# The Catholic Record

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LETTERS OF RECOMMENDATION

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 mbued with a strong
Catholic sprint. It strong and the strong catholic sprint, and the strong defends Catholic
sprinciples and rights, and stands firmly by the teachlarge and authority of the Church, at the same time
spromoting the best interests of the country. Followlarge these lines it has done a great deal of good for
the welfare of religion and country, and it will do
more and more, as its wolcome influence reaches
more Catholic homes. I therefore, earnestly recommend it to Catholic familie. With my blessing on
your work, and best wishes continued success.
Yours very sincerely in Christ,
DOMATOS, Archbishop of Ephesus.
Apostolic Delegate
University of Ottawa.
Ctawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1900. sir. Thomas Coffey
Daar Sir: Friedme time past I have read your
estimable papes the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter are pervades the whole. Therefore, with
pleasure, I re a recommend it to the faithful. Blesslag you are wishing you success, believe me to remain. Your Satisfiully in Jesus Christ.

TO. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, DECEMBER 14, 1912

### VARY REV. CANON KER AND CHURCH UNION

The London Free Press thinks the RECORD may not have grasped the full meaning of the Union movement among the churches of Protestantism; that fundamentally these are united in faith, divided only in non-essentials. The Free Press points out that as a matter of fact "Anglicans become Methodist and Methodists Anglicans; and Presbyterians join either of these church where conditions are inviting, and do become as members of this or that religious family." And the hope is expressed that in time even the barriers that separate Protestantism from Catholicism may likewise crumble away.

Our article which called forth thes comments indicated the radical and to our mind insuperable difficulty in the way. The principle of private judgment is in its very nature, as well as in its history, the principle of division.

While insisting on the Catholic prin ciple of authority, we should be sorry to convey the impression that Catholics do not view with a great deal of sympathy the movement towards union amongs our separated brethren. We do not question the sincerity of many earnest Pro testants who, saddened by the evident evil effects of a divided Christianity long for that unity for which Christ prayed "That they all may be one." A oneness, a unity is here indicated that that has determined judicial decisions will be so visible, so striking, so convincing "that the world may know that Thou hast sent Me." For that unity all Cath olies pray. At the same time their symthat instead of the unity that would lead the world to believe in Christ's divine mission, they are entangled to divisions that are driving countless souls into unbelief in the Divinity of our Redeemer. Catholics rejoice in the fact that so many Protestants are united with them in the fundamental and essential belief in Jesus Christ as the Son of God; in the Bible as God's inspired word; in man's accountability to God; in eternal reward and punishment; in all the Catholic truths that Protestantism has preserved. If any union of Protestant churches could be effected to safeguard these essential truths, Catholics could rejoice in it and thank God for it.

But, alas, there is only too much evidence that it is not a common belief in the fundamental truths of Christianity but a common indifference to all creeds and to all definite Christian truth that makes the union of churches seem so feasible to many Protestants. Anglicans who can easily join the Methodists or Presbyterians have evidently ceased to believe in Episcopacy. An Anglican clergyman, Frederick George Scott, in the Montreal Star, indignantly repudiates the recent Anglican overtures to dissenters. He points out that " the Church holds Episcopacy to be necessary to the existence of its continuou life and ministry, and dissent holds that it is not." Changes such as advocated he holds " if introduced into our Church would result in her being torn asunder.' Anglican indifference has not become sufficiently general for union proposals to be accepted without protest.

In another column will be found remarkable letter from the prominent Anglican clergyman Canon Ker, which is a striking illustration of our contention. If clergymen can deny the Divinity of Christ, the inspiration of Scripture and the immortality of the soul, and still be the recognized exponents of Christianity, then the "fund-

amentals" of faith must be influitesimal, and "non-essentials" a term of the widest comprehensiveness. No wonder Canon Ker savs:

"The religion that has come out of the crucible of 'higher criticism,' as it is termed, is a hybrid thing, a mixture of intellectualism and philosophy, veneered with, Christian terms that have lost all meaning alike for the pulpit and the pew."

