

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

THE CATHOLIC CHURCH IN SAMOA. Australian Catholic Record. In 1895, a Scotch lady, Miss Marie Fraser, published in London some notes on her short residence in Apia. On entering the harbor, she writes, the most prominent object to catch the visitor's eye is the college at Vaea for the native catechists. "From among the trees on the mountain above Apia gleamed the white walls of the Catholic college, characteristically placed on one of the most beautiful spots imaginable, and commanding a magnificent view." She gives a vivid description of the celebration of the Christmas festival (the Kilimasi, as the Samoans call it):—"The following morning (Christmas Day) the horses were brought round, and we rode away to be present at 6 o'clock Mass in the Catholic Cathedral on the beach. It was an exquisite morning. The white fleecy clouds which crowned the mountains gradually dissolved, and a rosy light crept up the horizon, causing the deep blue overhead to fade to turquoise, and then the sun blazed in sight. Every leaf and blade of grass was glittering with dew; the great feathery branched palms on the mountains above gleamed like polished silver, and those nearer sparkling in the golden light as if they were powdered with diamonds; and always, as the sun rose higher and the heat increased, the brilliant-hued birds and butterflies crossed our track. Arriving at the gates of the cathedral, we met groups of natives, all in the gayest attire; and on entering a wonderful spectacle presented itself. The great building was a mass of brilliant coloring, and completely filled in every corner with human beings. The beautiful decorations were very unlike what is generally associated with Christmas in our Northern minds—the walls and columns being almost entirely covered with scarlet and cream colored hibiscus blossom and ropes of jessamine and moss. From the ceiling were suspended innumerable devices, executed in many colored strips of thin bark, pink and cream predominating. Then the vast mass of humanity, many clad in native tapa, the color of which harmonises so pleasantly with their polished brown skins; several of the women decked in gaudy calicoes and velveteens—introduced by the traders—purple, sky blue, green and red. And then conspicuous amidst this kaleidoscope throng were the chiefs of the surrounding villages in their pure white lava lavas, (native robes) Thank Heaven! The Samoans have not yet adopted European dress; and the atrocious velveteens can be pardoned, on account of the quaint and picturesque cut to which they are subjected. It was an impressive sight, the intense earnestness of these islanders reverently attending the Mass. There was no half-heartedness; they all joined in the function with right good will. When it was over, and everyone flocked out into the blazing sunshine, the good Sisters and the Mother Superior of the convent of Savalolo were surrounded by smiling natives, and all greeting one another with happy Kisilimasi wishes.

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

We may now retrace our steps to take a hurried glance at the politico-religious discussions which have never ceased to bring misery on Samoa during the past thirty years. Throughout all this period the younger Mataafa has been a leading figure in Samoan life. He was in his early years a Protestant, and took to himself several wives, and was in every respect a merely nominal Christian. Succeeding to the chieftancy on his father's death in 1863, he became a fervent Catholic, and proved himself in every sense a new man. In the presence of the Catholic missionary he placed his right hand on his father's shroud and pledged himself to walk in his father's footsteps, and to be a Catholic not in name only, but in fact and reality. He has been most faithful to that pledge. He put away the wives, except one, and in every religious observance he has been a model to the whole body of Catholic natives. Every morning before break of day he was to be found in the church performing the Stations of the Cross and assisting at Holy Mass, thus to bring the blessing of heaven on his daily routine of life. Above all things, as was remarked by Robert Louis Stevenson, "he was truthful," and as a faithful chief he devoted all his energies to promote the interests of his people.

When the Europeans began to settle in the Samoan Islands, some sixty years ago, Kingship had been abolished amongst them. A fono or assembly of chiefs made laws and regulations for the Islands, but practically the great chiefs were independent, each in his own territory. It was mainly owing to this independence of the particular chiefs that the Catholic missionaries were enabled to obtain a footing in the Islands, despite the fierce hostility stirred up against them by the Protestant ministers. In 1868, at the suggestion of Mr. Williams, the English Consul at Apia, a number of the chiefs resolved to resume the kingly form of government. Their choice fell upon Malletoa, surnamed Laupepa, to distinguish him from his uncle, an aged chieftain, who, by hereditary right, bore the royal name of Malletoa, which means "gallantly strong." The surname Laupepa had the meaning "a sheet of paper," and was intended to express his pliant character, which was precisely the motive of his being so acceptable to the foreigners. He was proclaimed King in Apia on the 25th January, 1869, and his name was at once introduced into the public prayers at the Protestant meetings as King of Samoa. The partisans of the senior Malletoa refused to recognize him, and a furious civil war ensued. On Easter-day in 1869, a decisive battle was fought in the neighborhood of Apia, when the followers of Malletoa Laupepa were put to flight and completely crushed. Nevertheless, through the aid given by the British Consul and other foreigners, the strife was prolonged, and it was not till the 1st of May, 1873, that in a general fono of the chiefs, peace was proclaimed. The chiefs resigned for the present not to elect a king, but they deputed the supreme authority to a council consisting of seven chiefs, Mataafa being unanimously chosen President of the Council.

At the request of the assembled chiefs, Monsigneur Illoy assisted at the fono, and at his suggestion three enactments were made, which deserve to be recorded. 1st. It was decreed that the Christian law, as set forth in the divine decalogue, should be the basis of their legislation. 2nd. Divorce hitherto permitted by the Protestant preachers was abolished. 3rd. The Poula, a sort of Bacchanalian night feast, a remnant of pagan debauchery, was prohibited. Everything now gave fair promise of peace. The Protestant ministers, however, were resolved that Mataafa should be set aside, and strenuous efforts were made by them to prevent the salutary effects of their unselfish devotion to the work of education among the native girls. On the morning of our departure, as we passed through the gateway into the convent grounds, groups of little ones were playing in the shade of palms and bread-fruit trees. In the school rooms the different classes were being taught; and in the pretty little chapel one of the Sisters, who had a special talent for music, was teaching the choir the anthem for the following Sunday; and the sound of their sweet, tuneful young voices came to us as we sat talking with the Mother Superior. In an out-building a few of the elder girls, all most grown women, were being trained in laundry work; while in the kitchen lessons in simple cookery were being given. Sewing is carefully taught to all; and the young Samoans seemed to take kindly to the needlework, and were proud to show us the garments made by themselves. All seemed cheerful and happy; and it was a pleasure to observe the great amount of confidence and love that so evidently existed between the children and the Mother Superior—a gracious, kindly French lady—and the Sisters, who had willingly exiled themselves from their homes in France, England and Germany, to carry their civilizing and refining influence among those young islanders.

