Patriarch of the Indies, by which term the West Indies and Spanish America are understood to be indicated, but this title does not convey any jurisdiction, as all the ecclesiastical provinces of South America are now subject directly to the Pope. It is expected, however, that primate or patriarchal authority will be exercised by the new primate, and that the patriarchal title held by the Archbishop of Toledo will fall into disuse.

THE POPE AND DREYFUS.

The sensational Rome correspondent of the London Central News declares that he has interviewed many of the Vatican officials, including Monsieurs Pifferi and Angeli, from whom he has learned that the Pope and a number of high dignitaries of the Church are opposed to Dreyfus. He adds that "the Vatican will not issue any instructions to the French clergy in regard to their attitude when the Rennes court-martial delivers its verdict." There is a want of congruity in this announcement; for if it be true that the Holy Father has no intention to issue instructions to the clergy on the subject, it is not at all likely that he has made any announcement to the effect that he is hostile to Dreyfus. Dreyfus' guilt or innocence is a personal matter which can be known only through the evidence given at the trial now going on, and the Holy Father has just the same facilities for judging the case which are possessed by any person of great discernment who has closely followed the evidence. It is not at all likely, therefore, that the Pope should have prejudged the case before all the evidence is before the public, or that he

the accused. On the contrary, it is already known that the Pope has more than once expressed his desire that the case should be tried justly, and that the prisoner be judged solely on the merits of the case.

ANOTHER INTERESTING TRIAL.

The farcical occurrence of a few disturbers of the peace of France being allowed to remain for several weeks in a state of siege in a house or castle in the midst of Paris, defying the Government to arrest them, is to be supplemented by another State trial which will be perhaps nearly as interesting as that of ex-Captain Dreyfus. Messrs. Delouredo and Guerin are now under arrest on a charge of conspiracy against the French Republic. There will scarcely be much difficulty in proving them guilty, as they openly avow their opposition to the present form of Government; but the chief interest of the trial will centre in the supposed fact that it will be shown that the agitation got up by these men was planned and paid for by the Duke of Orleans and his followers in order to bring the Republican form of Government into disrepute and contempt. The people of Paris did not back up the disturbers, but it appears that the mob which gathered to support them was paid at the rate of two francs per day for each man. The Senate has been summoned as a high court to try the accused.

PREPARING FOR WAR.

The long threatened war which has been expected to break out at any moment between Great Britain and the Transvaal may not take place, though the danger of it has not passed away. Hitherto all the negotiations which have been carried on, with the hope on the side of the British Government that the Boers would in the end yield all that has been asked of them, have failed. The Uitlanders, who are the foreigners of the Transvaal, and are for the most part British subjects, feel grievously oppressed that they are not admitted to a share in the Government of the country in proportion to their numbers, as they are so highly taxed that they furnish at least three-fifths of the revenue. They look to Great Britain as the suzerain power, to give them an adequate share in the Government, but the Raad or Parliament will not concede either the share asked for in the government, or the suzerainty of Great Britain. Herein lies the trouble. The British Government has at last put before Paul Kruger and his council a final offer which is supposed to be an ultimatum, though it is not pressed so. The question now is, whether or not the Transvaal Government will accede to Mr. Chamberlain's demands, which it has hitherto pertinaciously rejected. It is expected that the Boers will at last recede from the obstinate attitude they have hitherto assumed, and that the demands of the British Government will be acceded to, and war be thus averted. It is known, however, by past experience, that the Boers are splendid fighters, and it may be that they will prove to be so proud of their prowess that they will not yield without fighting even to the large force which England has already brought to South Africa. While negotiations are still going on, both sides are preparing as rapidly as possible for the contingency of hostilities in the near future.

CELIBACY OF THE CLERGY.

