

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe \$2.00.

Publisher and Proprietor, Thomas Coffey, L.L., D. Editors—Rev. James T. Foley, Thos. Coffey, L.L., D.

Advertisement for teachers, situations wanted, etc. Approved and recommended by the Archbishop of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Messrs. Luke King, P. J. Neven, E. J. Broderick, M. J. Hagarty, Mrs. W. E. Smith and Miss Sara Hanley and Miss O. Herringer are fully authorized to receive subscriptions and transact all other business for the Catholic Record.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

For the publication of special notices such as "favors received," etc., the price is 50 cents. When subscribers ask for their mail at the post-office it will be well to tell the clerk to give their Catholic Record.

Subscribers changing residence will please give old as well as new address.

In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 249 Maine street.

LETTERS OF RECOMMENDATION Apostolic Delegation Ottawa, June 13th, 1913.

Mr. Thomas Coffey My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit.

Yours very sincerely in Christ, DOSTAJS, Archbishop of Ephesus, Apostolic Delegate

LONDON, SATURDAY, JANUARY 11, 1913

THE TREMBLEY-DESPATIES MARRIAGE CASE

The famous marriage case recently decided by the Quebec courts may go to the Privy Council for final adjudication. It will, therefore, be something more than the proverbial nine days' wonder, and it is worth while discussing its every phase.

There is a prejudice, a bias, perhaps wholly or largely unconscious, which makes it extremely difficult, even for Protestants who sincerely desire to be fair and open-minded, to approach the consideration of a Catholic question with anything like judicial impartiality.

The Record, however, declares that the church would have been only too willing to validate the marriage, but the man refused to consent to the marriage.

Now it is safe to say that there is not a reader of THE RECORD who has not heard and read similar comments. It is primarily, therefore, for our Catholic readers that we devote time and space to this question.

would not urge as strongly as possible that the mistake be remedied by the validation of the supposed marriage, with the possible exception of attendant circumstances which we shall consider later on.

Let us take a precisely parallel case which happened in this vicinity a few weeks ago. A man (named Wilson if we remember right, but the name does not matter) married a young woman who lived with him as his wife for some years and bore him three children.

Does any one blame the law of the land? or the courts of justice? If any one were silly enough to do so he would scarcely get or merit sufficient consideration to have the absurdity of his complaints pointed out to him.

But this does not alter the disagreeable fact that a woman married by a minister of the gospel legally recognized as a competent official, with all the formalities required by law, and ignorant of any impediment, is now branded before the world as unmarried.

We might add, and it does not alter the fact, that this has been done in accord with a law which would have been set aside upon payment of divorce fees.

Nothing but the ingrained bias which warps its view excuses the Guardian from gross and groundless discourtesy when it insinuates that Catholic Bishops grant dispensations for the sake of the fee.

"All right, on what grounds?" "What grounds! I've got the money. I'll pay for it, you get me the injunction."

Now we would ask the Guardian can it blame Catholics if they sometimes regard this harping on the dispensation fee as petty, dishonest, and deliberate misrepresentation?

Just another word about dispensation money; it does not go to the personal use of the bishop but is devoted to some charitable purpose.

Yes, a higher law has been disregarded. But by whom? By the civil authorities? By the judge? By those who made the law? Certainly not; but by Wilson.

the higher law, so the ecclesiastical authorities are equally free from blame if Trembley refuses to be bound by it.

No one, who is not a fool, thinks for a moment that Trembley's supposed wife lived in sin, or that any stigma of disgrace attaches to her because of her mistake; not a whit more than in the case of the poor woman who believed herself to be Wilson's wife.

There are far more applications for divorce from the city of Toronto for this present session of Parliament than there have been annulments of marriage on ecclesiastical grounds in Quebec in the three hundred years of its history.

"A PECULIARLY RESTRICTED METHOD OF INTERPRETING HISTORY" The Mail and Empire the other day contained a lengthy, and, considering the writer's point of view, scholarly and impartial review of Abbot Gasquet's new volume of historical essays, "England Under the Old Religion."

"No intelligent man," he says, "can afford to ignore any thoughtful contribution to a subject on which so much has been said and so little settled." He praises the style which makes "the essays smooth and attractive reading"; the author's temper, which is "calm and thoughtful"; the point of view, which is "stated quietly, stated clearly, but stated firmly and uncompromisingly."