It is cheering to find that despite the decrease in the population last year, which in the consular reports was reckoned at 34,000, the Catholic Church makes steady progress among the natives. In 1870 the religious statistics were: London Missionary Society, 25,000; Wesleyans, 6,000; Catholics, 5,000. At the close of last year the statistics as given by the various denominations were: L. M.

visited Apia. He had received from the United States Government a general commission to pursue scientific inquiries in the Pacific Islands, but his friends in Samoa assigned him a sort of official diplomatic mission. Funds were advanced to him by the great German firm of Goddefroy, and in a very short time he acquired great influence with the natives. He failed in his efforts to induce the fono of the chiefs to accept a protectorate on the part of the United States, but at his solicitation they acquiesced in Malletoa Laupepa as King, with the understanding that the office would be held only for five years. Steinberger became the Prime Minister of the King, and he drew up a form of constitution for Samoa, by which an Upper and a Lower House were called into existence. The Upper House has not since been heard of, but the Lower House, or Faipule, corresponding to the native fono still exists. Before the five years marked out for Malletoa Laupepa's rule had expired the meteoric glory of the Colonel's career vanished. He gave unpardonable offence to the Protestant agents when addressing one day a Wesleyan visitor, he remarked that the only clergy in Samoa whom any respectable person should converse with, were the Catholic priests. Moreover, he did not prove himself so pliable to British interests as some of the foreign settlers would have wished. At length, in 1873, at the request of the English Consul, he was deported to Fiji by the captain of H.M.S. "Barracotta."

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

For some years matters proceeded smoothly, and mainly through the efforts of the Catholic clergy peace was maintained. The nominal King, Malletoa Laupepa, had his royal home and fono at Mulinu. Mataafa was recognised by him as Vice King and heir apparent to the kingship, and on account of his surpassing merit was held in special honor by his brother chiefs. The consuls of England, Germany, and the United States maintained order in Apia, where the Europeans for the most part resided. The European colony numbered about 300 British subjects (white and half caste); there were 80 or 90 Germans, 20 Americans, and a few French priests and sisters. The German merchants had obtained possession of a great part of the island of Upolu; they claimed, indeed, to hold by purchase from the natives no less than 150,000 acres. The English had extensive plantations, especially in Savai. The American Government had secured a coaling station at Pago Pago in the island of Tutuila, and gradually extending their influence claimed as their own the whole of the magnificent harbor to which Pago Pago gives name.

Unfortunately disputes gradually arose between the natives and some of the German merchants, and the King was held responsible for the unpleasant results. In 1887 these quarrels reached their climax. Five German warships were then assembled in Apia Bay, and the German Consul, Becker, demanded a heavy fine and due reparation for the injuries and insults offered to his countrymen. Malletoa Laupepa was unable or unwilling to satisfy these demands, whereupon the consul declared war against him, deposed him from the kingship, and proclaimed another chieftain, named Tamasese, King in his stead. Malletoa, yielding to superior force, gave himself up as prisoner, and was transported on board one of the German warships to German territory in New Britain, and subsequently to Faleil, in the Marshall Islands. Before surrendering, however, Malletoa took the important step of delegating his authority to Mataafa, and appointing him the temporary guardian of his people. Civil war ensued. Mataafa being regarded by the natives as the national leader. A conference of the representatives of the three interested Powers was held at Washington, but without any practical result. The German Consul, Knappe, who had succeeded Becker, resolved by a decisive blow to seize on Mataafa and to crush all opposition. He armed a considerable number of fighting natives and landed 100 men from the warship Olga. Confident of success they marched to attack Mataafa, but were entrapped in an ambush and numbered and defeated, two officers and fifty men of the Olga being reckoned among the slain. Things were thus unsettled when, on the 16th and 17th of March, 1889, a terrible hurricane swept over the Bay, bringing destruction to three German and two American men-of-war. It was on this occasion that Captain Kane, by facing the hurricane in the "Calliope," won special fame for British seamanship. The conduct of Mataafa and his chiefs and followers on this trying occasion was beyond all praise. They braved every danger in their efforts to rescue the shipwrecked though hostile crews, and extended all possible attention and hospitality to them. Mataafa, moreover, organized a body of native police to protect the property that was washed on shore, with the result that all was handed over to the owners, and not a fraction of it was appropriated by the natives.

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

TO BE CONTINUED.

THE FREE AGENCY OF MAN.