J. F., of East Templeton, enquires whether there are in the East, among the Greeks, and in other parts of the Eastern Church, Catholic priests in communion with the Pope and the Catholic Church, who are married, and who celebrate the Holy Sacrifice of the Mass. Enquirer, of St. John, N. B., asks a similar question, and in addition desires to know why the Catholic Church enjoins celibacy on the clergy. Answer. We have more than once answered these questions in our columns, but to meet the wishes of our correspondents we deem it advisable to treat the matter here somewhat more fully than was demanded heretofore. To the question of J. F. we answer, Yes. According to the discipline of the Church, where the Eastern rites are observed, deacons and priests are not allowed to marry after their ordination, but they may retain their wives to whom they were married before receiving these orders. The law of the celibacy of the clergy, which prevails in the West, is a matter of ecclesiastical discipline, which may

Church as may be deemed by her expedient, according to circumstances. The faith of the Church does not change, because it is a divine revelation; but in the case of disciplinary enactments made by the Church itself, there may be changes from time to time. Hence, whatever might be the discipline in regard to the marriage of the clergy, it is the unchangeable belief or faith of the Church that the state of celibacy, embraced for God's sake, to enable any one to devote himself or herself more completely to God, is more perfect than the married state.

This is clearly the doctrine set forth by the Apostle St. Paul in 1 Cor. vii, as follows: (Verses 1 to 9) "It is good for a man not to touch a woman; but because of fornication, let every man have his own wife, and let every woman have her own husband. . . . But I speak this by indulgence, not by commandment. For I would that all men were even as myself; but every one hath his proper gift from God, one after this manner, and another after that. . . . But I say to the unmarried and to the widows: It is good for them if they so continue, even as I. But if they do not contain themselves, let them marry. . . . From this it is easily seen that St. Paul was unmarried, and that he recommended for God's better service that the unmarried and widows should so remain. Nevertheless he plainly tells us that the married state may be lawfully and holily entered into.

In verses 25 to 28 he repeats this teaching in another form: "Now concerning virgins, I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord, to be faithful. I think therefore that this is good for the present necessity, that it is good for a man so to be. . . . But if thou take a wife, thou hast not sinned. . . . And if a virgin marry, she hath not sinned."

Next, in verses 32 to 35, he gives a solid reason for his preference for the unmarried state:

"But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord that she may be holy both in body and spirit. But she that is married thinketh on the things of the world how she may please her husband. And this I speak for your profit. . . . And which may give you power to attend upon the Lord without impediment."

In conclusion the Apostle sums up by showing that both the unmarried and the married states are lawful, but that the former is to be preferred—verses 38, 40.

"Therefore both he that giveth his virgin in marriage doth well; and he that giveth her not doth better. . . . But most blessed shall she be, if she so remain (a virgin) according to my counsel; and I think that I also have the Spirit of God."

This makes clear the meaning of our Lord Jesus Christ, who, in St. Matthew xix, 9, declares the indissolubility of marriage, whereupon "His disciples say unto Him: 'If the case of a man with his wife be so, it is not good to marry.'" He said to them: "All receive not this word, but they to whom it is given. For there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it." (Verses 10 to 12.) "Those who have made themselves eunuchs for the kingdom of heaven's sake are evidently those who have embraced the state of virginity or celibacy to the end that they may not be drawn away from the service of God by worldly impediments; and it is of the meritoriousness of this condition of life that Christ says: "All receive not this word but they to whom it is given," and "he that can receive it, let him receive it."

We might add here those passages of the holy Scripture which testify to the excellence of virginity, and the testimony of the Fathers and ancient writers of the Church who attest unequivocally to the fact that virginity is a state of higher perfection which is not commanded by God, but is nevertheless recommended as one of the evangelical counsels. It will suffice for us to indicate that in the Apocalypse xiv, 1, 4, it is stated as the peculiar reward of the one hundred and forty four thousand chosen ones in Heaven who have "the name of the Lamb (Jesus) and the name of His Father written on their foreheads" and who are virgins undefiled, that "these follow the Lamb whosoever He goeth. These were purchased from among men, the first fruits to God, and to the Lamb."

