of the ministers maintaining that they are unlawful, and others that the State has full authority to dissolve the marriage tie.

EDITORIAL NOTES.

In the last number of the *Canada Presbyterian* there appeared an article dealing with the anti-British feeling which prevails in the United States, from which we take the following extract:

"Every American boy," says the *Outlook*, "at some time, from some source, acquires a vigorous hatred for 'redcoats' and British—a hatred later years seldom entirely eradicate." Rector Alexander Mackay Smith, in replying to an invitation to be present at the last conference on international arbitration in the United States, said: "Our children are nurtured on stories of British cruelty in the Revolutionary war; the devil, to them, has a red coat and carries a Queen Anne Musket. * * * My own children are growing up to dislike England because of that old war, as told in their school books. It is time to stop it."

We might say to the Rev. Mr Smith and to the editor of the *Canada Presbyterian* that people who live in glass houses should not throw stones. Very many Protestant young men have grown up possessed of the idea that the Catholic Church is only waiting for the opportunity to deprive them of their civil and religious liberties, that Bishops and priests are persons not to be trusted and should be looked upon with a certain amount of dread, and that their Catholic neighbors are not deserving of their confidence. All this has been caused by the pernicious literature concerning the Catholic Church which is to be found in the Sunday schools connected with the Protestant Churches. Amongst our Protestant friends there is a large market for this sort of literature, and the supply is always equal to the demand. This is, to a great extent, the cause of the ill feeling which prevails in the minds of many Protestants against the Catholic Church and its adherents. In the words of the Rev. Mr. Smith: "It is time to stop it."

THREE Methodist sects of Western Australia have recently combined into one—the Wesleyans, Bible Christians and Primitive Methodists. They have already had a United Conference which is said to have been a harmonious one. It is now acknowledged by most Protestants that Christ desired His Church to be one body and one fold, and the very fact that these sects have been hitherto three and not one, shows that they have disregarded Christ's wish. Though they have thus reunited, the disintegrating principle of Protestantism remains, and the supreme private judgment of individuals will cause other dissensions and separations into new sects for the most trivial causes, and there will still be some who will maintain as heretofore that Christ did not wish for a visible unity in the Church, but merely an acknowledgment of Himself as our Redeemer, the sects being free to believe and teach the most discordant doctrines.

IT is expected that the Venerable Bede may soon be canonized as a Doctor, and that there will be a Mass and office instituted in his honor to be kept throughout the Church. Cardinal Wiseman earnestly desired this, but it has not been done yet. It is known, however, that Pope Leo XIII., entertains a special veneration for the renowned historian of the Anglo-Saxon Church, and he has directed the Sacred Congregation of Rites to prepare a statement of Bede's claims to be enrolled in the saintly catalogue. He lived in the ninth century, and was a Benedictine, and the members of his order take a great interest in promoting the cause of his canonization. To Bede's history of the Church we owe most of the knowledge we have of the conversion of England to the faith by St. Augustine, and he throws much light, not only on the connection of the Church in England with the Holy See of Rome, and the complete agreement of the newly established English Church with the Catholic Church of to-day, but he also incidentally shows the perpetuity of the faith of the Church spread throughout the whole world. Venerable Bede's history completely refutes all the vain theories of modern Anglicans, whereby they desire to show that Anglicanism was the religion of England in pre-Reformation times.

WE WOULD ask our subscribers to carefully read the story entitled "Mangling Done Here," which we print on the second page of this issue. A study of this tale would produce a world of good in certain quarters, and if our readers are aware of the existence of a "Bessy Bates" in their locality, it would be a charitable act were they to send her their copy of this week's paper.

HERR LUEGER, who is the leader of the Catholic party in Austria, and who was elected several times in succession to the office of Mayor of Vienna, has been elected once more by an immense majority. Hitherto the Emperor refused to confirm the election, and thus the popular will was thwarted, but now he has been confirmed, and thus the rights of the people have been recognized. It was by the combined influence of the Jews and Freemasons that he was so long kept out of his office, the plea being that he is opposed to the Jews. His opposition to the Jews was not of the persecuting character of that of the Lutheran rector Ahlwardt, but Herr Lueger is opposed to the Jewish and Freemason control in politics which has been exercised in the Reichstag and in municipal affairs, the object of this combination being to abolish Catholic education, and otherwise to hamper the Church. His appointment to the mayoralty is an indication that Catholic principles will now prevail in education not only in the capital, but also throughout the Empire.

