



EDITORIAL NOTES.

THE Catholic Record had a very clever editorial a couple of weeks ago on the subject of "Doctrinal Reaction," in which it gives an "evidence of the gradual return of Presbyterians toward the ancient faith." It is in the form of a mourning card issued by the family of Argyll on the occasion of the death of the Duchess. The fact of such a card being issued is indeed a sign that the Presbyterians are getting nearer to Rome than are the Anglicans. The card is as follows:

"Jesu, Mercy! Mary, Pray! Of your charity pray for the repose of the soul of Amelia Marie, Duchess of Argyll, who, born on the Feast of St. Victor, April 12th, 1893, died on the Octave of the Holy Innocents, January 4th, 1894. R.I.P." (Several Latin verses from Revelations follow.)

Imagine an Argyll—a staunch follower of John Knox—calling upon the Blessed Virgin to pray for the soul of a departed one, and making use of the Latin language!

OUR Masonic friends have been having a grand time on the occasion of the first official visit of the Grand Master to a Montreal Lodge. Most Worshipful Brother J. P. Noyes, Grand Master Grand Lodge of Quebec, A. F. and A. M., delivered a very peculiar address, in which he unfolded the "teachings of Freemasonry." Occupying the position that he does, Mr. Noyes must know whersof he speaks. If so he has proven, beyond a question, that the principle upon which Freemasonry is based is a negative one. That which is negative must be destructive of all that is positive. Therefore, if we are to take the Grand Master's words in the sense in which English-speaking people understand that language, and not as figurative, we must conclude that the aim of Masonry is a negation. He disclaims any sympathy with Patrons of Industry, P. P. Aists, and similar bodies, and sums up his definition of the society's work by saying that:

"It makes war upon neither man nor society; it offers no temporal advantages for an alliance with it; it solicits neither influence nor adherence; it attacks no man's religious faith; it dictates to no man his line of political action; it makes no parade of its objects; in fact, to sum it up in a few words, it avoids all officious interference or meddling with external matters, but, on the other hand, it scrupulously minds its own business."

Now, if these be "all the teachings of Freemasonry" we claim that either Mr. Noyes has purposely misstated them, or else they are purely negative. A society that is neither political, national, or religious in its aims and in its principles must be either a blank, or else antagonistic to all institutions, be they of the domain of the state or of the Church. It can only be a huge void, and "nature abhors a vacuum."

SPEAKING of Freemasonry we might as well take the symbols and pass-words as the evidences of its purposes. What do

they all indicate? The compass, the trowel, the mortar, the square, the measure; the calling of God the Great Architect, the terms used in the different conventional passes; all bespeak an object—that of building. The building of an edifice is the aim, the work, the purpose of Freemasonry. In order to erect a building you must have the ground whereon to lay the foundation. That ground has been occupied by the Catholic Church during long centuries. Christ built his temple upon that ground. In order then to secure the site for the proposed temple of Masonry it is necessary to begin by tearing down the institution that already covers it. Therefore is it that their work, during the past century, has been that of demolishing; until they shall have entirely destroyed the Church they cannot expect to begin the erection of their own edifice. And as the Church is indestructible they will never commence their building. This system is consequently a vast negation.

MISS M. E. BRADDON, the now famous English novelist, has joined the Catholic Church. Miss Braddon is the writer of "Lady Andley's Secret," and a number of other very popular stories. In private life she is Mrs. Maxwell, wife of a well-known publisher. It appears that the Church is having an influence upon the novelists, for two others of that profession—Mr. F. Austey and Mr. T. Fisher Unwin—have recently become Catholics. This is a good hopeful indication in the direction of Catholic literature.

A MAN named Ravenne, a professor of languages at the University of Rheims, was guilty of a most fearful act of sacrilege. He received the Holy Communion and then cast the Host on the ground under the feet of a priest who was passing. It is probable that the man was not right in his mind; he may have become insane, or partially so, from over study. However, the tribunal of Rheims condemned him to six months imprisonment, and it is probable before his term expires it will be known whether he is sane or not. A wise course that of the Court.

REFERRING to the tax exemptions on church property in Montreal, La Minerve recently published some interesting statistics. "According to the census the non-Catholics being less than one-fourth of the whole population, the value of their churches should be only one-fourth of the total value of all the temples. But as a matter of fact, out of eighty churches, nineteen only are Roman Catholic, their value being \$3,335,660, while the total value of the sixty-one non-Catholic churches is \$2,911,660. This means that, while being only twenty-five per cent of the population, the Protestants have forty-seven per cent of the tax exemption on churches." In the case of the schools the disproportion is still in favor of Protestants. The total value of Catholic schools is \$4,431,090, and that of Protestant schools \$2,335,200. Here,

instead of 25 per cent of exemptions, according to their numbers, they have 34 1/2 per cent. In the charitable institutions the value of the Catholic property is \$1,001,900, and that of non-Catholic property is \$1,569,000. Seventy-two per cent for Catholics and twenty-eight per cent for Protestants. A fair enough division. The object of these statements is not complain that Protestants have more than their share of exemptions, but to show that no injustice is done them in the matter. The Daily Witness reproduced those figures.