From all these passages of Holy Scripture, it is clear that their teaching is precisely that which is taught by the Catholic Church; and the reason why the Church requires as a general rule that the clergy should be celibate becomes apparent, namely, that she may have in her priests all the perfection attainable on earth, and that they may serve God without the distractions arising from worldly ties. But owing to difficulties in the way of enforcing this law in Eastern countries, the obligation is not so strictly imposed, though the principle of the greater perfection of the unmarried

prohibition of the marriage of the clergy after their ordination to the priesthood or even to the diaconship. There is a further vindication of the doctrine of the Church on this point in the fact that Bishops in the East are always selected from among the unmarried clergy, who are numerous enough to furnish choice material for the Episcopal office. The unmarried clergy are to be found in some one of four classes, namely: 1. The monks who all live under the law of celibacy; 2. Priests who did not marry before their ordination; 3. Priests whose wives are dead; 4. Priests whose wives have retired to a convent, and who have taken the vow of celibacy in the religious order of which they have become members.

The Church has not deemed it prudent to go beyond this in enforcing the law of celibacy in the East; and as the matter is purely one of ecclesiastical discipline, she has full authority to regulate the matter according to the circumstances of the case. Nevertheless, it is certain that if circumstances were favorable, it would be the desire of the Church that the law of celibacy should be observed by the clergy everywhere. That it is not thus universally enjoined arises from the same cause for which according to the words of Christ, Moses gave liberty to the Jews to obtain a bill of divorce. Our divine Redeemer says: "Moses, because of the hardness of your hearts, permitted you to put away your wives; but from the beginning it was not so." (St. Matt. xix, 8.)

So from the beginning of Christianity it was the aim of the Church to have a celibate clergy, as is attested by the earliest traditions and the testimonies of the earliest Fathers. Thus St. Cyprian, who flourished in the third century, declares that "the Church rejoices in her virgins who constitute the glorious fruitfulness wherein the Church our mother flourishes; and as the number of virgins becomes greater, by so much the more does the joy of the Church increase."

wherefore, let the virgins not seek to give pleasure to any one else than their Lord, from whom they expect the reward of their virginity, inasmuch as He has said: "Not all receive this word, but they to whom it is given."

EDUCATION AND THE INCREASE OF CRIME.

Some writer for the press has recently said that we must expect an increase of crime in proportion to the increase of population. But if the theory be true that crime is diminished commensurately with the spread of education this ought not to be the case. Of course, with a great increase of population, if there were no civilizing influences at work, crime would increase proportionately with population; but where there are these influences we should expect that the rate of increase of crime would be less than that of population.

Education is, undoubtedly, a civilizing influence, if the education be of a desirable character, but unfortunately we do not find that the education which has been given to the generation which has just grown up has civilized it or made it any better, and thus the theory that the education which has been given to the present generation is a civilizing force, receives a rude shock.

The readers of the public journals have within the last few days been shocked to learn that certain horrible crimes have become very frequent; and this frequency has not merely kept pace with the increase of population, their advance has been exceedingly rapid; and this has been especially the case with two crimes which are the most shocking to our sensibilities, suicide and murder.

The increase of the crime of suicide has been fearfully rapid in parts of the United States during the last few years, but during the past week it has been appalling, in proof of which it is sufficient to mention a single fact which has forced itself upon our notice, namely, that in the single comparatively small State of Michigan there were five suicides on a single day, Sept. 4.

These crimes are not peculiar to any age or sex. They were committed by young and old, male and female. One of these suicides was of a young man of twenty-seven years, named Joseph Scheld, who walked deliberately in front of an incoming train at Detroit, which striking him tossed him into the air like a feather. The second person who took his own life was a man of Adrian, eighty years of age, who had lost an arm in a railway accident many years ago, and for the last

much from rheumatism. The third was a shoemaker at Azalia aged fifty years, who had been melancholy of late owing to a lull in his business. The fourth was a woman of Dalray who was found in the Rouge river. This one was somewhat demented, and had frequently declared that she would drown herself. She made attempts at several times to do this, but was always hitherto frustrated, but on the day mentioned she succeeded in putting her long cherished design into execution. The fifth was a woman aged thirty-five years, who deliberately jumped into the Detroit River while the ferry boat was going from Detroit to Windsor.

