

of view." . . . Regarding which the *Universe* makes the comment which would be made by practically every Catholic paper in the world: 'All this, of course, is stale news to Catholics. For long years we have been proclaiming these very things in our press, but have generally been considered as suffering from "Freemasonry on the brain." Naturally, the *Standard* discriminates between Continental Masonry and the English variety; but while we are willing to concede that the vast majority of Freemasons among us are innocent of the subversive aims pursued by their brethren abroad, we are not prepared to give even English Freemasonry a plenary absolution.'

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While touching on the subject of Freemasonry, we may take occasion to remark that there are still to be found in this Dominion Catholics who seem to be unaware of the attitude taken by the Church—and of the attitude which she expects her children to take—towards this organisation. So far as non-Catholics are concerned, they view the matter from an entirely different standpoint and have entirely different fundamental principles from those of Catholics, and it is open to them, therefore, to become members of the fraternity without any sort of stigma or culpability attaching to them for so doing, except, of course, in so far as their motives are sordid or unworthy. With Catholics the case is different. On the ground that the Masonic Order is a secret, oath-bound society, and on the further ground that it is a religious cult which substitutes a sort of 'religion of nature' for the definite creed of supernatural Christianity, Catholics are strictly forbidden to join the organisation under pain of forfeiting their membership in the Catholic Church. For the same reasons they are bound to avoid countenancing the Order indirectly, even where this would not incur the penalties attached to actual membership. We therefore remind our Catholic young people that when, either through carelessness, thoughtlessness, or lack of knowledge on the subject, they take part in Masonic balls or socials, or in any other notable way lend their countenance to the Order, they are violating both the letter and the spirit of Catholic teaching, and are giving unpleasant scandal to their fellow Catholics.

#### A Vicar of Bray

In their anxiety to make good copy out of the proceedings at the remarkable libel action brought against the *London Times* the other day by Old Catholic 'Bishop' Mathew, some of our dailies have, by selecting certain statements and omitting others, contrived to convey an entirely misleading impression as to the general trend of the evidence given. In the *Southland Daily News*, for example, the evidence has been not a little 'hashed' in the process of condensation. In its issue of June 15, under the headings 'Secrets of the Church,' 'Roman Catholic Priest Who Acted as Anglican,' the *Southland* paper has the following: 'Remarkable statements regarding the relations of the English and Roman Catholic Churches were made in Mr. Justice Darling's court during the hearing of the libel action brought by Bishop Arnold Mathew, of the Old Roman Catholic Church, against the *Times*. Bishop Mathew, who complains that the *Times* published a translation of his excommunication by the Roman Catholic Church, admitted that in 1892, when he was a Roman Catholic priest, he acted as "assistant" at Holy Trinity Church, Sloane street, an Anglican church, and celebrated a marriage there. He declared that many Roman Catholic priests were doing the same thing to-day.' The full text of the evidence, as reported in the *London Times*, puts a very different complexion on the Anglican marriage incident from that suggested by this very summary condensation, and shows also that the further statement made as above by the plaintiff was not capable of being sustained. (1) It shows that on July 9, 1889, Mr. Mathew wrote to Canon Russell, stating that he had ceased to believe in the Catholic faith, and had become a convinced Unitarian; and that in the same year he formally resigned his charge and withdrew from membership in the Catholic Church. In the year 1892, the year of

the Anglican marriage incident, Mr. Mathew himself married. When it is said, as above, that he did certain things 'when he was a Roman Catholic priest' the implication is that he was a priest in full and actual communion with the Catholic Church. In that sense the statement, as the full evidence shows, was not true. (2) The full evidence shows that, according to Mr. Mathew's statement, only one Anglican marriage was celebrated by him; and that under the following circumstances: In 1891 he professed to be drawn towards the Anglican Church, and proposed, if sufficient encouragement were given him, to take up clerical duty in that Church. To that end he visited the rector of Holy Trinity Church, Sloane street, who received him kindly, and without formally accepting him as curate or even 'assistant,' seems to have allowed him to give a certain amount of help in clerical work. Mr. Mathew's exact statement in the witness-box was: 'I was asked to take a marriage as the rector was going out, and I did so. I do not remember taking more than one marriage.' The statement, if it is true, shows a deplorable laxness on the part of the Anglican rector, but otherwise it has no significance. (3) Mr. Mathew did not declare, as stated in the *Southland News*, that 'many Roman Catholic priests were doing the same thing to-day.' What he said was, 'There are plenty of Roman Catholic priests in the Church of England now'; and even that statement he failed to substantiate.

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The truth is that 'Bishop' Mathew contradicted himself and the statements made in his own letters (which were produced) so often, that it became evident that none of his statements were to be taken very seriously. His 'Vicar of Bray' career as a clergyman conveyed the same impression of lack of conscientiousness and reliability. Here is his record, as summed up by the judge. 'Being out of the Church of Rome, he tried to enter it again,' said his Lordship; 'and being refused, except on terms he would not accept, he tried the Church of England; not being accepted there, he turned to the Church of Utrecht, and got himself made a Bishop, and, having consecrated Bishops, he got himself made Archbishop by them.' It only remains to add that the jury decided against the pseudo-Bishop on all points; and he obtained neither the verdict nor that 'rehabilitation' which he professed to seek.

#### Our Deaf Mutes

The story of the social activity of our Divine Lord during His three years' public ministry in Galilee has been condensed into a nutshell biography of a single sentence by the Evangelist who tells us that 'He was abroad doing good,' curing all manner of diseases and infirmities. And out of His many and manifold works of healing there was one which specially impressed the multitude, one regarding which, even on His most earnest injunction, they refused to be silent, but exclaimed in admiration: 'He hath made the deaf to hear and the dumb to speak.' He was the first that extended a compassionate hand to deaf mutes. Till His day they were left to their limited natural resources—left in ignorance of all that could give a charm to the present life or raise their darkened souls to the loftier heights of hope for the life to come. Their condition has been not inaptly described as that of automatons.

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Following, as far as limited human effort may do, the merciful mission of Him Who made the deaf to hear and the dumb to speak, Catholic religious have taken a foremost part in teaching deaf mutes articulate speech. In 1845 the Daughters of Providence were founded in Modena for the exclusive training of the deaf and dumb. The highest walks of Christian perfection are open to afflicted girls in the Order of Deaf Mute Oblates, which is annexed to the Congregation of the Daughters of Providence. Many other religious Orders have also devoted themselves, with signal success, to the service of the deaf and dumb, amongst whom an honored place must be given to the Dominican Nuns,

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