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

No. The proposition "Man is a free agent," and the proposition "This or that man is not a free agent," are not contradictory. The first asserts free agency of a class and of each individual corresponding to the normal type of that class. It says nothing of those who do not so correspond. Hence the fact that there are many insane men who, by reason of their insanity, are not free agents does not contradict the proposition "Man is a free agent." The proposition affirms free agency of the normal; not of the abnormal, to which the insane belong. It affirms or denies nothing of the latter class. Consequently, to say "This or that man is not a free agent" is equivalent to saying that he is not normal, and therefore not referred to in the proposition "Man is a free agent." It would be proper to say that such a man has a title to free agency, but by accident or disease has lost it, because he has become abnormal. You will see, then, that to assert free agency of man in his normal state, and to deny it to a particular man in an abnormal state, does not involve contradiction. Therefore, in supposing Ingersoll to have been rendered abnormal by a shock, physical or mental, and as a consequence to have lost free agency and with it responsibility, we do not contradict the proposition, "Man is a free agent." We therefore did not leave ourselves open to your friend's criticism. There is one way in which your friend may disprove man's free agency: it is by proving that all men are insane—himself included, of course. The proposition "Man is a free agent" finds its expression in human laws, which assume all men to be normal, sane, free; therefore responsible until proved abnormal, insane, not free and therefore irresponsible. "May I ask an explanation of your words, 'a shock that left no alternative but despair or revolt'?" Was there not another alternative, namely breaking away from Calvinism and seeking true Christianity? I was bred a Calvinist and broke away from it, and found, by the grace of God, the Catholic faith. On the hypothesis that he lost, through the shock, free agency, and therefore responsibility, he could not be guilty for not embracing true Christianity, nor could he merit reward for embracing it. On the hypothesis that he retained free agency, your third alternative was possible to him, as it was to you, through the grace of God. You know that you were not shocked out of your free agency. No one can say, except hypothetically, whether he was or not. God alone knows that, and for that reason we said He alone who knows that line which separates free agency from necessity and responsibility, from irreponsibility, is the competent judge. You can not infer from your own mental state or action the mental state of another.

Is it a Catholic doctrine that honest infidelity takes a man into heaven? Most certainly it is not. If the infidel is a free agent and not invincibly ignorant, he will be held responsible for his infidelity. If he is not a free agent, he is irresponsible for his acts, and will neither be rewarded nor condemned for them. Infidelity can be excused only on the hypothesis that the infidel has, through disease or accident, lost his free agency, or that he is invincibly ignorant. Only one knows when these conditions of immunity from punishment really exist.

GOD'S PROMISE EVER FULFILLED.

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

A WORD OF REPROOF TO THE "REAR GUARD."

Gawky Young Men Who Stand at the Church Door During the Celebration of Mass.

At the Paulists' Church in New York the Fathers have a way of preaching sermons which do not emanate from the pulpit whenever the occasion demands their utterance. These sermons, always short and concise, appear in the pages of the parochial publication, which is distributed to the members of the congregation on Sundays and which are intended to be taken home by the parishioners and studied at leisure. The Fathers recently noticed what they deemed an unseemly practice on the part of some of the young men connected with the church who have been accustomed to gather in large numbers at the end of the church near the entrance and to remain there during the celebration of Mass, instead of taking their seats in the pews. When these young men assumed their customary positions at the Masses last Sunday morning their camp was filled with consternation when they learned that their past actions had furnished a text for the preaching of one of the peculiar Paulist sermons, which misdoers in that church have long learned to dread. Their camp was speedily deserted and perfect decorum reigned in that end of the house of worship. That there could be no doubt as to the views of the Paulist Fathers upon the subject treated will be seen from the text of yesterday's address "To Young Men," which follows: "We are annoyed and pained to see so many young men standing at the end of the church, and especially crowding around the doors during the Masses on Sundays.

"We cannot believe that it is because they do not want to pay for a seat, for we know in many cases that their families have seats regularly in the church. They have gotten into a slovenly habit of just getting inside the door, so as to get out quickly when Mass is over. Then some of them seem to be ashamed to go up the aisle, afraid people might consider them pious or hypocrites. Young men, there is no danger of any one considering you too pious because you give half an hour a week to God. You are bound to do that, whether you do it at the door, on one knee or up in the body of the church among your friends and relatives on both knees. "Maybe you think the people will consider you a hypocrite? Well, your life must be pretty bad during the week if you are afraid to be seen near the altar on Sunday. Some stand around the doors because they fancy they are not well enough dressed, some, indeed, because they have not enough to spare to make an offering for a seat, and therefore will not take even the free seats at the end. There is one class, however, for whom we have no sympathy—well-dressed and intelligent-looking fellows, who have just enough conscience left that will not allow them to stay away from Mass on Sunday, but who fancy they are paying quite a compliment to the Lord and to His Church in deigning to enter the church at all. They stand there like great gawks: if it were not for the fact that they get down on one knee during the consecration, you would fancy they were curious Protestants who dropped into the church and were afraid to take a seat lest they might stick to it and be made Catholics by force.

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

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THE CHRISTIAN SCIENCE FAD.

Another instance of Faith Cure folly is reported from Frankfort, Indiana. Six weeks ago a child of Joseph C. Shenowich was stricken with whooping-cough which two weeks later developed into pneumonia.

LAWLESS KENTUCKY.

Kentucky is still the scene of countless murders and outrages which shock the civilized world. There are several family feuds in progress which result in a succession of murders, each one of which is an act of revenge for the preceding one.

PROBABLE CARLIST UPRISING.

From Spain there are still rumors of Carlist plots to overthrow the present dynasty. These plots are said to be concocted in the vicinity of Barcelona and the neighboring villages, where Carlistism is especially strong.

MISSIONARY ZEAL EVAPORATED.

One of the benevolent attempts of the Protestant missionaries of the United States to propagate their gospel has met with a sudden collapse. It will be remembered by our readers that at a meeting of the Mission Societies of the different sects to divide among them the new territorial acquisitions of the United States, it was arranged that each sect should have its own field of labor, so that there might not be any conflict of contradictory doctrines in the effort to deprive the new American subjects of their faith.

the success with which these missionaries met. He says that

"With American domination in Porto Rico came quite a number of Protestant ministers. As in their usual experience in Catholic countries, they soon discovered how absolutely fruitless were their efforts, and quickly departed, doubtless to whence they came. At present, to the best of my knowledge, there is not a Protestant preacher on the island, except a few who are acting as chaplains to the soldiers. Like their brothers and sisters of other lands, the Catholics of Porto Rico know well what is truth, and what is error. God forbid that any of His children should ever lapse into infidelity, but I can assure you that it would be far easier in Porto Rico to make an infidel than a Protestant."