Can we entertain any doubt that the alarming prevalence of this crime is due to the lack of religious teaching in the schools in which the present generation of the people has been educated, and to the wide propagation of Ingersollian principles? It is well known that since the notorious but now deceased Colonel published his defense of suicide in the papers a few years ago, many more suicides have occurred than before that time, and in numerous instances his blasphemous books, and copies of his defense of suicide, have been found on the persons or in the homes of those who have put into practice the godless theory on this subject. The Colonel did not put this theory into practice for himself; but there is little doubt that by his advocacy of it he was responsible for the foolish and wicked application of it to their own case by many of his deluded followers.

Another crime to which we have referred is that of murder. This crime has become exceedingly common within the last few years, but a horrible murder is reported from Chicago to have occurred on the very day of the five suicides of which we have already spoken, and owing to the youth of those engaged in the deed it is peculiarly atrocious.

Two boys who but recently left school, plotted to kill their schoolmate and former friend, Walter F. Koeller, and succeeded too well in their design. The murderers were Richard Hoenek and Hermann Hundausen, both of whom have confessed their guilt, the former with some appearance of penitence for his crime, the latter with stolid indifference.

It was agreed by these two conspirators that both Walter F. Koeller and his brother, George Koeller, should be killed by whichever of the culprits would have the first opportunity, and the two went to Walter Koeller's boarding house to carry out their intention. Hoenek was the first to enter the house, and Koeller got out of bed to greet his visitors, whereupon Hoenek stabbed him three or four times. The murderers had planned to escape from America by a cattle steamer, and to go to South Africa after the completion of their work, to seek their fortune, but they were arrested on board a car at Grand Crossing. They state that their bloody deed was perpetrated partly through feelings of revenge because Koeller's father had a share in the street murder of Hoenek's brother thirteen years ago, and Koeller had boyishly slighted Hundausen at school. But the chief cause of their crime was that they had been led by the reading of dime novels to regard the commission of such acts of revenge as something heroic.

The consequences of reading the vile trash which is now commonly put before young persons in the form of dime novels, describing thieves, highwaymen and murderers as heroes, have been frequently pointed out. This species of literature is most deleterious in its effects, and parents and teachers should carefully prevent children who are under their care from wasting their time in the reading of these pernicious books.

We are surely not astray in asserting that the frequency of these crimes which we have described is due to some defect in the educational system which is now in vogue in the country where such things are happening; and the facts cry out loudly for a radical change in the educational system which is responsible for such enormities.

A religious and moral education is necessary for children, that they may understand the evil of reading bad books of every kind, and that their consciences may be formed so that they may have a horror for the reading of books which will lead them to crime.

An education founded upon religion is the only antidote to this evil; and

schools. Parents in general have no the ability to teach, and even if they had the ability, they have not the will to do so, whereas they are paying and are willing to pay high salaries to teachers to perform this duty.

It is true that parents are not exonerated from teaching their children at home, and their teaching should be both by precept and example; but the moral training of the child is too important a matter to be left entirely to the parents. It should be part of the school programme in order to be effective, because the temptations to evil are numerous and crop up at unexpected times and under unexpected circumstances, and all the time which will be given to moral training of the children will not be too much when the teaching both at home and in the school-room are in accord, as will be the case when there is moral and religious teaching given in both places. But if this moral and religious teaching be neglected in the school-room the children will apply draw the conclusion that a matter which is not unimportant for the school-room is not worth at all the trouble of acquisition.

THE POPE AND THE PEACE CONFERENCE.

An interesting incident occurred at the close of the Peace Conference at the Hague. This was the reading of a reply from the Holy Father Pope Leo XIII. to a letter from Wilhelmina, the Queen of the Netherlands, requesting his Holiness to give his moral support to the work of the Conference, and to cooperate with it.