"It was a contest not of the English people, but of the King and his government with Rome." As regards national feeling the people evidently regarded the cause of the Church as the cause of liberty. That their freedom suffered grievously under Henry VIII. there can be no manner of doubt.

Here, on the part of the late Master of the Rolls, we have a distinct appreciation of what we have called the Protestant and historical dogma. Bishop Creighton, who, by the way, marked a distinct advance as a historian, from the older and more intolerant (and intolerable) Protestant distortion of English history, states the tradition very clearly.

And then, with a humor all the more delicious because entirely unconscious, our reviewer restates the great fundamental Protestant Dogma of English religious history, a dogma firmly based on the impregnable rock of Protestant tradition.

Next week we shall adduce further conclusive testimony from this most competent Protestant witness to show that the learned Benedictine monk is not a special pleader, however much he may appear to be so to those who have regarded three hundred years of special pleading as impartial history.

veals a peculiarly restricted method of interpreting history. As well might one speak of Mr. Lloyd George as the cause of the social upheaval in England to-day.

We doubt whether the writer of the above could drop his unconsciously patronizing tone even if he knew that the distinguished Benedictine whose book he is reviewing is one of the two greatest living authorities on the Reformation and pre-Reformation period of English history.

Fortunately the other great historian of the Reformation period is a Protestant. Dr. Gairdner has spent the best part of a long life, (he is an octogenarian) in reading, digesting, and editing the letters and papers of this period.

When Dr. Gairdner's three volumes, "Lollardy and the Reformation in England," are more widely read, Gasquet's "somewhat limited constituency" will be indefinitely widened.

"One whom we might well take as a guide considers the Reformation as a great national revolution which found expression in the resolute assertion on the part of England of its national independence." These are the words of the late Bishop Creighton, who further tells us in the same page that "there never was a time in England when Papal authority was not resented, and really the final act of the repudiation of that authority followed quite naturally as the result of a long series of similar acts which had taken place from the earliest times."

"That Home exercised her spiritual power by the willing obedience of Englishmen in general, and that they regarded it as a really wholesome power, even for the control it exercised over secular tyranny, is a fact which it requires no very intimate knowledge of early English literature to bring home to us."

"It was a contest not of the English people, but of the King and his government with Rome." As regards national feeling the people evidently regarded the cause of the Church as the cause of liberty. That their freedom suffered grievously under Henry VIII. there can be no manner of doubt.

That mental training is but a small part of education is now pretty generally recognized except by those who have given no thought to the matter. But mental training was a higher conception of education than that which preceded it, namely, the acquisition of knowledge.

The opinion of the Canadian Congregationalist is interesting not alone for the forcible presentation of the Catholic ideal of education, but even more so as indicative of the growing appreciation of the Catholic position amongst non-Catholic Christians:

It is to be regretted that so many people who are very pious are very censorious in their comments upon their neighbors. Piety ought to find expression in kindness to our neighbors as well as devotion to God.

ANDREW BONAR LAW

We are beginning to feel grateful to Bonar Law, the makeshift leader of the Unionist party. His innate sycophancy and blundering incapacity have immeasurably helped the cause of Home Rule.

"If the bill were put before the electors, and they supported it, the Conservative party would not encourage resistance to it by the Unionists, but that if the Government attempted to force the measure through against the wishes of the people of Ulster he would heartily assist them in resisting it."

Loyal Ulster! Loyal and most potent Bonar Law! As he toadied to the rowdy and reckless element in the Tory ranks, he could hardly be expected to withstand the aggressive onslaughts of the Protectionist wing of the party, especially when yielding to it gave him an opportunity to pose as an advocate and champion of the vague, nebulous Imperialism that is so popular with loose thinkers and grandiose orators.

At least one of the Canadian monopolies is showing signs of perturbation. The cold storage, with the sole purpose of course of showing their kindly disposition towards the public, have been in the habit of coralling the egg market when the supply is plentiful.

AS TO EGGS Will our Canadian authorities favor the trusts or the people? We shall see.

A SMALL BUSINESS Dijon, France, Dec. 24.—Rev. Francois Montel, the parish priest of Ojours, was arrested to-day on a charge of stealing government bank stocks to the value of \$2,600 from an old lady parishioner.

AN IDEAL OF EDUCATION That mental training is but a small part of education is now pretty generally recognized except by those who have given no thought to the matter.

As to the correctness of the above paragraph which appeared in the Charlottetown, P. E. I., Guardian. The report may be true or it may not be true.

