

## NOTES AND COMMENTS

TO FURTHER their work of proselytism among the Jews the Presbyterians have erected a thirty-five thousand dollar building in Toronto, which they call a "Synagogue." This is in line with the bogus Masses designed to captivate Ruthenian Catholics. Both give apt point and illustration to the familiar line: "Come into my garden, said the spider to the fly."

FROM IRELAND comes a similar story of fraud and deception, which has obtained publicity through an indiscretion of the Protestant Alliance Magazine, whose motive, however, was to prejudice the A. O. H., and thereby to score a point in favor of Belfast Unionism. The sole part played by the Hibernians in the episode was to warn intended victims of their danger.

IT SEEMS that an overly zealous Protestant lady of Dublin conceived the idea of starting a "Bible Class for Catholic servant girls," and to give the venture immediate impetus had a quantity of cards printed and circulated judiciously in her neighborhood—Rathmines and Rathgar districts. These cards read as follows:

WEDNESDAYS  
at 8 p. m.  
SINGING AND R. C. TESTAMENT  
5 Belgrave Place  
Belgrave Square

The scheme was further enlarged by calling it boldly the "Servant Girls' Roman Catholic Bible Class," and a decoy sent out gave verbal assurance that the version of Scripture used in the class was authorized by Archbishop Fricker, parish priest of Rathmines. The Archdeacon, it seems, had once said in the hearing of the lady that "one could not read a better book," which remark, it is superfluous to add, had no connection whatever with the scheme in question.

UNDER the impression thus sedulously put forward that the projected "class" was under Catholic auspices, a number of girls were induced to attend the initial meeting. This meeting was opened with a Protestant hymn, which of itself gave the whole thing away, but the repetition of the falsehood regarding the Archdeacon, seems to have for the time being dissipated the scruples of the audience. Then the Ladies' Auxiliary of the A. O. H. got wind of it, and, at the next meeting, the "teacher" had, unknowingly, the President of that organization and several other members as auditors. At the right time this lady stood up and, on the evidence before her, denounced the whole affair as a fraud, and demanded proof on the spot of the vaunted approval of the parish priest. This quite confounded the teacher and broke up the meeting. It also wound up the "class" permanently.

THEN CAME the indiscretion of the Protestant Alliance Magazine, which, in hope of making capital for the cause it represents, "cooked" the story as "Irish Church Missionary News." It might better have kept silence, for this led to the facts of the affair being made public by the A. O. H., to the great confusion and discomfiture of those concerned. An amusing feature of the affair is that while the Alliance denounced the interference of the Hibernians as a "sample of the toleration of the Church of Rome in Ireland, and the liberty of conscience which that Church allows," it quite innocently gave the "motif" of the whole thing away by saying that one result of the interference of the A. O. H. had been to "lead one girl to come out boldly on the Lord's side." In the light of experience it is unnecessary to elucidate that remark. But the reflection arises why self-respecting Protestants, whether on that side of the water or on this, should, by their pecuniary support, give countenance to such ignoble and dishonest tactics. Truly the passion for proselytism produces singular results in the sectarian breast.

AT THE RECENT Presbyterian Congress, the Rev. Dr. Herridge of Ottawa, who enjoys a reputation for scholarship and broad-mindedness, none too common in that denomination, is reported to have said: "We are not afraid of the episcopal idea, for we are all bishops." In making a claim there is nothing after all like making it a big one, for something must be allowed for leakage and shrinkage. That maxim is often

acted upon in business of a kind, and it seems scarcely wise to leave it out of sight in these man-made religions.

IT IS OF no significance, of course, that in Presbyterian history episcopacy in any form ranks among the "damnable heresies." It is the Covenanters' boast that they have made blood flow like water in withstanding it. But in these days of relaxing creeds and expanding ordinances, of the casting away of substances while retaining the shadows—why not go the full length, and laying aside the old prejudice against "prelacy," all become bishops. It requires only a resolution of the General Assembly to effect this, and (an important consideration) it would cost nothing. Why not, in addressing that august body, let all be "My Lords," instead of the more cumbersome "Fathers and Brethren."