MR. BALFOUR announced in the British House of Commons last week that it is the intention of the Government to extend certain measures of relief to Ireland. It may be presumed that this is intended to rectify in some degree the over-taxation which has been imposed especially during the last twenty-five or thirty years. The measure he has announced will benefit the tenantry if it be fairly carried out; but it has evidently been framed still more in the landlord interest, as the Government relies chiefly on landlord support to sustain it. The landlords are liable for half the poor rates, and the tenants for the other half and the county cess. The landlords are to be relieved of their share of poor rates, and the tenants of the county cess, which are to be paid hereafter out of Imperial funds. The Irish members of all parties appear to be pleased with this measure of relief, but it is probable there will be considerable discussion on its details. There is already dissatisfaction because it is announced that the money will not be paid till next year.

MR. TIMOTHY HARRINGTON, who withdrew from the Redmondite or Parnellite conference held in Dublin a few weeks ago, has issued an appeal to the public to stand by the principles of Charles Stuart Parnell, on which, he says, the new organization or League which Mr. Redmond proposes to institute is calculated to cast discredit. He maintains that the voice of the Irish people should have been called upon to pronounce judgment before such a retrograde step should have been taken. "The National League," he says, "which Mr. Redmond's new organization aims at overthrowing, is a popular political body the chief use of which is to keep leaders to the duties they had undertaken to discharge," and "popular political organizations are not made that these leaders may put them on and take them off like gloves." Mr. Harrington has not gone so far as to recommend the people of Ireland to support Mr. John Dillon and the majority Nationalist party, but his exhortations that the people should combine their energies and talents in order to obtain a triumph for the Irish cause must operate toward a re-union of the factions which have brought disaster to the Nationalists as a political party.

ANOTHER effort is to be made this year to prepare the way for a reunion of the North and South Presbyterian bodies of the United States, and to help bring this about some members of the General Assemblies of both bodies have agreed to propose at the next Assembly meetings that both Assemblies shall meet next year at Louisville simultaneously, so that negotiations for reunion may be more readily carried on. This year the Northern Church is to meet at Winona, Indiana, and the Southern at Charlotte, N.C. The cause of separation was the question of slavery, which, being now settled by the abolition of slavery, would appear not to be a sufficient cause for keeping up the division into two distinct bodies, but it has still been found impossible to come to an agreement on a basis of reunion, because the Northerners insist on the treatment of negroes on an equality with whites, while the Southerners will not consent to meet in the same assembly with negro Presbyterians. Perhaps when the two assemblies meet at the same time and in the same city they may be able to arrive at some kind of an agreement. This ought not to be difficult if the Assemblies were both animated by the true Christian spirit which does not make any distinction in the Church on account of race or color.

THE Black Chapter of the Orange Grand Lodge met in Windsor, last Monday, and the following day the Grand Orange Lodge of British North America, held its annual meeting. Our civil and religious liberties will now be secure for at least another twelvemonth! The business of the lodges will no doubt be somewhat light for some time to come. This is their close season in the matter of fishing for judgeships, postmasterships and other positions in the civil service.

CATHOLIC PRESS.

Not a few Catholics who find much to admire in the work of the Salvation Army—and so there is—seem to lose sight of the great charitable organizations of the Church, whose beneficent influence is incomparably more widespread and enduring. The Society of St. Vincent de Paul is none the less admirable because the good works of its members are not constantly heralded in the newspapers. A clergyman of the Church of England, writing of this "wonderful society," says that all Christian denominations would do well to emulate its spirit of devotedness. "There is a touch of the divine in this personal devotion to particular cases, characteristic of the work of the Society of St. Vincent de Paul: and the faith which impels men to such work is a faith the limits of whose power it would be hard to determine."—Ave Maria.