Again he tells us that "numberless oulpits all over the country may be said with truth to have everything in them but Christ."

In such conditions church union should be easy, but many will ask with Canon Ker:

"What is the use of talking and discussing the matter of Christian union, as it is termed, when the parties themselves appear to have lost the faith which can alone vitalize the dead bones of Christian profession?" We reproduce the Canon's letter

on page five of this issue of the RECORD.

THE MARRIAGE OF FOURTH COUSINS IN QUEBEC

A recent decision of the Quebec courts in a marriage case, though rendered at a time when the factitious Ne Temere agitation had subsided, still attracted considerable attention and was given flaring headlines in the newspapers. As s usual in Catholic matters the press did not take the trouble to place the law and the facts fairly before the reading public.

In the first place, fourth cousins may marry without let or hindrance in Ogebec or in any other part of the world. The Church makes consanguinity with the fourth degree an impedi ment that renders null and void from the beginning a marriage of persons re lated in the fourth degree, and of course, of persons more closely related. But first cousins are related in the second degree, second cousins in the third degree, and third cousins in the fourth degree. In particular cases, and for sufficient reasons, the Church may and does grant dispensations from her own laws in this matter. In such cases the marriage is valid and therefore indissoluble.

In the present case the parties, re-

lated in the fourth degree, were married

without a dispensation. Falling to induce them to accept a dispensation, renew their consent and validate the marriage, the ecclesiastical authorities, when the case came before them, had no choice but to declare the nullity of the marriage. The civil code of Quebee ex pressly recognizes the laws of the various religious bodies concerning marriage as binding on their members. The marriage of two Presbyterians, to be valid civilly, must be valid according to the laws of the Presbyterian Church. The marriage of two Catholics, to be valid civilly, must be valid according to the laws of the Catholic Church. In either case, if the marriage is null according to the laws of the Church to which the parties belong, it will, on being brought before the civil courts, be declared null in the eyes of the civil law. This is the interpretation of the civil law with regard to marriage

before the On hec civil courts. The mental confusion of the average Protestant with regard to marriage laws, and the respective spheres of Church and State in the premises may be judged from the following editorial utterance of the Montreal Witness, the writer being, presumably, of more than verage intelligence and education:

"If the marriage of fourth coming i

in most of the few cases that have come

against nature, no church can make it right. If it is not against nature, no church can make it wrong. That, in the eyes of the Roman Catholic Church, it is not against nature, and not morally wrong, is shown by the fact that, when duly applied to, that Church grants dis-pensations and blesses the union. The Church could not possibly do this if that union was in its eyes morally wrong. that union was in its eyes morally wrong. The Church will even marry a man to his niece or to his aunt and bless the marriage, a proceeding which might be questioned on natural grounds. The doctrine that a Church can make wrong things right and right things wrong is injurious to the moral nature. For a Church to abet a man in the repudiation of his abet a man in the repudiation of his wife and in casting her on the world as having been living in sin, and even in incest, is morally shocking to a man's and to a woman's natural moral sense. As to civil laws which abot that sort of thing, it must be remembered that there are all sorts of marriage laws under the British Crown. In India there is polygamy, both under the Hindoo and Ma. hommedan rite, and even polyandry in the hills."