It did not take long for the zeal of these missionaries to evaporate.

A REUNITED CHRISTENDOM.

The Rev. W. A. Shedd, a Presbyterian missionary in Oromohal, Persia, attended recently, by invitation, a service in the French Catholic mission in memory of President Faure of France, and he gives in a recent issue of the Presbyterian Banner an account of the impression made upon his mind by the striking divisions existing among Christians, and the effect which these divisions must have upon Moslems and Pagans in those countries which have not yet a knowledge of the true God.

Mr. Shedd admits that the "Catholic funeral service is an imposing rite, but not a pleasant one to a Protestant." He says:

"There was a Roman Catholic Bishop in full robes, with mitre and crozier, his brother Bishop of the Chaldean rite, and attendant monks, the black-robed monks of the Russian mission, the Anglican priests, and Protestants from America, England and Germany. Besides these, there were Armenian and Nestorian Christians representing the Oriental Churches, and most decorously polite Moslem Government officials. Only the despised Jew was absent to make a full representation of the worshippers of one God. It was a picture of the divisions of Christendom—Catholic, Greek, Protestant, Oriental and Anglican. The Protestant could not but feel that the differences were real, as the Mass was performed, in name the same as the memorial bread and wine of the simple room of Jerusalem, and as the Bishop and his clergy marched around the black-robed coffin representing the great statesman so suddenly called before the King of kings. Nor was one reassured by looking at the representatives of the Church in Russia, knowing that there was a real gulf. The Anglican has points of common faith with each of the others, but the events here, as well as the English show that the Anglican and his work, with his anxious search for Catholicity, are less permanent than any of the others. There is no reason to doubt his sincerity, but his is a transient form of faith. Yet in Christ, in love and loyalty to Him, there is a hidden bond of union which we may believe exists more often than we know."

"And what of the Oriental Christian who is sought for by these four types of Christianity? Is it any wonder he is bewildered and unsettled? What of the Moslem who looks on? Our Lord says: 'I am the door, one door, and one Shepherd.' What, then, are all these? And suppose the Moslem should follow Christ who is the Way, which path would he follow?"

This is an old and humiliating thought, but it never came before me more forcibly than when we gathered together on the occasion of the calamity in one of the most godless of lands.

This division of the forces of Christianity in the face of the Gentile nations who know not God is certainly a lamentable sight, and yet when it is considered that a very small proportion of the divisions of Protestantism were represented on the occasion referred to, it will be seen that the real Babel was very much in the background. It would appear that Protestantism was represented there only by the Presbyterians whom the writer describes as Protestant (by excellence) and Anglicans. Where were the other three hundred and forty six sects which exist in the United States alone, according to the official statistics which are in the Census Department at Washington?

Christ has declared that "these shall be made one fold and one shepherd," and Rev. Mr. Shedd admits that this has reference to the one Church of Christ. The Apostle St. Paul declares that the sacred offices which Christ instituted in His Church, making "some apostles and some prophets and others evangelists, and others pastors and teachers" were given "for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ, till we all meet in unity of faith, and of the knowledge of the Son of God."

Where, then, are we to look for this unity of faith which Christ intended to be preserved through the hierarchy which He instituted, except in the uninterrupted succession of pastors of His Church, which has come down from Him to the present day, and which is found only in the Catholic Church?

Christ gave His Apostles, "to teach all nations all things whatsoever He commanded."

The Catholic Church is not responsible for the divided State of Christendom. She is and has always been the bulwark of the one faith, which has kept unchanged throughout the centuries, and at this day she contains within her one fold more Christians than all the sects together, even if we include the Eastern Schismatics, which have retained nearly all the dogmas of faith just as they are held by Catholics. If we are to look for the Christian unity at all after which the Rev. Mr. Shedd yearns, it is a serious mistake to look elsewhere than to the Catholic Church for the centre and nucleus of a reunited Christendom.

"FAKE MEDIUMS"

A case of fraud which has just been tried by the Supreme Court of Michigan, at Lansing, on appeal, has some comic and some saddening features. One E. Medford Gillman, who calls himself "a materializing medium," had been convicted of fraud on a charge entered by Detective Sadler of Detroit, who in common with a number of persons had paid \$1.00 entrance fee to a spiritualistic materializing seance in Detroit, where the spirits of the dead were supposed to manifest themselves in material form, and hold conversation with the audience.

The spirits appeared, and, as is usual on such occasions, represented themselves to be the spirits of deceased friends or relatives of the persons in the audience who had called for them, giving some kind of an account of the condition in which they are living in the other world, and telling also some circumstances of their life on earth which might have the effect of enabling their friends on earth to identify them.

The spirits were not very successful in their efforts to tell what had happened while they lived on earth, and there was a good deal of indignation expressed by the audience, who had been evidently duped.

Detective Sadler had been informed that this fake materializing was a fraud, and it was for the purpose of catching the medium in the act of fraud that he had attended one of the seances, paying his dollar at the door as an ordinary spectator. The fraud being evident, and one of the spirits being recognized as a lady who was one of the Gillman Company, a charge of fraud and conspiracy was brought against the principal medium, who was condemned to a fine and imprisonment.

The case was heard by the supreme court on appeal, and the sentence of the lower court sustained.

The defence was taken on somewhat amusing lines. Gillman's counsel contending that the fraud was not directed against Sadler the complainant, but against "the general public," and that, therefore, Sadler had no cause of action.

Further, the counsel for the defence maintained that no crime was committed because "the seance was such an obvious humbug that no rational being could have been deceived thereby."

