

time only, but boldly and always. . . Lie, my friends, lie. I will do a similar good turn when occasion offers.' Voltaire, Rousseau, Hugo, and Zola lie side by side under Tissot's great dome in the desecrated church of St. Genevieve (Paris)—now called the Pantheon. In divers ways they filled the same role, wrought for the same end, and set the same evil example. The Voltairean motto—unmitigated falsehood—is the summa summae of the ethical code of his political lineal descendants who are to-day striving to destroy Christianity in France. Well, time is a great friend of truth. 'The eternal years of God are hers.' And the Faith—strengthened, we hope, by the pruning blade of persecution—will flourish again in France when the little Voltaires of the present hour are, like the greater ones of a past day, merely bone dust.

A. Collapsing 'Reform'

The schism in the Philippines has been pole-axed by a recent unanimous decision of the Supreme Court in the islands. It began during the troubled times—the 'Sturm and the Drang'—of the Spanish-American war. Its author and prime mover was Aglipay, who was an unfrocked native Filipino priest and an officer in Aguinaldo's island army. He was an adventurous spirit, and—like many 'reformers' of greater note—began his new career by seizing property that was dedicated to Catholic worship, and of which the Church had held undisputed and peaceful possession for centuries. The 'new Filipino Luther' (as many admiring Protestants styled him), having got control of a good deal of church property, styled himself archbishop, drove out the Catholic clergy, appointed his creatures in their places, and proceeded, in the customary way, to inaugurate the so-called 'National Catholic Church of the Philippines,' of which he appointed himself on earth the Supreme Head. Suits were brought against him for the recovery of the church property which he had seized and devoted to non-Catholic or anti-Catholic purposes. Some weeks ago the first decision—an unanimous one—was given by the Supreme Court in Manila in a typical case, that of Bishop Barlin (a native Filipino prelate) against one of Aglipay's priests who had taken possession of the parish church and presbytery at Lagonoy. 'The decision,' says the New York 'Freeman,' 'decrees that the possession of all the churches in the Philippines erected and dedicated by the Spanish Government is legally in the Catholic Church. A cable dispatch from Manila referring to this important decision says: "Apparently the case is ideal from a legal standpoint, as it embraced the majority of the issues that were in contention and creates the strongest kind of precedent, as affecting the cases pending, which involve the title to fifty churches and convents seized by Aglipay and his followers."'

The Aglipayan movement was (says the Milwaukee 'Catholic Citizen') 'a crowd of looters banded together under the cloak of religion.' Their zeal for plunder, at any rate, seems to have been much keener than their zeal for exemplary living. In poetic as well as in Scriptural justice men are often punished in the things in which they have sinned. The violated church property which the Filipino adventurers long held in their grip, in order to wound and rend the Catholic Church in the islands, has (so to speak) kicked and wounded them full sore. It has acted like the muskets in Trumbull's 'McFingall':—

'Some muskets so contrive it,
As oft to miss the mark they drive at,
And, though well aimed at duck or plover,
Bear wide, and kick their owners over.'

The Supreme Court decision on church property in the Philippines may be deemed to spell the approaching end of the Aglipayan schism.

Another Failure

'Old Catholicism' is, like the new Aglipayism, another failure in creed-making. It was doomed from its rise in 1870. It began with Dr. Doellinger's protest against the dogma of the infallibility of the Pope when speaking 'ex-cathedra.' The poor, proud, prayerless old man was placed between the alternatives of choosing between papal infallibility and his own. He had not the humility to bow to the former. So he went out into schism. The 'Old Catholic' movement (so called) had the cordial support of Prince Bismarck, who was then engaged in a bitter warfare against the Church. Some university professors joined in the hue and cry raised by Dr. Doellinger against the Church of the Ages. But not one bishop gave countenance to the schism. And it never got a hold upon the ear or soul of the people. For political reasons, Bismarck gave State aid to the new creed. But it was no use. Somebody once told the crusty old Chancellor that 'another professor' had 'gone over' to Dr. Doellinger's side. 'I would rather,' he exclaimed, 'have had a single peasant!' But the peasantry came not. In Switzerland only a few priests joined in the movement. It is already almost dead in the little mid-European republic. Here is a recent paragraph in point from the Liverpool 'Catholic Times':—

'Such is the progress of Catholicism in Switzerland, that in the city of Zurich no less than five fine churches are in course of erection, and the foundation stones of a sixth, dedicated to St. Michael, were laid recently. It will be remembered that in 1870 Zurich was, after Geneva, the chief stronghold of the schismatic "Old Catholic" movement. The "Old Catholics" still retain two churches, one of which dates from pre-Reformation times, but the congregation has dwindled down to only twelve persons, whereas the huge Catholic basilica of SS. Peter and Paul is crowded every morning by immense congregations. Two-thirds of the population of Zurich is now Catholic. They number 45,000, and are increasing yearly, not only by the influx of immigrants and visitors from other parts of Switzerland and Europe, but through the return of many of the "Old Catholics" to the original fold.'

The 'Old Catholics' reached their greatest numerical strength in 1878. Yet even then they and the Jansenists of Holland and Switzerland numbered together only 50,002 souls. In 1895, at their silver jubilee, their former array of university professors was reduced to three, and their ecclesiastical students to two. The Rev. Dr. Williams, an American Protestant clergyman, says in his 'Christian Life in Germany' (published at the close of 1897) that the 'Old Catholics' in the whole German Empire numbered only 'a few thousand'. In Bohemia and in Austria proper they have dwindled beyond all hopes of being galvanised even into temporary life. Dr. Doellinger died in 1890; Dr. Reinkens, the 'Old Catholic' bishop at Bonn, in 1895—he was found dead in his chair. And now, after thirty-six years, the 'Old Catholic' schism is fast dying of marasmus in its merest infancy.

The Right Rev. Bishop Olier, of Tonga, after his 15 months' sojourn in France, will probably arrive in Sydney on the 17th inst. He is returning with a number of missionaries for mission work in the Islands.

Mother Mary Francis McGuigan has been again re-elected Mother-General of the Sisters of Charity in Australia. Thus she enters on her fifth term of office in that position, and as each term covers a period of six years, nothing more eloquent could be said of her administration and the place she holds in the hearts of her conferees in religion.

Sir Percy Fitzpatrick, the President of the Chamber of Unions at Johannesburg, and the leader of the Progressive Party in the Transvaal, comes of an Irish stock. His father, the late Hon. James C. Fitzpatrick, was one of O'Connell's lieutenants. He was appointed to a West African Judgeship, and eventually promoted to a puisne Judgeship in the Supreme Court of Cape Colony in the sixties of the last century.

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