BROODING OVER Dr. Herridge's words, an Anglican correspondent of one of the daily papers takes him to task for so "preposterous a claim." The Episcopal or Apostolic succession, according to this writer, is the sole prerogative of the Church of England, and the Presbyterians being of a lower order, have no claim in scripture, in history or in reason to the right of ordination or the "laying on of hands." Hence (the logical conclusion) according to Anglican theology the Presbyterian minister is but a layman. One can imagine how this spirit industriously propagated would hasten the much-heralded "union of all the churches."

THIS ANGLICAN demurrer to the Presbyterian claim is apparently assured of his own footing. It might not redound to his peace of mind, but, nevertheless, might turn his thoughts in the right direction, to give a little honest study to the foundations of his communion. He would at least be convinced that there is not or was not in the whole world a more debatable question than that of Anglican Orders. We say not, for with the decision of the Holy See (a decision sought for and precipitated by Anglicans themselves) on the question, their theories collapsed like a house of cards. The question never was other than an antiquarian one, and now it must be said that there is scarcely a question in the whole world so effectually disposed of as Anglican Orders. While these Anglican churchmen, therefore, are lecturing their Presbyterian friends upon apostolical succession and the matter of ordination, the Orthodox Eastern Church (not to mention others) will have none of theirs. So that in this matter Anglicans seem to be in the same boat with the Presbyterians.

## THE BISHOP OF MANCHESTER AND THE TABLET

The Bishop of Manchester has lost no time in making his reply to the comments which appeared in these columns on his recent protest against the marriage law of the Catholic Church. In a reminiscent mood the Bishop tells the readers of his diocesan magazine that his grandfather was a Quaker, and was excommunicated by that Society when he married a lady who was not of that persuasion. The Bishop continues: "But the Society of Friends did not tell my grandfather that he was an adulterer, nor endeavor to separate my grandmother from him." But why should it have done either of these things? They disliked the marriage, and expelled the man from their Society, but they never questioned the validity of the union. Then how is the story relevant? The Bishop goes on: "If the poor wife at Burnley had been told that her marriage, though valid by civil law, was not valid by canon law the statement might not have seriously distressed her." But that is just what she was told. It was explained to her that as she had not been married in accordance with the conditions required by the Church, her marriage, though legally quite valid, was before God no marriage at all. At the same time it would be explained to her how the omissions of the past could be made good. The Bishop ties again: "Or, if she had been told that the payment of sufficient fees would validate the marriage, she could have used her own discretion about paying them." Here the Bishop is misleading. No money could make the marriage valid. The Bishop is also unhappy in his next suggestion: "Or, again, if she had been told before-hand that by marrying a Protestant she would cease to be a member of the Church of Rome, she could have chosen between her marriage and her Church." But nobody could possibly tell her anything of the sort. A woman does not cease to be a Catholic because she disobeys a law of the Church. Then comes a strange argument: "But it is quite a different matter after marriage to inter-vene between husband and wife, and

to represent as adulterous a union which, after all, Rome herself would have recognized as valid, if certain steps had been taken in the right quarter to make it valid." We fear this will mystify the readers of the diocesan magazine. It seems to lay down the proposition that no marriage should be regarded as invalid if it would have been good had certain steps been taken which in fact were not taken. Finally, we read this: "Further, adultery is a crime as well as a sin. A crime is an offence against the law of the land. The Pope has no right to make laws for England." If this means anything, it means that as adultery is a crime, and crimes are offences against the law, therefore adultery is an offence against the law. It is the familiar fallacy of "the undistributed middle" and, as a matter of fact, adultery is not an offence punishable by law. So the suggestion that the Pope had interfered with the criminal law of England falls to the ground.