The line of defence was certainly not very complimentary to the wretched dupes who allow themselves to be victimized by fake spiritualistic mediums. The Judge, however, would not permit the accused to escape on either of the pleas which he advanced. In regard to the first plea, he said that it may be that no person in particular was intended to be a victim of the fraud; nevertheless, even if there had been no one in attendance at the meetings the evidence of conspiracy to defraud the citizens in general would have been complete. But there had actually been persons at the meeting, and these persons were to be reckoned as among those whom the conspiracy intended to defraud. Their money had been obtained, and though, before, the persons against whom the conspiracy was directed were indefinite, they became definite persons when the conspiracy had been carried out in regard to them, and Mr. Sadler, who was one of the persons so defrauded, had the right to enter suit against the conspirators.

not be conceded that those who believe in the spiritualistic theories are necessarily idiots; but even if they were so, the laws should protect them, and they who defraud idiots are still guilty of a crime.

Another point raised by the defense was that there was no fraud against Mr. Sadler, because he knew that the exhibition was a sham when he went to it. But the Judge maintained that the conspiracy to defraud was complete when the overt attempt to defraud the public was made, whether the entertainment or show was successful or not as a money-making enterprise. Besides, they obtained money from Sadler and others who were by that very fact to be deemed the persons who were the objects of the conspiracy, even though they may have been aware that the thing was a fraud.

The comic side of the affair is seen in the cool impudence of the mediums in admitting, and proclaiming that they were nothing but cheats. The sad feature of it is that humanity is so easily imposed upon as to be constantly seeking to be cheated in this way; and we are quite sure that, notwithstanding the complete public exposure of the gross deception practiced upon this occasion, there will still be found dupes innumerable who will go to similar fraudulent seances to be victimized, and who will even give up their Christian faith for the sham revelations which these impostors pass upon them as teachings from the other world.

RATIONALISM IN THE PROTESTANT EPISCOPAL CHURCH.

Our readers will remember that a great sensation was caused in Protestant Episcopal circles in the United States by the ordination of Dr. Briggs, the former professor of Biblical exegesis in the Presbyterian Union Seminary of New York, to the Episcopal ministry, by Bishop Potter.

Dr. Briggs had been practically suspended from the Presbyterian ministry for maintaining opinions adverse to the inspiration of the Bible, and was unwilling to modify these opinions, which he held to be the result of his studies in the so-called "higher criticism." The wonder was that, entertaining such opinions, and expressing his determination to adhere to them, he should be regarded as a fit and proper person to teach and preach in Episcopal churches.

It must be admitted that the ordination of Dr. Briggs was exceedingly distasteful to many, and probably to the majority of the Church of England clergy, including many of Bishop Potter's colleagues in the Episcopacy; and threats were freely uttered by several Bishops that if the ordination were proceeded with, Dr. Potter would be brought to account before the bench of Bishops for ordaining an avowed heretic. Many months have passed away, however, and it does not appear that any action of this kind will be taken.

There was in the first instance some hope expressed that Dr. Briggs had withdrawn his most offensive declarations of belief, which savored so strongly of agnosticism, before being deemed worthy of Episcopal ordination; but everything which has since transpired in relation to the matter is confirmatory of the belief that the doctor was accepted by Bishop Potter with all his peculiar views, not having been required to modify them in any respect.

If there had been at first any doubt of this, such doubt has been removed by Dr. Potter's own public declarations made since he conferred the Anglican ordination on the doctor. Thus the sermon which the Bishop delivered on occasion of Dr. Briggs' ordination has been published, and with it a note of the Bishop which makes his position clear.

The Bishop declares that Dr. Briggs has never disparaged the conception of authority as expressed "in symbols, articles, or other formulated utterances all down the track of history."

This is an astounding declaration, in view of the fact that the Presbyterian General Assembly found the doctor guilty of impugning the authority of Scripture, and the general sense of the clergy of the Church of England has endorsed this view of the case. But Dr. Potter thinks it right to explain the matter more fully, and in so doing he continues:

"But the time has come when the Church and its teachings must vindicate themselves by something more than speech hardened into dogmatic terms. In our age, and in a world that reads and compares and enquires, because it thinks, authority must vindicate itself by its appeal to those judges of all truth which are the image of the Divine in man—the spiritual intuitions, the conscience, and the reason."

In plain English, this means "that the Christian Church must yield... far to the spirit of the present age as to

that the tendency to Latitudinarianism may be checked before it brings Anglicanism into the abyss. It is scarcely necessary to add that the only security will be found in the bosom of the Catholic Church, from which it strayed in the sixteenth century.

THE LATEST DEVELOPMENTS OF MORMONISM.

Germany has in the past been a happy hunting-ground for Mormon missionaries, who have always found plenty of recruits not only in Germany, but in all Protestant countries. It is, therefore, somewhat of a surprise to learn that a batch of ten missionaries has recently returned from Germany, where they have been laboring for a year without any success.

These missionaries were themselves Germans, well educated and well acquainted with the customs of Germany, and they had every reason to believe, judging from past experience, that they would have had their usual success. They are, therefore, proportionately disappointed at their total failure this time. The cause of this is said to be the fact that the German authorities, local and governmental, have taken alarm at the large number of Germans who have been duped in former years, and to counteract the evil, have resolved in future not to give the missionaries free scope to make converts where they can.

Persons have been selected by the authorities to acquaint themselves thoroughly with the doctrines and history of Mormonism, to expose especially the evils of polygamy, and to meet the Mormon missionaries wherever they hold forth, and to argue against them. By taking these precautions the Government has put an unexpected obstacle to Mormon propaganda.

The process has been an unusual one for a modern Government to take; yet we cannot but be pleased that it has been so successful; for, hide the fact as the Mormon leaders will, it is proved by evidence which cannot be gainsaid that the practice of polygamy, so destructive to morality, is kept up secretly by the Mormons, notwithstanding their pretence that they are ready to obey the laws of the United States—and the same thing is true of Mormonism in Canada.