There can be no doubt that Queen Wilhelmina's request was sent to the Pope with the consent of nearly, if not quite all the delegates of the powers who were present at the Conference. In the face of the fact that Pope Leo was not invited to send a delegate to the Conference it is remarkable that he should be requested to give his cooperation to the work accomplished, and it is a testimony to the world-wide influence of the Holy Father, that to him alone of all the spiritual authorities of the world was such a request sent. In fact, it would be ridiculous to ask the head of any Church which has only a local status to exert such an influence, as he would possess no power whatsoever beyond the boundaries of the country in which he resides. The Archbishop of Canterbury, the Moderators of the Presbyterian Churches of England, Ireland, Scotland and the United States, the Presidents of the various Methodist Churches, or even the President of the Russian Holy Synod, and the ecclesiastical heads of the Lutheran Churches of Europe, could not have any influence to preserve peace between any two nations, because in every case they are purely local organizations, and in most cases they are merely the obedient servants of the divers States in which they exist.

Very different is the position of the Holy Father. Nations which differ from each other in laws, language, manners and social customs, acknowledge his supreme authority in matters which regard morality, and as the question of universal peace has direct reference to Christian morals, the influence of the Pope in every quarter of the globe cannot be ignored, and it must now be clear to the delegates who assembled at the Conference that it was a grave mistake to pass him over in the sending out of invitations to a meeting in the interests of peace. This omission arose from the unwillingness of the Italian Government to have a Papal Delegate present, as that would be a general recognition of the Pope's status as an independent sovereign, and might raise anew the question of making his sovereignty a live issue, by the restoration of his temporal power.

The Holy Father in his reply to the Queen makes no reference to the indignity to which he was subjected in being ignored among the sovereigns of the world; but he shows by his dignified and paternal answer that he is fully conscious of the influence for good which is exercised by the Holy See. His desire for the success of the object for which the Conference was called together outweighed any sense of injury which he might reasonably enough entertain, and his letter is written accordingly in such a spirit as makes manifest his consciousness that the Holy See is a more powerful factor toward the securing of general peace than are the nations which would be glad to ignore its influence.

The Holy Father says: "We hold that it lies especially within our sphere to give to such an enterprise not only moral support, but also effective aid."

It is unfortunate that the attempt to murder Mons. chief counsel for the defense was discovered, but there is no doubt that it was in accordance with any plan by the military to weaken the defence that was attempted. It is most likely that Dreyfus was convicted because Dreyfus and who took this method of defence in order that he should be less likely to escape punishment. All events the defence was conducted, and the counsel Messrs. Labori and Deman their power to secure the acquittal.

The crime of which the accused was one of the army, can scarcely be overestimated. He was bound, not merely of France, but also by an officer of his country, interests of his country, his life for its defence was. On the first trial of principal evidence on which he was convicted was a document, "bordereau," which gave account of the location of French troops, and the used by the French army. Much rested on the question of this document, which was not in the handwriting of Dreyfus. This document, only a small part of which was brought against the accused, was unanimously decided court-martial held in Dreyfus was guilty of the of a foreign Government Germany, to betray France.

its nature and intimately connected with the August ministry, which, through the Founder of the Church, and in virtue of many centuries old, is vested high calling as Mediator of Peace the authority of the Supreme Pontiff tends beyond the frontiers of nations, embraces all peoples, that they may be united in the true peace of the Gospel. History in its turn bears witness that has been done by our predecessors by their influence the law of war, inevitable, to stay even any sanguinary conflict between princes, to amicably the more acute contractions between nations, to sustain courage rights of the weak against the powerful.

THE DREYFUS TRIAL.

That most extraordinary of State trials, the second trial of Captain Dreyfus on the treason, inasmuch as he had betrayed military secrets, foreign power, has at last brought to a close by finding the second time guilty, notwithstanding his own constant declaration that he is an innocent man.

The second trial, like the first, took place in 1894, was by a court-martial, the president of the court, Col. Jouast. With the character of the first trial the second trial was conducted every opportunity was given to the defense to bring forward evidence which could be adduced in favor of the accused.