The rash Bishop then passes to consider the questions arising out of the Deceased Wife's Sister Act. The main issue cannot be better stated than it was by Canon Thompson in a letter to the Guardian: "Do you realize the difficulty which the clergy have now to face? They are required by Canon to exhibit in their churches a table of marriages forbidden by Scripture, and they are required by the judgment to communicate couples who have contracted one of these marriages forbidden by Scripture. There is only one way out of the difficulty. We must concede that the British Parliament can interpret Holy Scripture and define Christian morals." And to do them justice, the Anglican clergy have all over the country quietly accepted that way out of the difficulty. Canon Thompson fought a lonely fight in the Law Courts, and was, of course, defeated, and he has found no imitators. The Bishop of Manchester plays with the question thus: "The State does not claim to alter the laws of the Church, but it claims to protect those who are acting in conformity with State law from being branded as 'notorious and open evil-livers.' But if people contract a marriage which by the law of God is 'incestuous,' surely they are rightly and properly described as 'notorious and open evil-livers.' They have been so described by the Anglican Church for centuries, and if this language of official censure is now to be repudiated, it can only be because what the Established Church has always regarded as the Law of God has recently been amended by Act of Parliament. The case stands this way. Up till August, 1908, the Church of England had no doubts. She taught that marriage with a deceased wife's sister was against the divine law, and her ministers were explicitly required to repel persons who had contracted such unions from the Communion-table. Canon 9 (1908) says: 'No persons shall marry within the degrees prohibited by the laws of God, and expressed in a Table set forth by authority in the year of Our Lord God 1563. And all marriages so made and contracted shall be judged incestuous and unlawful, and consequently shall be dissolved as void from the beginning, and the parties so married shall, by course of law, be separated. And the aforesaid Table shall be in every church publicly set up and fixed at the charge of the parish.' A reference to the 'Table of Kindred and Affinity,' which is bound up with every copy of the prayer-book, shows that a deceased wife's sister is within the degrees which are declared to be 'prohibited by the laws of God.' A revised edition of the Prayer-book, in which the 'Table of Kindred and Affinity' shall have been brought up to date and into harmony with the recent decisions of Parliament, is clearly called for.

One more passage from the Bishop's message deserves quotation: "As for marriages with a deceased wife's sister, the Table is, of course, perfectly well away, and Rome grants dispensations for them, and that the scriptural argument, on which their invalidity for the Church of England depends, is very far from being indisputable. Many of us resisted the Deceased Wife's Sister Bill because we saw that it was the beginning of tampering with marriage laws, and therefore objectionable—not because we were convinced that such unions were sinful." That the Bishop should regard the Deceased Wife's Sister Act as "the beginning of tampering with marriage laws" will surely seem surprising, even to the docile readers of the diocesan magazine. That doubts as to whether the Church of England has not from the beginning been all wrong in teaching that marriage with a deceased wife's sister was contrary to the law of God should now at last begin to trouble the mind of the Bishop seems too natural, and even inevitable, in view of the recent statute, to call for comment. But the remark about the dispensations so frequently granted for these unions in the Catholic Church makes it necessary to remind the Bishop of the vital difference between the Catholic and Protestant positions. As we have seen, the Ninety-ninth Canon of the Anglican Church declares that the marriage prohibitions based on Leviticus are "God's laws," and that all marriages contracted contrary to them are adjudged as "incestuous and unlawful," and "to be dissolved as void from the beginning." Doubts as to the truth of this teaching, as we know, have recently sprouted in the mind of the Bishop of Manchester, and in the circumstances, we have no doubt they will develop and deepen.

But the Catholic Church has always consistently taught that the Levitical prohibitions on this subject passed away with the old dispensation, so that there remain only the prohibitions of the Divine natural law forbidding marriage in the first degree, or in the first direct descending line of relationship. For the rest, the Church, having issued a number of additional prohibitions in the form of impediments to marriage within certain degrees of consanguinity and affinity, is free to release from them. She dispenses only from her own ecclesiastical laws. That is the vital distinction which the Bishop of Manchester in his haste has overlooked.—London Tablet.

## "THE END JUSTIFIES THE MEANS" ONCE MORE

The Church of England is agitated over recent defections, and a lively correspondence is being carried on in its newspapers over the best means to hold people back from Rome. One clergyman recommends the reading of "the Jesuits" by a certain Mr. Cartwright, from which the waverer may learn on the authority of Wagemann that those religious teach that the end justifies the means. The fine air with which the clergyman flourishes Wagemann before his readers, as if to intimate his ability to bring forward a host of witnesses to bear out the accusation, reminds us of how years ago other clergymen no wiser than he, ignoring the classic moral theologians, used to talk familiarly of Peter Dens. Both Dens and Wagemann are respectable theologians, but they do not constitute the Catholic Church. Taking the argument merely as an argument, the Anglican tending Romanward might reply: If Dens and Wagemann should hold me back, surely Thompson and Henson and Sanday should drive me on.