Our esteemed Protestant contemporary, the *Independent*, writes in its latest issue of the conversions to the Catholic faith of the Rev. Basil Maturin and Theodore A. Havemeyer, the sugar magnate. Of the former it speaks very fairly, declaring: "So far as we see, he made no secret of his position, and his course had been without reproach." Of Mr. Havemeyer, who had married a Catholic and all of whose children had been brought up Catholics, it says, however: "It was to please his wife and children that on his death-bed he consented to be baptized." It is fair to ask how the *Independent* knows this. Death is a great enlightener, and a thoughtful man confronted with it thinks more of setting himself right with God than of pleasing even the nearest and dearest whom he is leaving. Let us do Mr. Havemeyer the justice to attribute his conversion to conviction. — Boston Pilot.

A national debt has proved a national blessing to Turkey in the war with Greece. The holders of her bonds in England and France would suffer loss had Greece been victorious. The Turks may massacre Christians in Armenia and Crete, but the bonds must be protected. To their owners they are more precious than human blood. "Business interests" is the juggernaut of the day, and all must fall before it; Christianity, national honor, manhood, liberty, must not obstruct its progress or that of its high priests, the bondholders, shylocks and other leeches of nations and communities. Under this juggernaut Christian Greece has fallen prostrate and helpless, struck down by Mohammed and business interests. Turkish bonds were more potent than Turkish artillery. They surrounded Crete with a European navy, as allies of the Ottoman empire, and made Christians shed the blood of Christians in its behalf. The Cabinets have shown themselves the slaves of the money power, and the cross, the emblem of Christ, must be lowered before the crescent of Mohammed, and this in the face of Christian Europe. Such is modern diplomacy controlled and directed by Mammon.—N. Y. Freeman's Journal.

Methodists on Maturin.

The New York *Christian Advocate* makes the following comment on Mr. Maturin's conversion:

"Father Maturin, an English clergyman who has become a Roman Catholic, was quite noted here for eloquence and zeal. When he first came to this country he was a member of the Society of St. John the Evangelist, and in 1876 went to St. Clement's Church, in Philadelphia, where he became so ritualistic that Bishop Stevens inhibited him from preaching. Then he came to this city and qualified as an American priest, went back to St. Clement's, first as assistant, and two years later as rector. While he was rector there, a highly intelligent Catholic lady was taken by some friends to the church, and on returning, when asked how she was pleased, in good faith answered, "To be candid, I prefer the simplicity of our own Church." He has now gone where he always belonged. Of the large number of Protestant Episcopal and Church of England clergymen who have Romanized, he is the most noted of late. But there will be more to follow unless some antidote can be found to the Romanizing germs under culture in that body."

Reminders of Misspent Days.

It is not at all strange that the ringing of church bells irritates a certain class of citizens. It reminds them of wasted lives and neglected duties.

BAD PROTESTANT TRADITION.

Bishop Mallalieu Receives a Merited Dressing-Down at the Hands of a Baltimore Priest.

Rev. Wm. E. Starr, pastor of Corpus Christi church, Baltimore, in a recent sermon commented upon some remarks of Bishop Mallalieu, of the Methodist Episcopal Church. It part he said:

"I feel a certain embarrassment in approaching the subject of this morning's discourse. It is such a wide departure from the customs of the Catholic pulpit. We priests are too deeply sensible of the people's right to the clear affirmation of the truth to permit ourselves much liberty in dealing even with the negation thereof, much less in considering the falsehoods, the calumnies and abuse which are constantly heaped upon the Catholic religion. The day of polemical wrangling in the pulpit is a thing of the past, and I doubt much if any priest could obtain his Bishop's leave to engage in it. Everything that can possibly be said, pro and con, has been said in the past, and much better said, probably, than could be done now-a-days. But falsehood is not a legitimate subject for controversy, and is, for that reason, unfit for notice in the chair of truth. At the same time, occasions from time to time arise when, if ever, it is proper to take some notice of the things which are said falsely against our holy religion.