If such a writer have any principles at all to guide him in his treatment of the subject, which he disposes of so dogmatically, they would appear to be summed up thus : The Catholic Church is wrong, inconsistent, arbitrary, and her marriage legislation is immoral if not unnatural. We fear that he but too accurately reflects the impression nade on many minds by the recent marriage tirades when press, pulpit and platform radiated a great deal more heat

than light. The marriage of cousins is not against nature." Theologians do not even agree that the marriage of brother and sister is forbidden by natural law. Would the Witness maintain that in the first generation after Adam and Eve the tual consent is permitted.

race could be propagated only by violation of natural law? Still the line must be drawn somewhere; the Catholic Church draws the line at the fourth degree. As this is purely an ecclesiastical law, there is not the shadow of in consistency in dispensing from it for sufficient reason, in particular cases Tae nearer the degree of kindred the graver must be the reason. In the extremely rare case where "the Church will marry a man to his niece or his aunt" the gravest conceivable reasons

The Witness writer has the haziest pasible notion of natural law, yet he poldly asserts that "if it is not against nature no church can make it wrong. In his lame and needless apology for the British Crown" in India, while taking a fling at the civil laws of Quebec which abet "that sort of thing," he gets even more hopelessly confused and irrelev

Polygamy is wrong and detestable The Catholic Church is forever opposed to it whether it be simultaneous poly gamy as practiced by Mohammedans and mons, or successive polygamy as sanctioned by divorce courts where Catholic ideals of marriage do not prevail. But is it "against nature?" Neither philosophers nor theologians agree that it is. Who is to decide If not against nature the Witness would conclude that it is morally right. It is morally wrong, of course, not because it is against nature but because it is for-

pidden by positive Divine Law. It is not "against nature" for a and a woman to marry, without coming before any competent civil officer, with out witnesses, without any and every formality prescribed by the civil law But the civil law in such a case would decide there was no marriage. And the civil authority would be right. As the guardian of marriage in so far as it is a civil contract the State has the right and duty to impose restrictions on the natural right of its subjects or citizens to marry. As the guardian of marriage as a sacrament the Church has quite as unquestionable a right and the corresponding duty of enacting laws and moosing restrictions on its members.

A little honest consideration would how that the Church on this question is right, consistent, prudent and wise in the exercise of the authority divinely committed to her as the custodian of he sacrament of matrimony.

#### THE EFFECT OF THE ENGLISH DIVORCE ENOUIRY

That the Catholic Church knows her own mind, that her every member is o the same mind, and that she alone can offer any effective opposition to divorce, will become more and more evident to earnest Protestants who cherish the Christian ideal of marriage.

But there is another reason why the receedings of the Divorce Commission are of interest to Catholics, even of especial interest to Canadian Catholics. That British legislation on divorce should have a moral effect on Canadian opinion is to be expected. That it might beget an agitation to have Candian divorce legislation conform te the Brisish standard was naturally to be feared. But it is rather startling to out the Empire and possibly in other countries," is the avowed hope of the Commissioners, if not the real scope of those who inspired the inquiry.

Section 527 of the Report reads :

"The lequiry is confined to the state of the English law and its administration, but we feel that its effect will be recognized and felt outside this country. We have shown the diversity of law prevailing in the United King dom and the British Dominions, as well se the laws of other countries.

"We have shown, as we consider, the ansatisfactory state of the law in Engand and its need of reform. We have endeavored to recommend reforms which, in our opinion, ought to be the foundation of a reasonable law suitable to real human needs and, if our recommendations be adopted for England, it may be hoped that in for engrand, it may be hoped that in time they may be accepted throughout the Empire and possibly in other coun-tries. The movement for uniformity of law, in certain respects similar to our own recommendations, has already begun in the United States of America; and, in view of the substantial identity of the matrimonial relationship and social position of the family among those na position of the family among those na tions which are European or of European origin, the hope may be expressed that uniformity of marriage and divorce laws may in the end be achieved among those nations, and that at any rate such uni-formity may be reached throughout the British Empire among those subjects of the Crown with whom monagamy prethe Crown with wh

Is it fanciful to suspect that behind this divorce movement is that "anti-Catholic, anti-European, anti-civilization force of which Hilaire Belloc has written? There is no divorce in Italy. There is no divorce in Spain. In France, except the revolution period, divorce dates only from 1884.