But there is nothing the matter with either of those authors. No one of experience could doubt that in the discussion the Jesuits and their immoral doctrine would turn up sooner or later. So Father Sidney Smith was ready, and answered the clergyman very politely, showing how he, or Cartwright, meeting the usual fate of controversialists who borrow quotations instead of going to the original sources, had misquoted Wagemann; and pointing out that the accusation had been met fully, gave a brief summary of the meaning of the maxim as found in Moral Theology. The clergyman rejoined that he was not going "to be drawn into subtle discussion," adding that "when a maxim is reiterated, it is not unnatural for an Englishman who does not think in casuistry to ignore the fine distinctions which obscure the plain sense."

The introduction of the "Englishman" is worthy of "Pinafore." What has "an Englishman" to do with a question of science, which is universal, abstracting from all nationality? At the reiteration of the maxim, what does it mean? The clergyman seems to think that the Jesuits are always flaunting it in the faces of the whole English nation, and that, therefore, every Englishman has a peculiar right to interpret it according to his own ignorance, without the smallest regard for the science to which it belongs, choosing in his British honesty, or obstinacy, to call this a mass of fine-drawn distinctions. Such a mass of false assumptions is enough to show what an unreal thing British straightforwardness may be in those who boast of it most loudly.

The fact is, that to understand the meaning of a scientific formula, one must know something of the science. To the moral theologian the formula, or maxim, that an act derives its morality from its end, however it be expressed, is so obvious that he does not take it out of the schools where it is understood any more than the physicist or the mathematician uses his formulas in dealing with the ordinary world. These would be very much surprised if some one ignorant of their sciences were to drag something out of their books, found a false accusation upon it, and when rebuked, to cry: "Don't talk to me of sines and co-sines, differentials and functions. Don't bring in your subtle distinctions between refraction and diffraction. If you persist in reiterating your doctrine in an Englishman's face you must expect him to take in its plain sense as it appears to him." Should they reply that they have never reiterated them in the Englishman's face, but that he has dragged them out of their book to corrupt and abuse them in his ignorance for reasons of his own, the answer would be, very probably: "You are Jesuits." In this, at last, the Englishman would not be very far wrong.—America.

## CHURCH STATISTICS

On the publication of the new Catholic Directory for 1918, The United Presbyterian made the following interesting comment:

"The figures recently published by Roman Catholic statisticians show a noble advance in the members and adherents of that Church in the United States. There is afforded not a little encouragement for the ambitious boast that it is to be the Church of the United States. The figures just issued credit the Church with a population of 22,329,000 within the territorial limits of the United

States. Of this number upwards of 7,000,000 are assigned to the Philippine Islands. There are 4,000,000 more Roman Catholics in the United States than there are in Spain, and 10,000,000 more than there are in Great Britain. Italy is credited with but 8,000,000 more than we have. There never was a more aggressive spirit dominating the work of the Church than there is to-day. It finds expression in many forms of activity. Last year there were built 373 new churches. They now have 14,312. To work in them there are 17,945 priests. There are 6,169 young men studying in seminaries; 57,000 women belong to Societies or Orders, and give all their time to religious, educational, and charitable work. There are more than 900 colleges and academies, the larger number for girls, and 5,256 parochial schools. The Church is not moribund nor indifferent to its opportunities. Its people, rich and poor, are pouring out their means to support the Church projects with unprecedented liberality and cheerfulness."

## CATHOLIC GIRL LOWERS SOCIALIST'S COLORS

It is not often that a Socialist acknowledges himself beaten, and when he does, it is worth chronicling. A mere girl, Miss Edna Mullen, of Sistersville, W. V., in a stirring debate on Socialism and its tenets, pushed her opponent to the wall, winning from him a public acknowledgment that he was beaten.

The status of the case was something like this: A debate was started on the subject, "Religion and Morality Against Socialism." Miss Mullen did not hesitate to take up the banner for the cause of religion and morals and O. C. Keller defended the cause of Socialism and not any other political party. The question was discussed through the columns of the Sistersville paper. Both of the debaters were given all the space they desired, and the contest was conducted until one party surrendered and acknowledged defeat.

Mr. Keller, Miss Mullen's opponent in the debate, was backed by the three hundred Socialists of the town whose chagrin at his defeat was manifested in numerous outbreaks of rank bigotry. They became so virulent that the Sistersville Daily Review came out in a long editorial entitled "Shame On You," in which in plain terms it flayed those disturbers of the public peace who try to arouse religious animosities.