WE HAVE been asked if the use of bells in churches dates from before the reformation. St. Paulinus, Bishop of Nola, in Campania, is supposed to have introduced the use of bells in the year of Our Lord 100. All over Christendom they were used in churches and monasteries during the first centuries. In France they were used as early as the year 550; and Benedict, Abbot of Yearmouth, imported them from Italy into England in 680. So that even in Western Europe the use of bells in churches was in practice a thousand years before the Reformation.

WE NOTICE by our American Catholic exchanges that Rev. Father Phelan, editor of the *Western Watchman*, St. Louis, Mo., has got into hot water with the bishop of his diocese, and that his ecclesiastical superior has issued a somewhat strong circular against the paper. We have not asked what were the differences between the bishop and the priest editor; no matter what they were, we are of opinion that they could have been settled without the necessity of so much publicity; nor do we deem it wise on the part of the press to make such a rumpus about the affair. We cannot see what good is to result from a trumpeting over the land of the misunderstanding, which is more a private matter between Father Phelan and the Bishop than a question that effects the Catholic world of the United States. It would have been far more agreeable to all parties concerned, and far more beneficial to the cause of Catholic journalism, had the differences been amicably settled without recourse to denunciations *de part et d'autre*.

The last number of the *Ave Maria* is highly instructive and deeply interesting. It is wonderful how the spirit of pure Catholic journalism is manifested in this publication. Miss Loughead is again "among the Bohemians" and her sketch of this week is a very attractive account of "The Ways of Bohemia." Maurice Francis Egan, as usual brim-full of timely lessons and attractive illustrations, has his page of "Sunday Nights with Friends." There is a splendid number of extracts from different standard works, under the heading "Readings from Remembered Books." We are under the impression that the selections are made by the reverend editor; the title and the quality of the material both indicate his careful and

choice discrimination. There is also a couple of pages of music, the "Regina Coeli," music by F. J. Liscombe, which adds to the value of a most valuable issue.

MR. WILLIAM WALDORF ASTOR has been elected a member of the Carlton club, London, and was chosen in preference to numbers of gentlemen whose names were ahead of his on the list. Mr. Astor has published this news to the world in his own paper. He did not happen, however, to state that he bought his way into the club by subscribing to the Conservative party's parliamentary fund; nor did he make it known that his millions were useful to the club, while he—being the legal possessor of the money—was deemed worthy of toleration. His money could not secure him the social standing he sought in New York, so he has taken it over to London to pave a way to a seat at some lord's table, and to buy a nod from some titled public man, in the corridors of the House. Yet Mr. Astor, with his paper, his magazine, and his ticket to the club, cannot see that he is looked upon as an intruder and that he is playing the part of the *parvenu*. As a sample of his sagacity we take the following from his paper. The heading is, "Irish misgovernment—the United States' municipal degradation." "The Irish have shown by their administration of municipal affairs of certain American cities that they are dangerous to civilization, and Home Rule for Ireland would ruin the United Kingdom. The Irish ought to be kept down." Hurraa for Astor! He is truly a STAR! Stripped of the glitter that his gold imparts he would be a shooting-star—fired out of the States for his snobbery, and out of England for his effrontery.

THERE seems to be a likelihood that the question of Home Rule for Scotland is going to assume very important proportions. It is an evidence that the spirit which has dictated a measure of justice for Ireland is one that belongs to every nation in the world. In our St. Patrick's Day issue we took occasion to point out that the cause of Home Rule is a safe one, because it is in accord with the great democratic movement that is sweeping over civilization and that it must be the outcome of that demand for "Government for the people by the people," which is gaining daily headway in all lands. The establishment of the principle of Home Rule for one country is a recognition of its justice, and we in Canada, who enjoy its benefits, feel that the day will come when every section of the great Empire will have its legislative autonomy.

THE notorious Coxey and his industrial army go marching on to Washington. It may be a freak of eccentricity on the part of the man from Massillon; or it may be a well-laid plan to excite the sympathies of the public, but be the motive what ever it may, one thing certain it is an infallible sign of the hard condition to which a vast number of America's citizens are reduced in consequence of the financial crisis that has recently weighed upon the neighboring Republic.