all the circumstances which will warrant the court in declaring a marriage to be null. Some of these are already defined. Then the law, in article one hundred and twenty seven of the Civil Code, provides that:

"The other impediments, recognised according to the different religious persuasions, as resulting from relationship or affinity or from other causes, remain subject to the rules hitherto followed in the different churches and communities. The right, likewise, of granting dispensations from such impediments, appertains, as heretofore, to those who have hitherto enjoyed it."

There is in this, it will be observed, no distinction between churches. As applying to all men and to all churches and communities equally, it is British enough in its spirit. If the Presbyterian Church, or the Anglican Church, regularly and by due authority created an ecclesiastical impediment to marriage, members or adherents defying it and uniting in matrimony would be in the same position as are the members of the Roman Church, acting in like manner. The law was framed, however, when conditions were somewhat different from those of to-day. Up to the last quarter of the last century there were, practically speaking, none but Roman Catholics and Protestants in communion with British church bodies represented in the province. In a general way all had the same ideas about marriage. Marriages between Catholics and non-Catholics, though occurring with some frequency, were not common. Attempts to nullify such as did occur were rarely or never reported. To-day, Quebec contains in its population, beside the large mass of Roman Catholics and the British Protestant churches, a great number of Jews, members of the Syrian and Greek Churches, Armenians and Confucians, if Confucianism can be counted a religious belief. Do all of these, each body for itself, have the right to create impediments to marriage, which while there are unions of persons of different communities may affect the status and rights of those who never consented to them and who may be ignorant of their existence? Are the courts required, following recent precedents, to recognize the validity of any such canons or rules of discipline? The matter is one for grave consideration by those who have responsibility in the connection; and these are the members of the Legislature of the province. The law on this point is clear. Section 92 of the British North America Act, 1867, which defines the exclusive powers of the Provincial legislatures, in sub-section 12 includes; "The solemnization of marriage within the province." This cannot be changed at Ottawa. Neither Mr. Borden nor Sir Wilfrid Laurier, nor any member of Parliament, British or other, Roman Catholic or Protestant, as a member of Parliament, can justly be attacked for the laws in regard to marriage that exist in Quebec.

MORE EVIDENCE ON IRISH TOLERANCE

Justin McCarthy, in his "Recollections" now running in the Weekly Freeman, Dublin, writes of the relations between Catholics and Protestants in Ireland as he has known them from his boyhood to the present time, and declares that there is nothing to justify the feeling on the part of Englishmen that the history of Ireland for many years past—indeed, for centuries past—has been a story of irreconcilable hatred between Catholic and Protestant—hatred penetrating thoroughly into private and social life, compelling successive Governments to keep up continuous efforts for the exclusion of the Catholic population from any share whatever in the making of the laws. Mr. McCarthy, whose irenic temper no one can question, and whose mind has been trained to observe facts and draw correct conclusions by his years of service as a journalist and historian, says:

"My own conviction, which is fortified by all my own personal experiences and recollections of the past, assures me that an enlightened ministry, led by a genuine statesman, would have had the support of the best men in all denominations of Protestants in England in the carrying out of a policy for the granting of religious liberty to the Catholics of Ireland. I do not remember ever having heard during all my experiences in Ireland of a riot or disturbance of any kind brought about by the attempt on the part of a Catholic crowd to prevent any public celebration or ceremonial of a purely religious character in some county mainly occupied by Catholics. Of course, I had heard of, and even looked upon, riots caused by some demonstration made against the Catholic faith by an Orange crowd in some one of the Northern counties, where the Orangemen were in the majority, or by some efforts of an Orange mob to break up a Catholic meeting. But even between the Orangemen and the Catholics the disputations leading to actual riot were for the most part associated with political movements of some kind, and did not illustrate any organization of effort to punish a man for holding to the faith in which he had been born and brought up. I merely dwell upon these memories and their facts in this place with the object of expressing my conviction that in no European country was ever less excuse for the invention and the carrying out of a criminal code to make penal the following of one particular branch of the Christian faith than was given by the condition of Ireland at any time since a foreign conqueror invaded and occupied the land of the shamrock."

In spite of evidence of this kind constantly appearing not only from Celts and Catholics like Justin McCarthy but from Protestants as well, there is a great deal of foolish babble about the danger of Protestants in Ireland should a Home Rule bill give more power to the Catholic majority. It is only in the North of Ireland such fears are expressed. Protestants living in the provinces of Munster, Leinster and Connaught know very well that their persons and property are more safe in the midst of their Catholic fellow-countrymen than if they resided in the most Orange of Orange strongholds.