The two most precious things on this side of the grave are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other, a wise man, therefore, will be more anxious to deserve a fair name than to possess it, and this will teach him so to live as not to be afraid to die.

There may be things you failed to accomplish, opportunities you neglected, fully passed up, new leaves you meant to turn over. Ah, well, they still lie before you.

who are trying to steal the coal fields and iron mines of the nation are not intellectually defective. They are deficient in ethical understanding. They are obtuse of conscience."

The need for moral training is here quite clearly pointed out. The Congregationalist way of meeting this need is thus indicated:

"In the future, conscience training should have a higher place in our school's curriculum. We must inculcate and develop the solid virtues of truth and justice, and encourage the young to be men and women renowned and matchless in moral character. We must elevate the ethical above the intellectual. We must teach them to love the truth, to be so loyal to truth that they would rather die than lie. We must teach them to be pure in thought and pure in speech, and show 'How divine is the blush of modesty on young human cheeks.' We must encourage them to be so sensitive to honor that they will feel a stain on their character more keenly than a wound on their body."

After the clear-cut recognition of the need of moral training in education, this string of platitudes is disappointing. The natural virtues may be inculcated without reference to religion. Then the teacher must not only know the natural basis of the natural virtues, and their worth theoretically, but he must be their living embodiment.

"Pure in thought and pure in speech," sounds well; but who will say that the schools have solved, or who will show them the way to solve, the problem of implanting in the hearts of the young a love for the holy virtue of purity.

The wisdom which is the fruit of the experience of the ages has taught the Catholic Church the utter utility of attempting to give any adequate moral training on any basis other than that of religion.

THE TRUE STORY A few months ago a subscriber in the East sent us a paragraph which had been going the rounds of the press which would lead to the belief that children in the Tyrol are sold as slaves and that they are taken to the market in charge of a priest, where they are put up at auction.

A LOST CAUSE Varied are the expedients adopted by the Unionists to injure the Home Rule cause. A real Earl, whose name is Winterton, and whom we never heard of before, is a member of the House of Commons.

At arms between Mr. Winston Churchill and Sir Edward Carson. This latter very intemperate individual, whose anti-Home Rule escapade is admitted upon all hands to be actuated by selfishness, made the remark that Ulster would secede from the Empire were Home Rule granted, upon which Mr. Churchill asked, "Are you looking to Germany?"

This created great uproar. The trust was vicious but well deserved. The Ulsterites are fighting for a cause which is already lost. The sponge should be thrown up.

There may be things you failed to accomplish, opportunities you neglected, fully passed up, new leaves you meant to turn over. Ah, well, they still lie before you.

one black sheep. In the London Free Press of the 2nd of January appeared the following:

Philadelphia, Jan. 1.—The Rev. Dr. Alfred G. Mortimer, who suddenly resigned last week as rector of St. Mark's Protestant Episcopal Church of this city, has been deposed as a priest, it was announced to-day by Bishop Rhinelander, following the receipt of a letter by the Bishop from Dr. Mortimer in which the latter renounced the ministry.

We would not publish this were it not that we deem it right to show how contemptible is the conduct of the editor of the Guardian in regard to Catholic Church matters. Almost every day we could clip news items of this sort and publish them in the CATHOLIC RECORD, but we do not care to do so.

THE TRUE STORY A few months ago a subscriber in the East sent us a paragraph which had been going the rounds of the press which would lead to the belief that children in the Tyrol are sold as slaves and that they are taken to the market in charge of a priest, where they are put up at auction.

A LOST CAUSE Varied are the expedients adopted by the Unionists to injure the Home Rule cause. A real Earl, whose name is Winterton, and whom we never heard of before, is a member of the House of Commons.

At arms between Mr. Winston Churchill and Sir Edward Carson. This latter very intemperate individual, whose anti-Home Rule escapade is admitted upon all hands to be actuated by selfishness, made the remark that Ulster would secede from the Empire were Home Rule granted, upon which Mr. Churchill asked, "Are you looking to Germany?"

This created great uproar. The trust was vicious but well deserved. The Ulsterites are fighting for a cause which is already lost. The sponge should be thrown up.

There may be things you failed to accomplish, opportunities you neglected, fully passed up, new leaves you meant to turn over. Ah, well, they still lie before you.

There may be things you failed to accomplish, opportunities you neglected, fully passed up, new leaves you meant to turn over. Ah, well, they still lie before you.