It is admitted that the Mormons still hold to the lawfulness and even the obligation of polygamy where they can practice it, though in forced obedience to the laws they make a pretence to have abandoned it. No doubt they will take the opportunity, too, to practice it wherever they may succeed in hoodwinking the authorities into believing that they have given up the abominable practice. Their conduct in our own North-West, where they have established colonies, should also be closely watched. They are, indeed, said to be an industrious and frugal people, but Canada cannot afford to imitate in some manner those countries which have practically destroyed the sacredness of marriage. Polygamy is even a more dangerous evil than divorce, and it should not be tolerated in the country.

THE SACRED HEART IN THE NEW TESTAMENT.

The first paper in The Irish Ecclesiastical Record is by the Rev. Gerald Sack, and is called "The Sacred Heart in the New Testament." The Sacred Heart, says the writer "occupies, perhaps, the most important place among recent devotional and doctrinal developments in the Church of God," and the aim of the paper is to show how far this devotion is supported by the language of Scripture. As regards the only text in which the Sacred Heart is apparently alluded to—"Learn of Me, because I am meek and humble of heart"—the writer finds no direct reference to the Sacred Heart in "our modern sense." But he thinks that "in the text in question, a reference to the Heart of Our Saviour, is not directly expressed, is, at least, clearly involved." The writer enters into a long discussion upon this text, but we do not think much is gained from such discussions. We do not agree with his statement that the word "heart," here used, "is not perhaps, the word that we should have expected, and is certainly not the most expressive word that might have been employed, if the sense were precisely that which is conveyed by our word 'heart.'" To us it is as the unevitable word, and the sentence, as it stands, one of the most perfect in the New Testament. By a careful study of the idiom of Scripture translation the writer endeavors to arrive at the "term that we should expect to find in biblical language as the equivalent of heart." A number of examples from the Old Testament in which "the seat of the affections" is referred to by a number of different terms, are quoted to show that there is no need to expect to find in the Vulgate anything like uniformity of rendering with regard to the words of the Hebrew text. In the New Testament

the word viscera occurs eleven times, in ten out of which it is not used in a literal or physical sense, but refers rather to the feelings and emotions. It is also shown that viscera in the New Testament corresponds most nearly to "heart" in English. The writer accordingly suggests the rendering of Philip 1.8 (in accordance with Elliott and Lightfoot), thus: "For God is my witness, how I long after you all in the heart of (Jesus) Christ;" and of Luke 1.75, thus: "Through the merciful heart of our God, in which (and through which, or according to which) the Orient from on high hath visited us." These translations, he thinks, might be sometimes adopted in the pulpit, or, at least, the real sense of the passages explained to the people.—Church Progress.

THE FAREWELL SERMON OF REV. DR. DE COSTA.

Simple Creed Means no Creed—Folly and Stupidity the Attempt to Minimize Christianity.

We have much pleasure in reproducing in this week's issue of the CATHOLIC RECORD the following sermon preached by Rev. Dr. De Costa, of New York, when he resigned the pastorate of his church. The copy we print was corrected, from the Freeman's Journal report, by the doctor himself who sent it to a priest of the diocese of Hamilton:

The Rev. Benjamin F. De Costa, who last week resigned the rectorship of the Protestant Episcopal Church of St. John the Evangelist, New York, preached his farewell sermon last Sunday before a large congregation. He took for his text, Mark iv. 23: "First the blade, then the ear, after that the full corn in the ear." He spoke in part as follows: "Jesus Christ is the same, yesterday, to-day and forever." Yet the manifestation of Christ in the Garden of Eden is not the same as the manifestation of Christ to the Gentiles. Christ is ever the same in His nature and redemptive work; but from the commencement of the work down to the present day there has been a gradual evolution in its manifestation.

"This evolutionary movement will go on attended by increasing theophanies. In religion as in nature, the law is evolution, that is, development. The type of Church growth is found in the progress from blade to ear, from the grain of mustard seed to the full tree. This is equally true in sociology. Society obeys this law. Nevertheless, an opposite law is urged for the Church. It might be defined 'involution,' as opposed to 'evolution,' or, in terms of shallow compliment, 'simplicity,' as opposed to 'complexity.' THE MINIMIZING OF CHRISTIANITY.

"This theory of 'simplicity' calls for the minimizing of Christianity, by a theory of 'telescoping,' causing the full corn to slide back into the ear, and the ear into the blade; or, again, the shrinking of the tall tree into the grain of mustard seed. By this process men would reach the 'simplest elements' They would revise the Creed, reduce the Bible, condense the Gospels, and, in fact, get rid of definition, and, substantially dogma. This is the theory which men are urging both without and within the Episcopal Church. The work is one of elimination. The avowed purpose is 'to get back to essential Christianity' and to destroy all that is 'superfluous.' INFIDELITY'S HOLD ON THE EPISCOPAL CHURCH.

"This is the scheme of that infidelity now so strongly entrenched in the Episcopal body. It would strip the bough from the branch, and the branch from the tree. We have seen trees that have undergone this process, and they stand out bare, bleached and dead. It is a violation of the law of nature, and death must be the inevitable result. We have the full type of this tree in the barren, dead-stump of Unitarianism. This plea for 'simplicity' is merely a plea for denial and nothing short of agnosticism.

"The so-called 'Blessed Reformation' has been gradually working toward this result from the time of Henry VIII. 'Private Judgment, dispensing with Divine inspiration, inevitably tends to judge God out of His own world. Let us turn from this ghastly conspiracy to consider briefly evolution as opposed to atheistic involution, which would shrink all belief into the blackness of moral night.

"The course of nature followed by the Church is shown by our Lord's words, indicating the steps from blade and ear to corn. His words formed a prophecy of the future progress of Christianity and the growth of the Church, which, from the simple like society and all human interests has proceeded to the complex.