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Whether Dreyfus is guilty of the crime of which he was accused, we will not inquire. The evidence given at the trial is voluminous and contradictory, and requires to be perused most carefully in order to arrive at a just conclusion on this point. It is incredible that at a general staff of the army, which includes many honorable men, two successive Ministers and War Ministers, should have come to a conclusion that he was guilty of the crime of which he was accused, and that he was insufficient to bring the case to a trial. The theory that he was wrongfully brought to trial is scarcely reasonable.

Neither can it be made probable that Dreyfus was guilty because he is by religion a Jew. The suffering under persecution whether in or out of the country, in fact, more than any other class of Jews, officers in the several of them being, has never been asserted discriminated against their Jewish origin.

There have been in France of late, Jewish sentiments accepted by any corner of the French people credit that Dreyfus

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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 to 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 an 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 added 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 on 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.

SERVILE 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 demanded a bill of divorce from the ecclesiastical authorities of Servia. There was no opposition to the royal demand, though the Servian Bishops theoretically hold 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 world, than in the case of the Dreyfus trial.

head on earth, than this subservency 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. Bolesarie, 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 influences 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 Auchendrane, 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 12th, 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 gourmandize 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 M. 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 in the fore with these brethren of ours is their loyalty to their faith 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 common 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 numerous families, 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 meantime, 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 there by 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's, 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 should 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?" "I knew him very well," he said, "for I often visited him at Valima. 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. His thought deep 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 no religion 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, retailing 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 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 Spalding.

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

Secord Heart Review.

We have seen, by examination of that part of the Jesuit Constitutions which treats of the effect of the vows and precepts, that to explain obligare ad peccatum as meaning "to bind to the commission of sin" is not only a monstrous and sacrilegious contradiction of all Christian and Catholic doctrine, but throws the meaning of this section into hopeless confusion.

We have next examined the rest of the Constitutions and have been surprised to find, not only that they forbid obedience to be given to any command of a superior if it involves "any manner of sin, mortal or venial, direct or indirect, but that they go farther than this, and deny obedience to be due to superiors, or even to the Pope, if at any time it is "contrary to charity."

Then there is good Doctor Lyman Abbott. By his will and knowledge he would not slander a fly. Yet in the Century Dictionary he calmly defines the Fourth Vow as "a vow of absolute submission to the Pope," something which, as we have seen, the Constitutions utterly refuse to mortal man.

A comparison of the Dominican and Franciscan rules with the Jesuit will be interesting and instructive. Lying is this abominable slander in its dying, it is by the help of this comparison that Doctor Stietz has given it its mortal blow.

ask the Catholic: Do you believe a thing to be true which you know to be false? His reply is word for word the reply you would give to the Infidel who would ask you the same question in reference to the infallibility of Christ. He would say, further: "I cannot believe or know anything contrary to the teaching of the infallible Church of Christ, for what is contrary to her teaching must be false, unreal, non-existent." Your question is therefore absurd.

News-Tribune: "Is the editor of the Freeman's Journal a Catholic against his private judgment?" He is not.

Thus far our travelers have moved along together, using their individual reason to distinguish the lamp of his private judgment and the historical records, and he has come to a knowledge of it without the Bible, for as yet to him there is no inspired book.

PRIVATE JUDGMENT - A HOOD.

By Rev. L. A. Lambeth in the Freeman's Journal. News-Tribune: "In other words, do they (Catholics) 'believe' a thing to be true which they know to be false?"

No. The Catholic is never required by the Church of Christ to believe as true what he knows to be false. She does not require impossibilities. When she pronounces a decision, the Catholic knows that it is true, and that any private judgment of his that conflicts with that decision must be false.

Now the Catholic believes with you that Christ is infallible; but he goes further and believes that the Church instituted by Him is infallible, for He instituted her to teach and commanded us to hear her. Hence, when you, in reference to the Church's infallibility,

ture, and as such, subject to the same kind of criticism that other literature is. Having as a Protestant rejected the sole means of proving the inspiration of the books, you have no longer a Bible, no longer that which, with your private judgment, constitutes your rule of faith.

