## The Catholic Record

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Apostolic Delegation
Thomas Coffey Ottawa, June 13th, 1905. Mi. Thomas Coffey Ottawa, lune 13th, 1905.

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 solitity, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the backings and authority of the Church, at the same time promoting the best interests of the country. Following 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 wholesome influence reaches more Catholic homes, I therefore, earn-actly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delega: UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:

Desr Si:: For some time past I have read you stimable paper the CATHOLIC RECORD, and congravalate you upon the manner in which it is published its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with Theasure, I can recommend it to the faithful. Bless ng you and wishing you success, believe me to remain.

\*\*D. FALCONIO. Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, JUNE 28, 1918

MARRYING A DECEASED WIFE'S SISTER

Enclosing a clipping from a local paper, a somewhat shocked convert writes us about "a wedding that caused a great deal of comment, as the young woman is the sister of the man's deceased wife; the bride is twenty-one years of age and the groom is fifty-two." And he adds, "this is not the only case, there are two or three others, but these had the excuse of

As to the disparity in years, this is a matter that concerns solely the parties themselves. The Church does not assume the role of match-maker, but leaves its members in full and unquestioned enjoyment of their natural rights in mating; even the eugenists have not yet determined that a well-preserved and cleanblooded man of fifty would not make as good a husband and father as some youthful but very experienced university graduates whose early training included sex hygiene. This we admit is not the most important point in our correspondent's letter; still the fact that the man was fifty-two and the woman only twenty-one is important enough to be mentioned and no doubt is something the gossips find it hard to forgive, we beg pardon -something on which devout and religious-minded people find it difficult to refrain from comment.

The law of the Church forbids marriage within certain degrees of affinity and consanguinity. Frequently, for sufficient reasons, a distion is granted by the proper authorities from the impediment of consanguinity or affinity.

The more distant the relationship the easier the dispensation is granted; the closer ties of either consanguinity or affinity requiring more cogent reasons. But there must be sufficient reason in any case. That is a matter on which the proper religious authorities pass judgment prudently, justly, in the light of the experience of the ages, and with the aid of the grace of state. The impediment is created by ecclesiastical law; ecclesiastical authority, then, has an unquestionable right to dispense from the impediment. Inter-marriage in many places for some generations has limited the circle of friends of many young people practically to those who are related within the forbidden degrees of kindred. Hence we have become familiar with dispensations for marriage between blood relations within the forbidden degrees. The very rare cases where dispensation is granted from affinity in the first degree excites surprise and, since Catholics are quite human very often "comment" not altogether creditable to the intelligence or information of the commenters, nor altogether respectful to the authorities whose duty it is to deal with each individual case on its merits. The right to dispense in both cases is, however, absolutely identical; adverse comment can only call into question the wisdom, prudence or justice of the Bishop or the Holy See. Those who feel that their judicial temperament qualifies them to find fault in a particular case, labor under this disadvantage: they do not know the reasons for which the dispensation has been granted, and-it is none of

Now the Church of England declared that marriage with a deceased wife's sister is "contrary to the law of God." From the law of God no human authority can dispense: not the Pope, nor the King, or even Parliament. The unrepealed canon of the English Church leclares such marriages invalid and incestuous. The civil courts have decided that an Anglican clergyman must not refuse the Sacrament to a member of his flock who, according to the canons of his church, is openly living in incestuous concu binage. Such was the decision in the still recent Bannister case. Either the Anglican judge had ceased to regard the Anglican Church as a safe exponent of the law of God, or he held that Parliament, by legalizing marriage with a deceased wife's sister, had amended the law of God and brought it up to the requirements of the present day; and Anglican clergymen must govern themselves accordingly.

Now, if our correspondent, who says that "facts are stubborn things," is a convert from Anglicanism, he ought to be grateful for the simple, logical and easily-understood Catholic position on the question at issue, instead of feeling compelled to justify the-well, the Anglican position without any qualifying adjectives.

"The excuse of children" was lacking in this case. The case of children by the first wife is sometimes a reason but never the sole reason for a dispensation; and there are other reasons. In this case let us hope that their children's children may bless God for the wise and prudent action of Mother Church. Their names suggest the race that does not die out, much less commit suicide. There are, however, some barren fig trees in the vineyard of the race, for whom we should be glad to urge the granting of any dispensation within eason if thereby we could see them happily married.

While recognizing the wisdom of the law which the Church has made, let us also recognize her right to dispense from her own law when dispensation is granted for any of the canonical reasons which she lays down to govern such cases.

Now a parting good word for those who have relieved their minds by "a great deal of comment" on the case in question; it is their tribute to the wisdom of the law of the Church, to the widespread sentiment such law has fostered, and a genuine though somewhat twisted loyalty to ecclesiastical legislation.