As a further illustration of the tolerant attitude of Irish Catholics toward Protestants, let us say that the Cork Technical committee recently elected an Englishman and a Protestant to be head of the Science and Technological Department. This position had been vacated by a Catholic. There were seventy-seven applicants for it, many of whom were Catholics. It would have been the easiest thing in the world, (if they were in the least inclined to discriminate against Protestants) for the committee to select from the many applicants some Catholic for the position. But they chose a Protestant for the place. Mr. T. W. Russell who cited this incident before the Dublin Liberal Association, April 6, said that while there was a great deal that they might deplore in Ireland, it was a gross libel upon the country to say that religion and politics would dominate everything under Home Rule, and that nobody who was not a Home Ruler and a Catholic would have a chance of fair play.—S. H. Review.

ACTS OF THE HOLY SEE

By recent Apostolic letters the Holy Father has raised the church of Our Lady "Del Pilastrello" in the diocese of Adria to the dignity of a Minor Basilica.

His Holiness had also raised to the dignity of an Archconfraternity, with the faculty of aggregating to itself other confraternities in the Republic of Mexico, the Confraternity of Divine Providence erected in 1893 in Mexico City by the Missionaries of the Immaculate Heart of Mary.

To the members of the Arch-Sodality of the Infant Jesus, in addition to the many Indulgences they already possess, the Holy Father grants an Indulgence of three hundred days, applicable also to the souls in purgatory, every time they recite the ejaculatory prayer: Most Sweet Child Jesus, have mercy on us!

Pius X. has also united the two Prefectures Apostolic of the Caroline and Marian Islands into one new Vicariate Apostolic, and has erected another Vicariate Apostolic in the Island of Guam, which is under the dominion of the United States. The two new Vicariates are entrusted to the Minor Capuchins.

Recently in several countries and especially in Spain the pious Sodality of the Youth of St. Anthony of Paduahas has so far developed that the Minister General of the Friars Minors has established the headquarters of the organization at the Collegio di Sant'Antonio in Rome, and codified its statutes. The Holy Father now renews his commendation of this Arch-Sodality, expresses the hope that the youth of both sexes will join it in large numbers, and grants a Pleuary Indulgence, on the usual conditions, to all members on the day they join the sodality and on the day they pass from one to another of the three classes into which it is divided.

His Holiness has addressed letters to Mgr. Demidud, President of the Society of the Holy Infancy, and to M. Calon, President of the Society of St. Vincent de Paul, highly praising the work done by these societies. His Holiness has also addressed a letter to the Right Rev. Mauro Serafini, Abbot General of the Benedictine Congregation of Monte Cassino of the Primitive observance, in which he extols the work of the Benedictines from the earliest days of the Order in Hungary, England, Germany, Belgium and elsewhere, down to our own time when they have pushed their outposts to Oklahoma in the United States, to New Norcia in Australia, Kimberley and the Transvaal in South Africa, and to Mount Olivet.—Rome.

IS IT THE ANCIENT CHURCH?

The absurd claim of English Protestants that their Church is the ancient English Catholic Church was ably dealt with and refuted by Rev. Father Godric Kean in a discourse recently in Rochdale (England). We give the address as reported in the Catholic Times:

"Until a period of some sixty or seventy years," said Father Kean, "it was the custom universal in the Church of England to anathematize the doctrines of the Catholic Church, her priesthood, her Mass, her Sacraments, and the celibacy of her clergy, but since then there has sprung up a movement which has given rise to what is known as the High Church party. It has produced extraordinary change and great development in the doctrine of a part of those who compose the Anglican body. It pretends to continuity with the Church which the English 'Reformers' of the sixteenth century assail so ruthlessly and of which they destroy so completely the unity. It attempts to teach the doctrine of the ancient Church. It borrows its prayers. It uses its vestments. It practices its rite, and it attempts to assume the name of Catholic. Every sincere and unprejudiced student of history knows in doing so it is perpetrating a falsehood and a fraud.

The attempt of these High Church gentlemen to possess themselves of the grand glories of the pre-Reformation Church in this country and to usurp the name of Catholic for their three-hundred-year-old sect brings them the scorn of the Low Church party of their own communion and the contempt of all parties of other heretical bodies. The Russian Church repudiates their claims to belong to the Catholic Church. Their own Archbishop Laud would give them the lie direct from the scaffold by his dying words, "I die in the Protestant faith as by law established."