In Portugal there was no law of divorce until 1910. When the present anti-Catholic masonic crowd seized the reins of power, one of their first acts was to pass a divorce law the widest and most shameless in Christendom. In addition to nine other grounds, divorce by mu-

Divorce and apti-clericalism go hand in hand at any rate ; it may be they receive their inspiration from the same

However that may be, in spite of the awful object lesson of divorce in the United States, in spite the fact that the infidel government already alarmed on national grounds at the inroads of divorce into the family life in France. a movement, with no popular demand behind it, has been inaugurated in England to adopt practically the same grounds for divorce as are recognized in France and America. And the pious hope is expressed that "uniformity of marriage and divorce laws may reached throughout the British Empire." It is well to be forewarned. Any relaxation of divorce laws in Canada may be regarded as the first step down to that undesirable and unChristian uniformity.

## COMPULSORY EDUCATION

Some people seem to attach undue cance to the rejection by the Legislature of the bill to make education compulsory for Protestants in the

While all may agree as to the object of a statute making education compulsory opinions may differ as to its effect iveness. As a matter of fact the law is rarely invoked in Ontario and it is questionable if the universal desire to give children schooling owes anything to the law. If, however, there were no such general clause in the Ontario statutes and certain representative Catholics asked for its insertion, but limiting its application to Catholics, we might more easily realize the many obvious objections to such invidious legislation. Then Protestants in Quebec were themselves divided as to the wis dom or necessity of such a law, for Protestant members of the Legislature opposed it. In the circumstances the reasons for its rejection are sufficiently obvious without assuming that the hierarchy had anything to do with it.

If such a law be deemed advisable it should be general in its application and not confined to a section of the population, a section which is itself of divided connecls on the matter. To talk of "keeping minds in darkness" and of "the sworn foes to progress" in this connection savors of the hysterical. France has compulsory education and illiteracy is increasing Quebec is without it, and illiteracy is sing, until now it is less proporionally than in Ontario.

# THE HORRORS OF WAR

The fact that the little Balkan States vere almost unknown a year ago, has left the impression that the present war is on a small scale. It comes as a shock to us to learn that, spart from the issues involved and considering only the number of men engaged, it is the great est war in history. The killed and wounded on both sides already number ver half a million.

This war is just; our sympathy goes out to the Christian soldiers who are waging this gigantic war to free their fellow Christians from the barbarous oppression of the unspeakable Turk. But was it necessary? Only because given a stiff term in jail and the bribed the mutual jeslousy of the Christian ones disfranchised for five years. But owers of Europe prevented a peaceful ettlement of the questions at issue.

The justice of the cause, the triumph of Christian arms, must not blind us to the inevitable horrors of war. Tomorrow next year, it may be that Christians against Christians will be lined up in millions.

The hideous carnage of such a war one shudders to contemplate. Can the followers of the Prince of Peace not find a better way to settle their disagreements. It behooves Christians to uphold the Christian ideal, and not be blinded by the pomp and circumstance of glorious war, to the savagery of thus eciding international disputes.

Commenting on the wholess slaughter in the Balkan's Rome thus indicates our present semi-barbarous posi-

" A few months ago the whole world was horrified when some hundreds of lives were lest with the "Titanic"—why are we not horrified by the infinitely greater disaster of the Balkaus? We ointed commissions on both sides of the Atlantic to examine into the cause of the shipwreck, and we have adopted various devices to prevent such disasters in future. Shall we appoint an honest international commission to investigate the Balkan calamity?

the Balkan calamity?

