

can talk plenty. In fact, to be plain about it, a very large percentage of workmen in his own country have the idea that he can talk much better than work.

The gentleman has a remarkable *penchant* for catching up a laboring man's complaint and making the most of it. It was this faculty that obtained for him the title of an M. P. He has been following the same tactics in this country. He early recognized that it was quite a fad among workmen in the United States to grumble at and abuse almost everything in it. They don't mean a tithe of what they say, but in a good many cases just grumble for grumbling's sake. This latter feature Mr. Burns evidently did not realize, so he caught up the fault-finding refrain, and here is part of his song:

Since my arrival in America, in the short time I spent in Chicago and New York, I saw more poverty, dirt, wretchedness and misery than I have seen all my life in England. Mark my words, within the next twenty-five years Americans will be emigrating to England, because in that country by that time we will have the model government of the world, and the people who are able to live under it will be the only happy and contented people on earth. Within the last six years there has been a peaceful revolution wrought in England, and the conditions that existed six years ago are rapidly disappearing under intelligent management of municipal affairs. The municipal governments not only of London but of the other large cities are solving the problem of providing labor for the unemployed and teaching the people to provide for themselves.

It is hardly possible that Mr. Burns had such an enlarged idea of his hearers' credulity as to fancy they believed every bit of that speech. Perhaps he never thought that some of them might have read or even heard his speeches in London less than four years ago, when thousands were being fed at the soup-houses of the metropolis, when tens of thousands in a single county, Yorkshire, were dependent on public charity, when the official reports showed that hundreds had died from lack of food, and when the government records point out that one in ten of the population in Great Britain had received assistance from the benevolently inclined.

There will be no question that there is destitution in New York, Chicago and all the large cities, perhaps equal to any other place on the globe. There is also much of comfort and contentment among the laboring people in Britain; those of this class who are in steady employment fare reasonably well. But Mr. Burns' assertion of his two weeks' experience in this country is a plain misstatement. It is directly at variance with his own declarations, frequently repeated in England as to what he had seen there. No matter what poverty, dirt, wretchedness and misery he has looked at on this side of the water, he can behold its equal any week in the great centers of Britain. Let him return to Stepney Green and Whitechapel in London, go to the Saltmarket in Glasgow, the Oldtown of Cardiff, or to Scotland ward in Liverpool, and he can witness scenes of the character described that even the worst haunts of New York and Chicago cannot surpass, and in their extent cannot par-

allel. Evidently the M. P. is getting a bit homesick, so remembers naught of his native land but what is pleasant, and even that he has magnified to a wonderful extent.

It trouble never comes to Mr. Burns till Americans emigrate to England because that nation has the model government of the world, his path through life will be smooth indeed. The claims he makes of solution of the labor problem are chimerical. So also are his ideas of the remedy for industrial ills. His panacea is "absorption of the unemployed by the reduction of hours"—thus keeping the measure of idleness up to its full standard when the application is carried beyond the eight-hour system.

The solution of industrial and kindred problems to the extent that they will result in the establishment of a model government on this earth is fixed by destiny to be worked out on American soil. For centuries the "star of empire" has wooed its way westward until its power has been demonstrated in the government of a free people on this continent. Here it will be worked out to its perfect consummation. And when the English M. P. makes the suggestion of the model government being established in the country he hails from he is merely gratifying an inordinate national vanity, and his utterances have about as much weight as do his overdrawn and inaccurate comparisons.

#### A TENDENCY TO UNITY.

A somewhat remarkable event was the appearance the other day at Union Theological seminary, as a lecturer, of Alexander Doyle, a noted Catholic preacher. The cordial reception given him by Professor Briggs, the Presbyterian, was one feature of it. The incident reveals a tendency, on several occasions noticed by the News, among the churches of the world gradually to approach each other. It can no longer be considered unreasonable to look forward towards a time when the chasm that was opened by the tremendous schism work in the age of Reformation will be filled up and Christendom again stand consolidated on some common ground. Protestants are slowly awakening to consciousness of the incompleteness of their theology, while Catholics after long contact with the principles for which their opponents nobly fought are being prepared for reconciliation on more acceptable conditions than ever dreamed of by the contemporaries of Leo X.

Dr. Briggs in his speech introducing the Roman clergyman referred to the Catholic church as "the great mother church of Christendom" and speaking of Leo XIII, he said his appeal for union uttered a spirit "like that of the Master himself." Should this view of the pope's virtue gain currency among Protestants, it is evident that cordial approach would be the natural consequence. For how could a minister consistently keep a long distance away from an ecclesiastical leader, who is acknowledged to be animated by the Spirit of the Master?

Rev. Doyle is the representative of a

ties is that the members are not bound by life-long vows, as is common among such fraternities. They can leave the order whenever they choose. The order is engaged in proselyting among Protestants and is said to have exercised great influence in this direction. The lecturer, whose theme was "preaching," made the following remarks, which are well worth reading:

It goes without saying that all our religious misunderstandings and most of our religious antipathies arise from the fact that we do not know each other well enough. Ignorance of each other's opinions and want of appreciation of each other's motives have often led us to impute false ideas and extravagant notions to each other, while a better knowledge and broader charity would have united us in a common brotherhood. There is much that is in common between us, like the mother earth that unites these two rivers on either side of the East river, but there has been a stream running between us as swift, as dark, and, at times, as dangerous as the river itself. It has had its shoals and hidden rocks of error, and it has been poisoned by the sewerage of religious prejudice, and it has been running strong and swift with its current of misconception; but the day of building a great bridge came, and on the day that the bridge opened its wide avenues for the people to pass and repass, on that day we conceived the greater New York that was born of the vote of the people in the late elections. These are days of bridge building over the streams of religious prejudice, and, as I used to boast that I passed over the Brooklyn bridge before there was any bridge there, when only one cable was laid and a little foot path over it, so I rejoice tonight that mine is the pleasure to be the first to pass over the bridge of religious toleration and join hands with you in Christian unity.

That this "bridge building" is a work belonging to the latter days is clear from the word of inspiration, and it appears to be necessary for the fulfillment of the covenants made with the house of Israel and for the final triumph of the Gospel of the Son of God. (1 Nephi, xiv: 9-17.)

#### MIND CURE NOT FAITH CURE.

The practice of healing sicknesses by the application of the power of mind over matter has of late found many advocates. That some remarkable cures have taken place by this method is probably true and accounts to some degree for the success of the peculiar movement. To those who believe in the power of faith to overcome sickness and its causes, it may seem unaccountable that the mere exercise of the human will should produce similar effects to those of genuine faith in the Divine power, and some have been unable to discern the material difference between the two.

Recently the theory of the mind cure has been set forth by one of its advocates in a book entitled "The Modern Practice of Natural Suggestion as Distinct from Hypnotic or Unnatural Influence." The author explains that the "unseen, real man, is Roman order known as Paulist Fathers, one of whose peculiari-