"The occasion of my remarks today is found in the charge made by Bishop Mallalieu, of the M. E. church, last Sunday to a class of ordinands. The Bishop was said, in the papers of last Monday, to have affirmed the presence in this city of large numbers of people who bow down to saints and worship images. I do not think we need affect to misunderstand who these image-worshippers are in the meaning of Bishop Mallalieu. We Catholics are aimed at. Of course, under the words is the implication that whatever the Catholic practice may be in this regard, it is clearly wicked and idolatrous. Bishop Mallalieu either believed what he said and meant to say on that occasion, or he did not. If he did, then he was guilty of as coarse and gross a piece of ignorance as should bring the blush of shame to the cheek of an unlettered clown. If he did not, then I must leave it to your outraged feelings, my dear brethren, to find the proper word to apply to his conduct.

"He cannot justify his utterance upon the ground of ignorance. Such ignorance in a man in his position and discharging the office in which he was engaged cannot, and ought not, to be condoned. Application to any well-instructed Catholic layman, of whom there are hundreds to be had here: to any Catholic priest in the city, all of whom would have received him courteously and put him in the way of knowing the truth; application to any library for the 'Decrees of the Council of Trent,' five cents invested in the child's catechism, in use amongst us, would have put him right; but it would have spoiled the chance for a telling point against Rome. The truth is, the Bishop, like all his congeners, is the victim of the bad Protestant tradition, which is of three hundred years' growth, and against which truth is helpless.

"One would suppose that now and again you would find a man with zeal enough among these people to carry the war into Africa—to go to the fountain-heads of error and try his skill and devotion upon the priests. There was one such a few decades ago—a man of real piety and of true zeal for the diffusion of Christian truth. He observed the conduct of certain priests in his vicinity; that their earnestness in the service of the poor and unfortunate and their kindness of temper were no less than his own. He was grieved to think that men like those should be the victims of the Roman Catholic error, and he determined to go to headquarters and lay siege there for the glory of God. He went to Montreal and called to see the Fathers of St. Sulpice; told them the object of his visit, frankly admitted that his purpose was to win them away from what he deemed soul-destroying error.

"He was received with perfect courtesy, listened to with attention, answered in all points with unaltered sweetness and calmness. The result did not answer his expectation. He became a Catholic, and lived for years as a Sulpitian priest in Montreal. A young Bostonian many years ago, after leaving college, went to finish his studies by travel abroad. In Rome he became a Catholic. His family, grieved beyond measure at what they considered a disgrace, despatched a bosom friend of his across the ocean to find him and bring him back to a sense of his duty. Again the issue was not what was hoped and looked for. The messenger in turn became a Catholic. Both young men returned to America, entered the Jesuit Novitiate at Frederick, Maryland. The messenger died there after a few years. The other is still living and working for the holy Catholic faith, beloved by all Protestants and Catholics alike.

"There is, I fear, in the minds of many of our enemies a lurking suspicion that a like fate would befall them under similar circumstances, or that, at least, they would be deprived of any shadow of justification for perpetuating the Protestant tradition. So far, I have considered simply the false imputation of the Bishop's charge.

"There is, however, another utterance of his upon the same occasion which, from the Catholic point of view, touches very closely on the ludicrous. The Bishop congratulates himself and his co-religionists upon the adoption of the Apostle's Creed as one of their formularies. Considering that the Apostles' Creed is as old as Christianity, and that its origin is lost in the midsts of that far away time, it seems to us rather droll that in the dawn of the twentieth century a body of people calling themselves Christians should gravely determine upon its use in their public and private worship. The old-time Methodists had a great horror of liturgy, which may account for his tardy recognition of so venerable a symbol of truth.

"Bishop Mallalieu cheerfully affirms that upon its fundamental truths all can agree. The simplicity of this is delightful. The good man seems to be quite unconscious that the question is precisely, 'What are the fundamental truths?' and that, as with Scripture itself, the Apostles' Creed can be made to mean anything or nothing. Take the article, 'I believe in Jesus Christ.' Why, that formula can be made to cover everything, from the nicely differentiated statements of the Athanasian Creed to the creed of our gifted townswoman, the author of 'Metzerot—Shoemaker.' On the title page of that book it is asked 'What is your creed?' 'Jesus Christ.' 'What do you believe about Him?' 'Anything. I account any belief in Him better by far than any belief about Him.' From the Catholic standpoint this is utter balderdash.