On the contrary. We are content to remain in the densest ignorance. Nay more, we are all ready, with our eyes shut, to go to war to morrow because ge unknown "diplomat" in Austria in Servia about the possession of an un-known town in Albania. The group of "diplomats" who are the real cause of this immense tragedy in Eastern Europe have only to say the word and five or six million human beings, without a single real cause of enmity and with single real cause of enmity and with ten thousand reasons (the first of them being that we are Christians and brothers) for being good friends, will fall on one another, slaughtering, loot-ing, raping, burning, destroying, filling the earth with ruin and death and widows and orphans—and not one in ten thousand of us will know for what. Is this exaggeration? Read your daily

ances and fleets and armies until we are absolutely at their stupid mercy. Has not the time come to ask ourselves ser-iously which is preferable: "International arbitratio on all internatio questions, or the perpetual menace of war? The reign of Christ an justice and human reason, or the tyranny of brute force? Or do we prefer to leave the advocacy of international peace to the Socialists."

On consideration, one is inclined to sympathize with the discontented Liberals of England in their demand to know more of the obligations to which the diplomacy of their foreign minister

### CONSPIRACY !

Mr. J. H. Burnham, M. P. for West eterborough, has discovered a conspirsey to force French-Canadians to give up their mother tongue and to adopt English in order that the church may make full use of the French race in its proposed conquest of Canada to the true faith."

To your tents, O Israel!

Some people might consider it rash to say that there are people in Peterborough with less sense than J. H. Burnam. But Mr. Burnham is no fool ; he probably knows his constituency, and particularly that portion of the electorate to which he especially appeals. If political expediencey demands the turnng of a sharp corner, trust J. H. to convince the faithful that it is all right. It may puzzle them a bit, but they will eventually see that the Quebec hierarchy, instead of being the bete nois it used to be, is their natural ally against the aggression of Rome.

But what is to save the Minister o Militia who already speaks French, and the Speaker of the House of Common who is learning the language?

NOT TRUE - AND MORE'S THE PITY

It is the healthiest symptom about Toronto affairs—and one might say the same of Canadian affairs—that the young men of the country are waking up to the importance to themselves now and in the future of good, sensible, pro-gressive government.—Toronto World.

This is very pretty. We wish it were as true as it is pretty. Did the editor wink the other eye when he painted this roseate picture. The statement is alto gether too general - too sweeping That it is correct as regards some young men we are willing to acknowledge but there are others-young and old too-who will not claim to be in the truly patriotic class. The practical politician - the ward boss who has ridden the goat in all the secret societies-will smile a great smile when reading the World's patriotic peroration. Let us face the truth. Let us be honest with ourselves. The naked truth tells us that in every election contest - particularly those held for higher legislative work-there are in every constituency scores of young nen — some of them just attain ing their majority-who will seek the \$5 bill before they consent to fill out the ballot paper. They will jump for it as the tront jumps to catch the fiv. We are getting a generation many of whom place the dollar before honour. It would help to care the disease were the briber the pity of it is that we are forced to promote morality through the police-

### COMING AROUND It is a matter of some astonishment to

notice with what a degree of vigor the Catholic Church and its chief pastor in Rome are from time to time denounced by certain clericals of the sects. Whenever the Holy Father deems it prudent to make any pronouncement touching Christian doctrine it would seem as if it were determined to denounce it beforehand merely because it comes from the Vatican. What is called the Federal Council of the churches of Christian America held a meeting in Chicago on the 5th of December. We are told that the report of the Committee on Family Life was submitted to the delegates Amongst other things it urged comit between the churches, so that person who cannot be married under the rules of one denomination cannot evade the restriction of being married by ministers of another denomination. This has been for ages the practice in the Catholic province of Quebec, and almost countless is the number of hot-headed individuals, guided by a narrow bigotry of which they ought to be ashamed, who roundly deounced the Church, through whose influence was brought about precisely the conditions in regard to marriage which is now recommended by the Federal Council of the Churches of Christian America. Ministers of the Gospel, members of Parliament, Grand Masters of the Lodges, synods, presbyteries, conferences, etc., one and all proclaimed that there should be a free and easy mode of performing the marriage service-that all manner of persons from a Justice of the Peace up to the highest church dignitary-should have equal right to marry anyone at any time so long as they had authority for so papers and see how our "diplomats" so long as they had authority for so have tangled us in Ententes and Alli-

called a marriage license from some government official duly authorized to ask a few questions, fill out the blank and receive his fee.