Let us turn to the cradle of our religious history. In its very dawn Roman Catholicity took root in our land, from which it has never been entirely plucked up. Pruned by the sword of persecution wielded by Roman Emperors, attacked by the withering blasts of the Pelagian heresy, withstanding the shock of the Saxon invasion, it triumphantly persevered, and received a development of strength from the Roman Pope Gregory, the greatest and grandest of the name, until increasing in number it spread abroad its blessings in other lands.

And how was this Christianity so rich in its growth, so fertile in its abundance, brought to this country?

THE SOWER OF THE SEED WAS THE ROMAN PONTIFF

It came from Rome, and the sower of the seed was the Roman Pontiff. Let the impartial enquirer go to the pages of the first authentic records of Christianity within our shores and he will find therein impressed the figure of the Pope of Rome. From the introduction of Christianity into this country in the dawn of her history until the Anglican schism of the sixteenth century, England was Roman Catholic, nothing else but Roman Catholic. She acknowledged the Roman Pontiff as her spiritual head, and for a thousand years swore her fealty and loyalty to him in the consecration of her Bishops. From the time of the successor of St. Augustine, the first Archbishop of Canterbury, until the time of the last Archbishop, the year 1559, all were appointed by the Pope of Rome. From him they received the Pallium, and to him they bound themselves by an oath of fealty.

Now in place of this historic fact how can any one presume to assert that that Church was not Roman to the core? Were these not Romanist Bishops and were their flocks not Romanist subjects? Another instance in which not alone the Church but the nation acknowledged the primacy of the Pope of Rome was in the tax, at first a voluntary offering, afterwards a legal obligation, which was paid by the English nation to the Pope of Rome.

ENGLISH TRIBUTES TO THE POPE—PETER'S PENCE

From the year 854 contributions were ordained to be sent from this country to the Holy See. In that year King Ethelwulf paid a visit of piety to Rome and behaved with the greatest generosity to the Pope, the document executed before his death charged his heirs with the obligation of sending yearly to Rome three hundred mancuses. The mancusa was an Anglo-Saxon coin to the value of something like half-a-crown. His son, Alfred the Great, one of the great glories in the line of our English monarchs, went to Rome to learn there the faith and morality of the Gospel, and was confirmed by the Pope. He faithfully carried out his father's bequests. The Anglo-Saxon chronicles relate that in the year 883 Sighelm and Thelstan carried to Rome the alms which the king had vowed to send thither. In 887 we read that Athelhelm the Ealdorman carried the alms of the West Saxons and of King Alfred to Rome, and the same fact is chronicled under the year 890. So deep was the affection of the English people for our Holy Father the Pope, so great was the testimony of duty they bore unto him, so distinct was the recognition of his primacy that this voluntary practice became in course of time a legal obligation, imposed by the legislature as a tax called Rome Scot and afterwards better known as Peter Pence. When payment is made on behalf of principles it shows that the latter are conscientiously held, and if the principles of Christianity and nationality in England prior to the outbreak of the "Reformation" dictated these voluntary offerings and afterments does it not show in a light clearer than the sun at noonday the recognition, both religious and national, of the primacy and supremacy of the Pope of Rome? Does it not clearly prove that our forefathers who did these things did them in recognition and in acknowledgment of these rights, and were therefore as much Roman Catholics as are any Romanists to-day?

TESTIMONY OF LORD HALIFAX

Father Kean next quoted the unsolicited testimony to the Romanism of the ancient Church of one of the distinguished members of the High Church party—Lord Halifax. Speaking at Bristol on February the 24th, 1895, he said: "When for controversial purposes it is attempted to discover an origin for the English Church other than that of Rome, or to prove that England from the earliest times down to the sixteenth century was not united to Rome by the closest links of an external unity and common faith, those who are acquainted with the facts are tempted to doubt either our honesty or at least the trustworthiness of our historical methods.

Such then was the unity of the Church of Our Lord Jesus Christ for 1,500 years. For 1,500 years men might talk of the Church of England, of the Church of France, of the Church of Italy, or of the Church of Spain, but all knew that each one was but a part of the greater whole, that as there was but one Lord, one Faith, one Baptism, one Eucharist, so there was but one Church, and in the West all looked to Rome as the great central See, grouped round which the different national Churches of the West were supported in the profession of a common faith by the link of an external authority which, binding them to itself, bound them also to one another.