"Now, between these two positions lies the medley of every conceivable misbelief about the Incarnation. And every Protestant who uses the Apostles' Creed will abound in his own sense and read into this article of it his own view. Again, leave Rome and her pretensions one side, and ask yourselves what meaning will the rest of Christianity put upon these words: 'I believe in the Holy Catholic Church.' Ask Anglo Catholic, Evangelical, Protestant and the Eastern Churches, and what agreement will you find on that fundamental? The question of hell, too, will crop up in the study of the Creed. How much agreement will you find upon that? But, perhaps that is not so popular as a fundamental as it once was?

"I remember, as a young man of eighteen years, once asking a well-known gentleman who was the superintendent of a large Protestant Sunday school in this city, what his views of hell were. He looked very grave for a few moments and then slowly replied that he preferred not giving me his views on that subject, as he feared they would not be considered orthodox. That man helped to make me a Catholic. Fancy the predicament such a man must at times find himself in! To instill his own views into the tender minds of the young pupils, would expose him to the charge of destroying their faith in a Christian verity. To teach them the orthodox view would be to teach them what he did not believe himself. There are more in that state of mind, upon that and other truths, than Bishop Mallalieu would like to admit.

"Now, dearly beloved, there is one point upon which we can strike hands with this Methodist Bishop. He kindly expresses his intention to pray for us—not so much for the hierarchy as for the laity. In your return, also pray that God may put it into the hearts of these people to tell the truth about us."

REFORMS FOR IRELAND.

The First Lord of the Treasury and Government leader, Mr. Balfour, made an important statement in the House of Commons on May 21 regarding the Government's policy, which will be carried out next session, the object of which is to give Ireland an equivalent for the relief in the agricultural rates given to England. The Government, he said, propose to place both the poor law and the co-administration on a broad, popular basis. The landlords must be relieved of all rural rates. At present the land owners are liable to half the poor rates, which the Government propose to pay hereafter out of the Imperial funds. The tenants are liable for the other half of the poor rates, and the county cess. The Government propose hereafter to pay the county cess out of the Imperial funds. This double benefit to two classes, Mr. Balfour explained, will enable the Government to launch a scheme for local government, which he believed would work safely and smoothly. He could not then give the details of this scheme, which would place a large charge upon the exchequer, but, continued Mr. Balfour, it was a charge which the country at large and the Unionists would not grudge if thereby they see the way to carry out the reforms to which they had pledged themselves. Mr. Balfour was of the opinion that every class of the community would be disposed to regard with favor what he could not but think must prove one of the greatest reforms carried out under the safest conditions ever suggested in the House. (Loud cheers.)

Mr. Henry Edward Carson (Conservative), member for Dublin University and formerly Solicitor-General for Ireland, moved to adjourn the House in order to discuss Mr. Balfour's statement. He referred in terms of approval to the proposals of the Government.

John Dillon, chairman of the Irish Parliamentary party; Mr. Campbell Bannerman (Liberal) and John Redmond, the Parnellite leader, also approved of the proposals of the Government.

Mr. Balfour said the money would not be applied to Ireland this year.

Thereupon Mr. Carson renewed his motion to adjourn.

London, May 22—Referring to Mr. Balfour's latest proposals regarding Ireland, the *Daily News* reminds Mr. Balfour that he failed to carry a similar Irish Local Goverment Bill in 1892, and adds: "Assuming that the bill passes it will not be in any sense Home Rule, but the creation of popularly elected councils in Ireland will be a strong lever in the hands of Nationalists. We shall watch the experiment with great interest."

The Daily *Chronicle* says: Already busy tongues are saying that the new departure is another victory for Mr. Chamberlain. If so, it may be found that the new scheme will blossom out into the full splendor of his famous proposal for provincial councils. Anyway, it promises to help solve some difficult questions; and, therefore, we wish it well.

Converts.