You are wrong, then, in saying that "Catholics use their private judgment as Protestant do." We will now show you that they use it very differently. As we have seen, two men go together to a certain point. They agree that a revelation was made, and from his own earth, preached that Christ came, established His Church and departed.

Having come to this conclusion by his private judgment and the historical records, he says: "I have found the competent authority on supernatural, revealed truth and law, the chosen mouthpiece of Christ Himself. I will obey His command and hear His voice."

The Catholic knows that this Church existed before any of the records were written, and he has come to a knowledge of it without the Bible, for as yet to him there is no inspired book.

In this way the Catholic passes from the records as mere history to the records as inspired writings. It is the only way. The Protestant, rejecting this method, has and can have nothing but purely human records on which to exercise his private judgment.

Worth Ten Dollars a Bottle. Any person who has used Polson's Nervine, the great pain cure, would not be out if it cost ten dollars a bottle. A good thing worth its weight in gold, and Nervine is the best remedy in the world for all kinds of pain.

Will you appeal to the voice of Christendom? If so, we reason as above. That voice is infallible or fallible. If infallible you abandon your rule of faith; if fallible, it is as incompetent to determine the question of inspiration as your private judgment.

According to your rule of faith, then, you stand with your private judgment in the presence of certain historical records and you have no competent authority to make anything more of them than mere historical records, no competent authority to attest to your inspiration.

Every Housekeeper wants pure hard soap that lasts well-lathers freely-is high in quality and low in price.



Surprise is the name of that kind of Soap.

Put on in One minute. No Sewing. Fits any Frame.



COVER YOUR OWN UMBRELLA. Don't throw away your old one-make it new for \$1.00.

TEN DAYS' FREE TRIAL. Send us \$1 and we will mail you, FREE OF CHARGE, a Union Twilled Silk, 26-inch Adjustable Roof.

WHAT TO DO.-Take the measure (in inches) of your old umbrella. Count the number of outside ribs. State if the centre rod is of steel or wood.

A CLEVER IMITATION. A certain attorney has two bright little children. They are quick at imitation, and have a talent for making up games in which they cleverly burlesque their siders.

MEMORIAL WINDOWS. High-Class Church & Cathedral Windows. Equal to any English or American work.

CARLING

WHEN ALE is thoroughly matured it is not only palatable, but wholesome. Carling's Ale is always fully aged before it is put on the market.

CARLING

INDIAN MISSIONS. ARCHDIOCESE OF ST. BONIFACE MAN. IT HAS BECOME A NECESSITY TO appeal to the generosity of Catholic Canada for the maintenance and development of our Indian Mission.



Raised on it. Nestle's Food is a complete and entire diet for Babies, and closely resembles mother's milk.

Cobbett's "Reformation." Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. F.

People who wish to use the best Ale should see to it that they receive Carling's. Its easy enough to get it, as nearly every dealer in Canada sells Carling's Ales and Porter.

Use the genuine MURRAY & LANMAN'S FLORIDA WATER. "The Universal Perfume." For the Handkerchief, Toilet and Bath. Refuse all substitutes.

Third and Enlarged Edition. FATHER DAMEN, S. J. One of the Most Instructive and Useful Pamphlets Extant.

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OUR BOY

Mr. Longfellow calls a beautiful great Emperor. Before a belle Emperor had long had built her splendid pavilion. gold and silver. But the haughty and dignified at the little house.

So they look until the or. "So it stood. Loosely. Till the Singing. Which. It is a kind. stern Empress rather than expected. tender they are all. "Building. As in spon. And it these that membered. Those w. post, say it was in some forgot the One, where ones, a tin, the aisle, stopped p. Stopping, little fello. his sermon said, "lik Lord." He have imp. There i know hi "grand, stering q who.

He is a school, a visit for the class saying a one student absent. in his p small ch rustle, as the bench heard a "There I was. That g business welcome. ple and large eye thought over. "Oa French grande and on greatne made up "the daily t make t.

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OUR BOYS AND GIRLS.

Little Things. Ave Maria. Mr. Longfellow in one of his poems tells a beautiful story of Charles, the great Emperor of Austria and Spain.