"No man," the Review said, "has a right to say aught against another's religious views. The man who goes about crying out: 'Down with the Catholics; they're planning to seize the government! Away with them!' is either an idiot or a reader of that detestable, anarchistic rag, the Menace, an alleged publication of the Socialist party. Idiot, did we say—yes, ten times over. Any man is displaying hairbrained judgment to say the least when he seeks to cause strife among people of opposite religious views."—Catholic Columbian.

## DR. ABBOTT'S PRAYER

Dr. Lyman Abbott who, at times, writes some beautiful and true things, but who enjoys the privileges of a Protestant (following his moods instead of fixed and stern principles) and having to write much, gives reign to his feelings as he accounts to no master, recently distorted Christian doctrine for the sake of a turn in his period by this saintly moral: "We do not pray because we believe in God—we believe in God because we pray."

Were Dr. Abbott Catholic he would not have the chance of sacrificing truth for a trope, hence he would not go so fast and be so prodigal of his seething sentiments. Let us take a long look at these cloudy beauties of the learned doctor. He avers that "we do not pray because we believe in God." Here is a paganism kindred to that which in the olden times smoked Rome's Pantheon. Christ stands against this false doctrine and teaches us in the Lord's prayer to send our petitions to our Father in heaven. The gentle Saviour taught us to be children with elbows on the knees of our eternal Creator, and the whole lesson of the gospel, whose ideals we attempt to realize, has the Creator as much a term ending our prayer as we are in beginning it. How in the world can the doctor pray to God if belief has not made him a reality? If he does not believe, he is talking through an immense void to nothing. No, doctor, we must know to whom we pray before we bless His name in adoration, thank Him for old favors and beg new deeds.

How, doctor, can you pray to God when your prayer itself is his creator? No more than you can reverence a friend and give him your approbation without knowing his name. The name precedes your eulogy and is not made thereby; the father precedes the son and is not begotten of him, and we are all sons of God. Think more of your thought, doctor, and less of the world that is but vapor! If we, first of all, do not believe in God, why should we worship Him, as worship is prayer? If we do not believe in God, why should we thank Him, since our gratitude passes unheeded and unheard, and we would not have our God until the end of prayer? If we do not believe in God, why should we request favors, since He would be as cold-handed as the idol of the Egyptians? For shame, doctor, that you would have the creature create his God and this by

the aspirations of his weak heart and small mind, while avowing his well-felt misery and wretchedness. Lunatics, doctor, have with diseased imaginations fathered nothing comparable to the madness trembling in your wild words. To kneel down and address your petition to a Godless sky is such a travesty on common sense that only our modern Protestants, who have the religious privilege of saying anything that words at random picked out of a hat will bespeak, has the right to formally and solemnly enjoy.

Our first word is addressed to our Father, our last is expressive of the consciousness of our own smallness. We make nothing but our sins and our follies in which infinite wisdom and patience have no part. We do not chisel our own gods through any agency. Our God was before us; our God will be after us when we have passed as a cloudlet at eventide. He made us, not we Him. For His glory our creation adds nothing, as our immortal part is His—the breath of His nostrils. In the palm of His hand we, as the great apostle of the Gentiles says, "live, move and have our being." To Him we pray. He gives our prayer efficacy and we give Him nothing through prayer or praise—and least of all being. The man would be insane who thought so.—Buffalo Union and Times.

## SOUTH AMERICA

## PRESBYTERIANS NOT ENTHUSIASTIC OVER THEIR WORK

In a recent number of The Continent, a leading Presbyterian periodical, there is a very frank confession. The work of the Protestant missionaries in South America evidently is not crowned with such glorious results as the workers at home are led to believe.

"The special conference of evangelical mission boards on missions in Latin America, held March 12, and 13, in the Presbyterian building, New York, was modeled on last winter's similar conference in regard to China," says The Continent, "and demonstrated the value of frank discussion of the problems which the various boards face in their common work."

Bishop E. R. Hendrix of the Methodist Church South discussed the right attitude of the Protestant missions towards the Catholic Church. . . . It was agreed that Protestant missions in Romanist countries are likely to accomplish greater results through injection of evangelical ideals into the Roman Church than through building up Protestant congregations, and the conference pledged itself not to urge Romanists to leave their churches, if, after gospel enlightenment, they chose to continue in the old organization."