Again, it was by Papal authority alone that the jurisdiction of the Archiepiscopal Sees was established, extended, or restricted. Again, appeals in ecclesiastical causes to the judgment of the Pontiff were continually made by the Bishops, kings, and members of religious Orders, and his decision was acknowledged as final. Again, legates were despatched by the Pope into England for the purpose of settling disputes and the correction of abuses, and though sometimes this practice was protested against by our kings, the jurisdiction of these legates was never challenged. Again, the Pope claimed and exercised the right to inflict the penalty of excommunication upon the highest authority in the land, whether civil or ecclesiastical, a right recognized and submitted to by the kings of this country.

THE VENERABLE BEDE

Let us come now to the history of the Church in England. Admittedly the first and finest authority on the ancient religion of our country is the Venerable Bede. He was a man who constituted in himself the whole learning of his age. He was a monk, a priest and a Roman to the heart. This great historian tells us in the fourth chapter of his book that Lucius, King of Britain, wrote the Pope Eleutherius desiring to be made by his authority a Christian. He goes on to say:

"In the year of our Lord's Incarnation Marcus Antonius Versus, the fourteenth from Augustus, was made Emperor together with his brother Aurelius Commodus. In this time while Eleutherius, a holy man, presided over the Roman Church, Lucius, King of the Britains, sent a letter to him entreating that by his command he might be made a Christian." He soon obtained his pious request and the Britons preserved the faith which they had received uncorrupted and entire in peace and tranquility until the time of the Emperor Diocletian.

It is quite true that an attempt has been made by certain Anglicans to make out that the account of his Roman mission as given by Bede is wholly fictitious, on the ground that the story rests solely upon the latter form of the catalogue of the Roman Pontiffs, written in 530, which inserts it, though it is not found in the early catalogue, and hence the legend, they say, would seem to have originated in Rome in the fifth or sixth century, and to have been by Bede introduced in the eighth century. The answer to this is obvious, namely, that there is no evidence to show that the existence of this later catalogue was known to Bede, or anyone else in England, that about this time Britain began to be spoken of as having received the Christian faith from Rome, and the Anglican author, Collier, notices that from the days of Bede there has been an uninterrupted tradition that such was the chief origin of Christianity in Britain. The early British Church was represented, we learn from history, in the first Council of Arles in 314. The Pope sent to the Council four representatives, two priests, Claudius and Vitus, and two deacons, Eginus and Secercus. The British Bishops signed the decree for the Council, establishing the primacy of the Holy See.

THE COUNCIL OF SARDICA

Again, in the year 345 we have the Council Sardica, at which British Bishops are once more assisting, on the testimony of St. Athanasius. This Council established the right of appeal to the Pope of Rome throughout the universal Church. It declares amongst its Canons: "If a Bishop having been condemned should be so assured of the justice of his cause as to desire to be judged again in the Council, let us honor again the memory of St. Peter. Let those who have examined the cause write to Julius, the Bishop of Rome. If he judge it suitable to renew the judgment, let it be renewed, and let him name the judges. If he think there be no justification for a new trial, let everything be done as ordained by him." The Council finally writes to the Pope that it is a very good and reasonable thing that the Bishops from all the Provinces report what passes therein to their chief the sovereign. In face of this testimony of history and of the Councils, can anyone assert that the Christians of the ancient British Church were not Romanists?

FROM ST. AUGUSTINE DOWN

Even the Protestant historian, Dean Millman, declares that this Council of Sardica establishes a chief right of appeal from all parts of Christendom to Rome. Pope Gregory sent St. Augustine, a Roman monk, with forty of his companions to convert the Saxon people. No reasonable man could doubt that the faith they preached was the faith of the Roman Church, or that they were Romanists. Augustine went over to France, and was ordained Bishop by the Pope's legate, and from his time no Bishop or Archbishop ever ruled an English diocese without first taking the oath of allegiance to the Pope, and receiving Bulls of Consecration from him, until the time of King Henry the VIII. Coming to the Norman period, they had Lanfranc coming from Normandy to be Primate of England and Papal Legate. In a letter to Pope Gregory he says: "To Gregory the revered, Supreme Pastor of the whole universal Church. The sinner and unworthy Lanfranc, service and due subjection." Our own St. Anselm, the greatest theologian and most profound philosopher of his age, gave utterance to this noble expression when opposing Rufus, the Norman monarch: "I will render obedience to the Vicar of Blessed Peter." Later on even the heretic Wycliffe is a witness to the Romanism of the English Church. When summoned to Rome to answer for his conduct he replied: "I am always glad to explain my faith to anyone and above all to the Bishop of Rome, for I take it for granted that if it be orthodox, he will confirm it. If it be erroneous, he will correct. I assume that as chief Vicar of Christ upon earth the Bishop of Rome is of all mortal men most bound to the law of Christ's Gospel."