"THE SIMPLE CREED MEANS NO CREED. "In opposing a complex religion the skeptic opposes nature. He projects war equally against theology and sociology. A 'simple creed' means no creed, and the simple rule for society means no rule; 'simplicity,' on the one hand, leading to agnosticism, and on the other, to 'anarchy.' This is the last analysis of 'simplicity,' and simple folk may be entrapped.

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"This evolutionary movement will go on attended by increasing theophanies. In religion as in nature, the law is evolution, that is, development. The type of Church growth is found in the progress from blade to ear, from the grain of mustard seed to the full tree.

"The Catholic Church operates in accordance with this order, which is the Divine order, and special works of saints and holy men who move the arm of God will be scorned by ignorance in vain.

"Thus we return to the Blessed Saviour's word: 'First the blade, then the ear, after that the full corn in the ear.' Men who desire to go back from the corn to the blade and to put a mustard seed—a dead one at that—in the place of the grand overshadowing tree have something to learn.

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"In opposition to this tend of thought, which might be described as the agnostic aspiration of all the true disciples of the Protestant Reformation—we have the aspiration of the Catholic and Apostolic Church, which, from a grain of mustard seed, has grown to be a splendid tree, new leaves and boughs continually adding to the magnificent spectacle. From the days of the Apostles this work of development has been going on.

"The notion that this tree attained its perfection in the days of the Apostles has no support in the Bible or history. Besides, if perfection was accomplished in the days of the Apostles, why do even many of those who exalt the Bible call themselves Orthodox now ask for perfection and a Creed even more perfect than the 'Apostles Creed'?

"It is idle to suppose that we are to restrict ourselves to what is found in the New Testament. The Disciples who laid the foundation of the Church had no New Testament, and when, years afterwards, the New Testament was completed, authorized and added to the O. T., the world saw that, practically, there were two Bibles, two sources of guidance, the written and the spoken Word.

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we in their place. By loving what- ever is lovable in those around us, love will flow back from them to us and life will become a pleasure instead of a pain; and earth will become like heaven; and we shall become not unworthy followers of Him whose name is love.—Dean Stanley.

CARDINAL GIBBONS AND THE REPORTER.

In a character sketch of His Eminence Cardinal Gibbons, contributed to the illustrated supplement of The New York Times by Raleigh Colston Smith, occurs the following interesting anecdote:

"Upon one occasion, so the story runs, in Baltimore, a young journalist was sent by his chief to interview His Eminence upon a topic of local interest. When the interview was over, the Cardinal and his caller had a friendly chat upon a variety of subjects, including the Church. The journalist was a Protestant, and in the argument that followed he became excited and expressed himself freely from his point of view.

C. M. B. A.

Congratulatory Resolution to Grand Organizer Kidd.

At the regular meeting of Branch No. 35 of the C. M. B. A., Goderich, held on the 25th of September, 1899, the following resolution was adopted:

Resolved that the members of Branch No. 35 of the C. M. B. A., Goderich, be and are hereby tendered to Brother Joseph Kidd, on his appointment as Grand Organizer of this Association, our warmest congratulations.

Resolved that a copy of this resolution be sent to Brother Kidd, and that copies be sent to the C. M. B. A., official organ, and the Canadian, the Catholic Record and other Catholic papers of Ontario.

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LETTER FROM REV. FATHER TIERNAN.

My dear Mr. Coffey—Thinking it would interest you to read the many thoughtful readers of your valuable paper—especially the people of London—to hear from me made up my mind to write to you occasionally and give you a brief account of my travels through and across the country.

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OBITUARY.

DE. J. E. A. METHOY, THREE RIVERS.

The ancient city of Three Rivers, Que., has lost an esteemed citizen, and the Medical Faculty a member whose name, the Roman Catholic credit further on in the same letter, ought not to be related to any Government, but to the Roman Catholic or Pagan.

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tion and special no means in giving the members of the family the education. He is survived by six children—two sons and four daughters. Of the former, Francis, was on the staff of the Public School, Kinross, Ontario; Joseph, was once a resident of Michigan; the latter, Miss Maggie, is teacher in the Public School, Kinross, Ontario. The funeral took place at the Separate school, Beechwood, while Catherine and Clara live at home. The funeral took place at the Separate school, Beechwood, while Catherine and Clara live at home.

JOHN WESLEY AND THE GORDON RIOTS.

Editor CATHOLIC RECORD—In one of your editorials a few weeks ago, in which you commented on an article that had recently appeared in the Christian Guardian, you gave a quotation, which was credited to John Wesley, denouncing bigotry. Consistency not being a virtue of grace that end in His infinite mercy may afflict and strengthen them in their great affliction and bereavement. R. I. Detroit, Sept. 18, 1899.

ARCHBISHOP IRELAND IN HIS NATIVE LAND.

Just before I sailed," said Archbishop Ireland, "I delivered my message to Ireland as a monster meeting in Cork.

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men are supposed to have learned the lesson of Christianity, it is strange to discover that barbaric practices still flourish in some parts of Canada. The title of oppression, unforgotten in Port Stanley "is certain to be a feeling of disgust and abhorrence in the mind of every right-thinking man." Yours truly, Observer.

FROM BRANTFORD.