The Toronto Globe of Friday last savs

truism when it declares that there

are men who would make excellent re-

### THOSE SECRET SOCIETIES

presentatives of the people but poor candidates, while there are others who would make successful condidates but poor representatives. This declaration is made in view of the fact that Mr. E P. Eckardt, a very estimable gentle man of Toronto, refuses to enter the aldermanic field because he lacks the secret society and political organization connections necessary to electoral success. The Globe further tells us that the implied necessity for secret so clety influence in entering a municipal contest has been frequently deplored and deprives Toronto and other cities of the services of such men as Mr. Eckardt. It, however, deploring the existence of secret society influence, is in slined to minimize its power. True it is that as compared with the total population of Toronto the number of adher ents of secret societies is very small. They make up for their paucity of numbers, however, by their compact organi zation, while the general public, unorganized, takes but passing thought of municipal affairs. Our contemporary well knows that Toronto as well as other Ontario cities have in the past been ruled by men high up in the Orange and other orders, some of whom did not measure up to the required standard of capacity and integrity. And so it will be until the public conscience is awakened. Too often is it the case too that expressed unfriendliness towards the Catholic Church on the part of some militant sectarian, who has ridden all the goats of the secret societies, will bring him many a vote from the average citizen who is not affiliated with these bodies. Our Protestant neighbors should take thought. We have municipal scandals galore-grafters, boodlers conscienceless exploiters of fraudulent schemes-and we have had bank-wrecking by men high up in the councils of the oath-bound secret bodies, some of whom have gone unpunished. In fine we have the yellow peril and several other perils but the peril brought about by secret societies is worthy the consid-

ration of thoughtful citizens. On the 4th of the present month Rev. Dr. Edw. J. Hanna, of Rochester, New York, was consecrated as Bishop of Titopolis and Auxiliary of San Francisco. The newly ordained Bishop has for long been recognized as one of the most notable divines in the State, and has enjoyed the esteem and affection not alone of his Ordinary, the priests and the people of Rochester, but likewise the high regard of all classes of the community. This important event was of especial interest in the great city n which he has labored so long. The consecrating prelate was the Most Rev. John Bozano, Apostolic Delegate, assisted by the Right Rev. Thos. F. Hickey, Bishop of Rochester.

The CATHOLIC RECORD sends heartiest congratulations to the newly consecra-Rishon. To his new Francisco there will accompany him the deepest affection of multitudes who loved him in Rochester and fervent prayers that long life and every blessing may be his portion.

THE FREE PRESS AND NON-

ESSENTIALS Taking us to task for doubting the ossibility of an effective union of the Protestant churches, the Free Press informs us that "fundamentally there is no division of faith among them." But we submit that the very existence of the different Protestant denominations contradicts this statement of our conemporary. If there is "no division of faith among them," why the different sects? The Free Press seeks to explain away the contradiction by saving that they differ in "non essentials." But this distinction of essential and nonessential doctrines is without warrant in reason or Scripture, and is useless practically, for no agreement has ever een reached as to what doctrines are really essential. Some denominations teach that belief in the Trinity is essential. Others deny it. Some believe Jesus Christ to be God. Others say he was only man. Some believe in the Real Presence of the Eucharist. Others say the Lord's Supper is mere bread and wine. The various Protestant sects have scarcely one positive doctrine in common, except those which natural reason teaches, and which therefore, Jews and Gentiles may admit as well as they: such as the existence of God, the immortality of the soul future rewards and punishments. They pelieve, indeed, that Christ existed on earth; but even an Atheist may believe the same as an historical fact. They accept the Bible as a precious volume but many, especially since the rise of so-called Higher Criticism, do not believe it to be in any true sense the word of God. Perhaps the only re- it. And at the same time the gentle

vealed doctrine common to all the Pretestant sects is that Christ was, in some sense or other, the Saviour of mankind yet some of them do not admit that they are saved by His death, but only by the extraordinary wisdom of His teachings

and the admirable example of His life. Now where is the germ of union amongst such a multiplicity of opinions? What authority is to define what is right and what is wrong-what is essential and what is not? How can our friends fail to see that it is their principle of private judgment that has led to these differences, and that the only possible way to effect union is to menounce the system that gave rise te division?