Those who knew Father Ryan, the poet, say that, absorbed as he always was in some new enterprise, he never forgot the little courtesies of life.

There is a man who by those who know him is always spoken of as "grand," no noble is he in all the sterling qualities which go with those who.

Only the few are born rich, and those whose parents were wealthy often go to the bad and become poor, when they do not also die young, says the Catholic Columbian.

Only the few are born rich, and those whose parents were wealthy often go to the bad and become poor, when they do not also die young, says the Catholic Columbian.

There's no chance for me; I'm poor." This is the desponding cry of many a young man, when urged to struggle for the prizes of life.

You are miserably poor, you say, without a friend to help you. But are you poorer than the carpenter's son, who rose to be Pope Gregory the Seventh.

They Drove Pimples Away. A face covered with pimples is unsightly. It tells of internal irregularities which should long since have been corrected.

write by scribbling letters on an old wool card, with the end of a burnt heather stem? Are you more indignant than was Lord Kenyon, chief justice of England, who began his life as a bootblack and an errand boy?

Are you more needy than was Samuel F. B. Morse, inventor of the electric telegraph, who, on the very eve of his triumph, wrote to his mother: "I am crushed for want of means; my stockings all want to see mother, and my hat is hoary from age?"

"Poverty did not prevent the poor, sorrowful, melancholy Samuel Johnson, who went up to London with but a guinea in his pocket, from rising to literary eminence."

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CHATS WITH YOUNG MEN.

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RORY SLAVIN'S OATH.

The Irish Father and How He Avenged His Son's Death.

BY SEUMAS MACMANNUS.

Rory Slavin's was a neat little cottage all but lost in the embrace of the Barmore Mountains. A way down below you saw from the door the beautiful Lough Eash, silvered and sparkling.

"I'll have something warm for the poor boy," she remarked to her husband, who sat apart enjoying his pipe.

"Great God of glory!" panted Nell Slavin, and both she and her husband rushed forth.

"Well, Nell, alanna, it's too headstrong ye are entirely, an' yer father is little better. If ye must go ye must, but I warn ye on yer peril not to put yer han' or fut in an' party business."

"Indeed, troth, Maurya, I have no fear of the bouncin' town girls, an' ye call them, snarin' me, for the sake of cothin' of me to snare out has been snared long ago an' a roughish mouth."

"I'll be at the bottom of the lane afore sun settin'. Look out for me, Maurya, when the sun's on Silabh Lhiag."

II.

The sun was on Silabh Lhiag. His beams were thrown upon the fairy form of Maurya, who, still barefooted, and her head enveloped in the same snow white sunbonnet, hastened along the green lane.

Happy is he, and he alone safely happy, who gives affection to his fellows, as the sun gives light to the creation. It receives not directly back from single objects what it gives out; but from the whole, all that radiates is returned.

Horses and Cattle have colic and cramps. Pain Killer will cure them every time. Half a bottle in hot water repeated a few times. Avoid substitutes, there is but one Pain-Killer, Perry Davis', 25c. and 50c.

fixed features of that upturned countenance speak for themselves. Out of his side has trickled a stream of blood which wound sinuously over the frame upon which the body was stretched.

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LABATT'S PORTER.

Undoubtedly the BEST brewed on the continent. Proved to be so by Analyses of four Chemists, and by Awards of the World's Great Exhibitions, especially Chicago, 1893, where it received 96 points out of a hundred--much higher than any other Porter in United States or Canada.

of the fir and turf that blaze upon the hearth is cleaning up an old gun which Nell was wout to use for poaching purposes.

"I go," said he. "I leave the miserable country this night forever, forever! I am sure of my life, though ten minutes ago I despaired of that. I am sure of my life, such as it is; but one hour's pace on this side of the grave I never expect to enjoy. I go, but before I leave I give my curse an' I call down the curse of God an' the wrath of God on all party work an' on all the party processions--inventions of the devil for wrackin' the souls an' bodies of the young men o' this miserable country an' for scatterin' our homes, an' holdin' us up to disgrace over the face of the airth."

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