The scientific spirit, for better or worse, has invaded even polemics. Father Herbert Thurston, S. J., has labored conscientiously through forty-nine volumes of the mammoth Dictionary of National Biography, for the purpose of comparing the men who entered the Church between the years 1600 and 1800 with those who embraced Anglicanism during the same period. No name appears in the Dictionary, of course, which has not attained to a certain degree of celebrity—a fact which makes the test all the more interesting and conclusive. The result is that of the 178 notable men who changed their religion during that period, 106 are set down as sincere converts to Catholicism, only 22 being classified as "outwardly respectable converts to Anglicanism." It is to be remembered, too, that whatever inducement there might have been to tempt men to adopt the Anglican form of belief, there was none to tempt them into the Church. In accepting Catholicity they had nothing to gain and everything to lose. And it is a notable fact that "among the handful of outwardly respectable converts to Anglicanism there is an almost absolute dearth of men who seem to have impressed their contemporaries by their singleness of purpose or by any remarkable degree of personal holiness."—Ave Maria.

A Papal Prophecy.

It is now twenty years since a poor Francisan monk prophesied that Leo XIII., who was then only just made Pope, would reign for twenty years. As Leo XIII., was at that time an extremely fragile and delicate man, it was not expected that he would live as long as twenty years; but he has, and it is said that those about him are very fearful now lest the prophecy should be fulfilled. The story goes, by the way, that ten years ago, an attempt was made to shake the faith of the Franciscan monk in his own prediction. A telegram was brought into the monastery, where he and his brethren were seated announcing, the Pope's death. All present except this man fell into bitter distress. He alone remained unmoved, declaring that the news could not be true, for the Pope had still ten years to live.

"TO SPREAD THE FAITH."

To the Editor of the CATHOLIC RECORD:

Dear Sir—Under this heading an able article appeared in your issue of the 22nd, the reading of which must surely have borne the conviction that we of the Catholic laity must take upon our shoulders a share of the burden and of the heat of the day, in this work of carrying the faith to our separated brethren. This is especially so in Ontario, where the Catholic population is comparatively sparse, and where our priests are so few in number.

The statement made that "Our brethren are indeed eager for light and grace, for a practical religion, for sacraments, for certitude in faith, for peace of heart, and for holiness," is indeed true; as is also the statement that follows, viz., "That we Catholics are responsible for their salvation."

And right here must we not ask ourselves what are we doing, individually or collectively, in this matter? Do we care, as individuals, for our brethren not of the faith? Do we realize the precious gift that is ours? Have we any idea of the vast number of good living, earnest, Christian men and women living all about us who might be Catholics if they but only *knew* of the teachings of the Church of God? Certainly a terrible responsibility is ours. I believe that I am stating an absolute fact when I say that many converts to the faith—in this province at least—will bear me out that their experience has invariably been that *they* have *found* the Church, and not that the Church has *found them*." If Catholics born and bred as such could only understand that behind the apparent bigotry and intolerence evinced by non-Catholics, and caused a lmost entirely by ignorance and false teaching, there is an earnest desire for *the truth*, they would be more active in their work.

Surely there cannot be a more pleasing action in the sight of God than that which has for its mission the saving of souls! We all should take an active interest in this work. But for those who cannot and who have not means to help, they can aid in an especial manner by passing on to their Protestant neighbor their weekly Catholic paper, and what they lack in means can be compensated for by their prayers. For those who have the means it seems to me a great obligation is laid upon them. The work of the laity in Canada must consist at least for the present in spreading Catholic literature, and your suggestion that Catholics who are able to do so should subscribe for one or more copies of a Catholic paper to be sent to their non-Catholic friends direct from the office of publication is indeed an excellent idea. May hundreds of Catholics respond! Then there are the publications of the Paulists, the publications of the Catholic Truth Societies now established in Ontario—in fact any one with the means can find plenty of material at low prices. The field is indeed wide, and Catholics, if they desire the spread of the faith, must make up their minds to work.

Now, Mr. Editor, allow me, in conclusion, to express my personal admiration for the stand which your excellent paper is taking on this question. It is a great encouragement to all those concerned in this work to know that they are aided by your sympathy and influence. Faithfully yours,

Augustine.

Some men, grace makes blessedly insensible; other men, it makes more tender and susceptible. I would rather have this last gift than that other blessing.—Father Faber.