The Catholic notion of divine faith is to accept all God's truth on His divine authority. To reject one doctrine the Son of God taught is to give Him the lie. He did not say to His Apostles: "Teach all nations what you deem essential and fundamental," but "Teach all things whatsoever I have commanded you." COLUMBA

### NOTES AND COMMENTS

Cherubini's Requiem Mass, in a Meth dist Church! and, according to daily press reports, sung with " refined emetional and spiritual expression." This was the event in Toronto musical circles last week. It was said in our hearing that this might be taken to indicate a broadening spiritual vision and enlarged sympathies among the erstwhile disciples of John Wesley. Not a bit of it. Rather, we should say, it accentuates their growing indifference to definite religious teaching. Methodist preachers will stand up one day and utter sundry blasphemies against the Holy Sacrifice, and, on the next, regale their ears with musical strains that are intended to glorify the very object of their maledictions. [In the same shallow spirit they would listen to an exaltation of Buddha or Confucius while in the very act of designating a missionary to Ohina. It would be consoling to think otherwise but visible facts forbid.

NOR ARE the Methodists alone in this. That it is a characteristic of all the sects evidence abounds. It is, indeed, not too much to say that as regards religious belief outside the Catholic Church, words have lost all deanite meaning. The Anglican claim to the title Catholic is one examp e of this. That the "Anglican Church is the Catholic Church of the English people " is an expression one often hears from the lips of Anglican clergymen, totally oblivious the while to the fact that the statement embodies a contradiction in terms, and is, in consequence, an absurdity. Of the same species is the continuity theory (the claim that the Church of England is the legitimate successor of the pre - reformation Church), which not only sets the facts of history at defiance but falsifies every claim put forward as their justification by the Reformers. fits in with the loose thinking of its emponents and has a pretty sound, so, regardless of consistency, has passed inte the current terminology of the seet.

A RECENT issue of the Canadian Con

regationalist furnishes a very apt speci

men of such mental gymnastics. One el its denominational ministers spent September in Holland and writes to his paper some account of his experiences there. He tells of a visit to St. Peter's Kirk, Leiden, where he ran across a mural tablet to the memory of one Bev. John Robinson, who was pastor of the English Church "over against this spot, 1609 1625, whence at his prompting went forth the Pilgrim Fathers to settle in New England in 1620." Then, after some further particulars, he bursts into this little flower of rhetoric: "The lofty undecorated walls that tower above the slab that marks his grave, suggest the rugged, stalwart character of the men who looked to him as their spiritual leader and went forth at his bidding to establish a nation in which religious liberty should be a basic principle." Now, this is a very nest little speech, and, as such, the Rev. H. C. Woodley has every right to be proud of it. But when it is remembered that, although the desire to indulge their pecular notions of worship without let or hindrance was the motive which led the Pilgrim Fathers to America, religious liberty for others never once entered into their design, it becomes apparent that the writer was indulging in a little hysterical rhetoric. And when it is further remembered that for a period of over a century and a half these same Pilgrim Fathers and their lescendants reduced intelerance and persection to an exact science, and made the streets of New England towns run red with blood, it may be seen that the term "religious liberty" has, in Mr. E. C. Woodley's hands, entirely lost its meaning. When, then, he characterizes the voyage of the little ship which brought these "liberty-loving" fanatics to New England as "the most momentous voyage in the world's history," we know just how to appraise