Think of all the good money, and enthusiastic preachers and mission workers sent out by Protestant mission boards that it has required to teach these proselytizers that they cannot make Protestants out of Catholics.

It is a strange thing that the ministers representing the various denominations who are so active among the "Romanists" of South America are crying aloud in our cities that their churches are empty. Have they something to attract South Americans to their churches that the rest of the world knows nothing of? The money spent in "evangelizing" Catholics is indeed wasted. If it has any effect at all it is nothing more or less than the one of making pagans or infidels out of them. But it is a good thought upon which our Catholic people should meditate. Right here in this country the Protestant Board of Home Missions are trying to get our own children away from the Church. They do not pick their money off bushes and trees. They are well supported by the Protestant laity. If only they would discontinue the fifteen million Catholics of this country would feel a little of their responsibility towards the missions, the priests of the Southwest and the plains and the Rockies would have a different tale to tell. The question is: What are you doing for missions?

Cardinal Manning has said: "It is indeed a poor Will that has not the Name of the Lord."

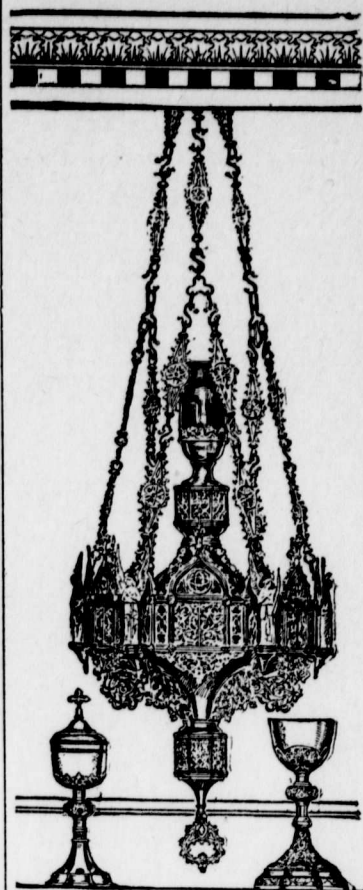
## 300 FAMILIES ENTER FOLD

## PROTESTANTS ACTIVE IN MANCHU, BUT MAKE NO HEADWAY

On the left bank of the Ming River is situated a Manchu town of 6,000 souls, formerly intended as a defense to the adjoining harbor. Under the empire the Manchus were supported at the expense of the government. They had no dealings with the Chinese, nor did anyone go into their towns. Even the Europeans dared not step beyond the walls, for he who entered was not at all sure of coming out again.

Under the republic the Manchus of the town, like their brethren elsewhere were reduced to destitution. They tore down their pagodas in order to sell the materials of which they were built. Doubtless through the intercession of the martyrs who suffered so much under the Manchu dynasty, 300 of these families have already ranged themselves under the banner of Christ.

During the past year many deputations have implored the Bishop of the district to give them a catechist. On March 2, considering their probation long enough, he blessed the house that was to serve as residence for the catechist and also as a chapel



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where catechumens could come for  
instruction.

Protestant missionaries have recently established themselves in this Manchu town, opened a school, scattered Bibles broadcast and started a training shop for their 30 different trades. In spite of these movements, however, the people will not hear of adopting the Protestant religion.

Be filled with hope and give the  
world the impression of your own  
mind, the material wealth will not  
count so much.

There are two ways of treating  
gossip about other people, and  
they're both good ways. One is not  
to listen to it, and the other is not  
to repeat it.

## IRISH LOVE SONG

By Katharine Tynan-Hinkson

Would to God I were the tender apple  
blossom,  
That floats and falls from off the  
twisted bough.

To lie and faint within your silken  
bosom,  
Within your silken bosom as that  
does now!

Or would I were a little burnished  
apple  
For you to pluck me, gliding by so  
cold.

While sun and shade your robe of  
lawn will dabble  
Your robe of lawn and your hair's  
spun gold.

Yes, would to God I were among the  
roses

That lean to kiss you as you float be-  
tween,  
While on the lowest branch a bud  
uncloses,

A bud uncloses to touch you, Queen,  
Nay, since you will not love, would  
I were growing

A happy daisy in the garden path;  
That so your silver foot might press  
me going,  
Might press me going even unto  
death!

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