The ceremonies of the Act of Consecration to the Sacred Heart of Jesus at Brantford church were made the occasion of a display of Catholic faith and devotion by the people who, on any previous occasion, had been in the city. From the evening of Thursday, the 14th, when the festival began, until the closing Sunday evening, all the devotions were attended by very large numbers of the congregation. At the opening services the pastor, Rev. Father Lennon, gave a brief explanation of the ceremonies, and expressed the great happiness he gave him to see so many showing devotion to the Sacred Heart by their presence. Speaking of the emblems, he referred to the wonderful life of the Sacred Heart, and how, notwithstanding his great age and feeble health, on Friday and Saturday mornings he was seen in the church, at 6:30 o'clock, when large congregations were present, and many received Holy Communion. On Sunday morning, the pastor, who had preached the holy table was greater, perhaps, than at any one service ever before held in the church. Sunday evening, the church was crowded by an earnest congregation. The altar was beautifully decorated with flowers and lights, and the ceremonies were most solemn. Rev. Father O'Reilly preached a sermon full of inspiration of the devotion to the Sacred Heart. His text of the reason for encouraging the devotion, and of the blessing it practices would bring, and emphasized the fact that the devotion is not a new thing, but rather than for. After the rosary and the new litany of the Sacred Heart, which had been recited, the pastor read the solemn Act of Consecration, and the services were brought to a close with the Benediction of the Blessed Sacrament.

LIPTON WOULD BUY KILLARNEY.

New York, Sept. 8.—Sir Thomas Lipton, who is endeavoring to acquire the American Lakes and his flyer Shamrock, has made an offer of \$250,000 for the Killarney Lakes. If the offer is accepted, it would be the first time in the history of the lakes to be sold to a foreigner. Lipton, who is a Scotchman, wishes to purchase the lakes, which he wishes to maintain as Irish property, and to develop them as a tourist resort.

"I have made up my mind that the most charming piece of property in the world should be preserved to Ireland, and I think it is for the good of the country that it should be so. I have made up my mind that the most charming piece of property in the world should be preserved to Ireland, and I think it is for the good of the country that it should be so.

A GOOD IRISHMAN.

Arthur Balfour, the Scotch historian Robertson, after the Act was passed, a great cry was raised among the ignorant, and the Protestants were formed for the purpose of opposing the repeal of the laws which had been passed. John Wesley came forward with a number of letters to the public press defending the Protestant Association and its objects. In one of these letters, dated Jan. 15, 1828, he says: "I insist upon it that no government, not Roman Catholic, ought to tolerate in its midst a sect, speaking of the Catholics, he says, 'The only sect that ought to be tolerated in its midst is the Roman Catholic or Pagan.'"

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THE CATHOLIC RECORD

SEPTEMBER 23, 1894.

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. Sacred Heart Review.

The hopeless scintillation of those that, for the last century, have been attacking the formula obligare ad peccatum...

The Franciscan Rule, we know, was given in 1210. It says: "We do not wish these precepts to bind the brethren up to guilt, but to penance."

MUNKACSY'S "ECCE HOMO."

The Cause of the Great Painter's Insanity.

Mihail Munkacsy painted into the bold outlines, the colossal figures and the superb coloring of his famed "Ecce Homo" his own madness and death.

sufficed for the hasty scrawling of his name upon the canvas down close to the picture. Munkacsy laughed. It was a strange laugh from the man who had been so silent for eight months.

THE DRINK EVIL.

There is to-day in the English-speaking countries no such tremendous, far-reaching, vital question as that of drunkenness.

There has just joined the majority, in his eighty-fourth year, Richard Humphries, who was appointed parish clerk of Littlemore by Dr. Newman.

CARDINAL NEWMAN'S PARISH CLERK.

There has just joined the majority, in his eighty-fourth year, Richard Humphries, who was appointed parish clerk of Littlemore by Dr. Newman.

Richard went in and dined with the Cardinal and other members of the Oratory. Humphries bore his Emotion in great affection, and after his conversion always spoke of him as "our dear vicar."

ON DUTY.

On a trolley car, the other day, a loafer insulted the conductor.

On a trolley car, the other day, a loafer insulted the conductor. The latter's face flushed and his right hand clenched unconsciously.

THE KINDLY WORD.

True Mission Always at Hand For the Generous-Hearted.

We have all read the poem "Save not your flowers for my dead, cold face, give them to me now while I live."

SURPRISE SOAP. A pure hard Soap which has peculiar qualities for Laundry Uses. 5 cents a cake.

The Jones Umbrella "Roof". Put on in One minute. No Sewing. Fits any Frame. COVER YOUR OWN UMBRELLA.

INDIAN MISSIONS. ARCHDIOCESE OF ST. BONIFACE MAN. IT HAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout 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.

PAIN-KILLER. CURE ALL YOUR PAINS WITH Pain-Killer. A Medicine Chest in Itself.

COBBETT'S "REFORMATION." Just issued a new edition of the Protestant Reformation by Wm. Cobbett.

CHURCH FURNITURE. SCHOOL DESKS. GLOBE FURNITURE CO. LIMITED.

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

"Friend, how earnest thou in hither not having on a wedding garment?" (Matt. 22, 12) Who is the unfortunate guest found at the banquet without the wedding-garment? It is, as you are aware, the sinner who by grievous sin has lost the robe of sanctifying grace with which our Heavenly Father clothed his soul in the sacrament of baptism.

This impudent sinner, in the abode with which your Saviour, your Eternal Judge, threatens you in the gospel if you continue the life you now lead. Should you not fear and tremble? Have you the temerity to advance one step on the road to eternal destruction? What, O sinner, preserves you from hell to which you are long on account of your wickedness?

My dear brethren, let the word of God be spoken not to the sinner alone but to the admission of St. Paul, we must have our salvation in fear and trembling. For "Man knoweth his own heart," whether he be worthy of love or hatred." (Eccl. 3, 1) The greatest saints have trembled at the thought of hell—should we be so careless and indifferent—such confident security—we, who are no saints, but miserable sinners? hold, in the dark recesses of a conscience see St. Jerome lying on ground, covered with blood striking his breast with a stone—does he act thus? Trembling answers: From the fear of hell, I shudder in myself, and I shudder on account of my sin. There, in the depth of the forest see St. Bernard in tears scourging his body. Why? "I fear," he says, "the eternal flames of hell, and I punish myself now, that hereafter I may not be punished by God."