The Gift of Affability

When a young man starts out in the world, after his education is finished, he finds that it is not what he expected. It is altogether different from the college, where he may have been popular with his teachers because he was a brilliant pupil. All the knowledge in the world will not make one popular or successful—in fact some of our most intelligent people have been among the most disagreeable. The ability to get along with people is more to be desired than great wisdom; and is a gift that will bring us almost anything the world has to give.

Friendship, expansiveness, having a good word for everybody, helping someone out of trouble, shaking hands with another man, bowing, smiling here and there—that makes a man broad. It gives him happiness, pleasure and sympathy. It suggests to him, oh! ever so many things and makes him useful to the world. Affability is the greatest of all gifts. The man who can make others feel at ease in his presence and bring out the best that is in them is generally the man who is sought after, while the man who is grouchy, gloomy and pessimistic seldom finds anything but failure in this world.—EUGENIE LEFEVRE.

The Decree 'Maxima Cura' Holds for English-Speaking Countries

Two decisions regarding the decree "Maxima cura" (on the administrative removal from office and benefice to which the care of souls is attached) remove all doubt as to the application of this providential law to the United States and England. The Consistorial Congregation decides, and the Holy Father ratifies and confirms the decision, that it does apply. Nor can there be any doubt that the same law has force in all other English-speaking countries, including those which have not yet been removed from the jurisdiction of Propaganda. The "Maxima cura" establishes a uniform basis of stability in office for all rectors and pastors, and lays down a strict procedure for Ordinaries in the matter of removing such priests from office. The law will be equally welcome to Bishops and priests, but it is hardly necessary to add that its provisions demand the closest study. —From "Rome," April 1.

Mary Stuart

To the Editor of the CATHOLIC RECORD.

Sir,—I have read with much pleasure the paragraph in your issue of 15th inst., in which you describe the floral tribute accorded by the Marquis de Ruvigny and Raineval to the memory of the murdered Catholic Queen. The following extract from the The Jacobite of 20th Feb., 1893, may interest your readers:

"THE TOMB OF QUEEN MARY II"

"A deputation of legitimists, including the Marquis de Ruvigny and Mr. Meade, called upon the Dean of Westminster to ask leave to lay flowers upon the tomb of Mary Queen of Scots on February 8th, being the anniversary of her murder. The Dean replied that no permission was required, as any one was at liberty to do so. But when several gentlemen came with crosses and wreaths to Westminster Abbey on the day, they were coolly informed by the verger that the Dean had changed his mind and given orders to prevent the payment of this simple tribute to a departed saint. This ungracious and arbitrary proceeding caused considerable indignation, and the flowers were then laid upon the statue of King Charles, the Martyr, in order that the public might be informed of the incident."

Yours truly,
W. DE MANBEY,
Brandon, Man., April 25, 1911.

Puts it up to Ourselves

An editorial in Father Dempsey's Hotel Magazine, St. Louis, declares that while there are many non-Irish people who do not like the Irish and who delight in caricaturing and insulting them with a cheap and nasty brand of humor, "the meanest and most malicious jokes and rudest references to the Irish we have ever heard came from the lips or the pens of men of Irish birth and descent. We have read of entertainments given under Catholic auspices, and in Catholic halls, where different nationalities were represented on the stage, and the buffoon of the occasion was often times 'Pat,' with his foolish attempt at wit and humor. When the Irish and Irish Americans begin to respect themselves, then outsiders will respect them of their own accord, and they can, with more consistency, blame others for ridiculing them, when they cease to do so themselves."

Present unhappiness is selfish; past sorrow is compassionate. — Abbe Roux.

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Mr. J. L. Boyes, Secretary of the Napanee Driving Park Association has had a good deal of experience with thrush on horses' feet, and has tried various remedies. He writes:—

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