METHODIST SENSE OF HUMOR At the Methodist Conference in Toronto thirteen graduates of Victoria University "were received into full connection in the Methodist Church." Which, being interpreted, means that they were ordained ministers of the Gospel. However, since the account carefully abstains from the use of the word "ordained," and s the Methodist Church does recognize the Sacrament of Holy Order, we use the term by way of explanation in its ordinary and legal ense without wishing to impute sacerdotalism to our Methodist friends. The "Reception Service' is the evangelical substitute for ordination, and, one might suppose, partakes somewhat of the solemnity and significance of the latter. Perhaps it does to the initiated. The following account is from the Telegram, June 14th:

" Rev. C. W. Watch, the newlyelected president, asked the usua question whether the candidates had been properly prepared, saying, 'Only tried and tested men who have lived pure lives are received into the ministry.' The secretary, E. W. Mc-Brien, replied in the affirmative, and then each candidate was called in his turn and related his conversion and call to the ministry.

"One candidate caused a roar of

laughter when he stated that the text of his first sermon was: was led as a lamb to the slaughter: as a sheep before his shearers idumb, so he opened not his mouth.

Sir Wilfred Laurier on one occasion shocked the religious sensibilities of Toronto papers by accommodating a passage from Scripture to the political occasion. Sir Wilfred very often, very aptly, and without the shadow of irreverence, uses Scriptural language and incidents in political speeches. We confess, however, that on the exceptional occasion referred to the adaptation was not in good taste and savored somewhat of irreverence. The pious and reverent Toronto press in its righteous indignation talked of blasphemy!

Now we shall not go so far as all that. But it did strike us as a case of grossly misplaced and irreverent sense of humor when we read of the Tribunal, the Apostolic Segnatura,

roar of laughter which greeted the young minister's announcement of his text from the great Isaias who wrote of Jesus Christ more like an Evangelist recording known events of the past than a prophet foretelling the future. And if there is one chapter of which this is particularly true it is the fifty-third, which in language at once touching, simple and sublime, describes the Passion of Christ: that very chapter from which the young minister's text was chosen. It was this identical text from Isaias that the man of great authority from Ethiopia was reading when Philip, "beginning at

Jesus. Perhaps, however, we are laboring under an exaggerated sense of reverence for those passages of Holy Writ that have a direct and inalienable reference to the person of Jesus, or, it may be, a defective sense of humor. The following extract may help to get the Methodist point of view:

this Scripture, preached unto him

"Rev. R. J. Fallis, of Toronto, spoke of the opportunities of the ministry in this time of reconstruction, and the present day is the greatest day for the preachers since they began to preach the gospel of Jesus Chris

"He stated that the essential thing was the unfolding of God's grace Some people were not sure about some portions of the Scripture, but that didn't count. The preacher should thunder against every evil.'

Thunder away, never mind the Scriptures! That ought to be sufficiently broad basis for Union.

THE CATHOLIC IMMIGRATION SOCIETY

Abbe P. H. D. Casgrain of Quebec sends us some interesting particulars of his work amongst the Catholic immigrants who come through the port of Quebec. He is greatly pleased with the eminently practical advice of Bishop Budka to the incoming Ruthenian Catholics. The Ruthenian Bishop has issued a pastoral letter to his countrymen, a copy of which Abbe Casgrain distributes to every Ruthenian Catholic as he sets foot on Canadian soil:

"It is an admirable letter and contains most excellent advice both of a spiritual and temporal nature. It egins by asking the new comers to thank God for their safe journey and for having given them the privilege of coming to this land of free dom, and it exhorts them to pray for their future welfare in their adopted country. The Bishop warns his countrymen to beware of unscrupul ous agents and to be careful when accepting offers for employment and o accept with entire confidence the advice given to them by the Catholic Immigration Association of Canada -an association which he strongly

"He also tells his people where to apply for homesteads and urges them to endeavor to locate themselves in the vicinity of their own people or at least as near a Catholic Church as

'He also warns them to avoid read counsels them to become subscribers

to the Canadian Ruthenian. "The letter is accompanied by a kept by the new comers to show that they are Catholics. On the back of the card the immigrants are cautioned against their greatest enemy in this country, drink, which is the ruin of many who would otherwise become

The zealous director of the Catholic Immigration Society of Canada

"I hope to publish very shortly Polish booklet, which will be issued to the immigrant and will also be widely distributed in all the hospitals throughout Canada. It will contain much good advice of a temporal nature and an abridged statement of Catholic doctrine, together with the principal prayers.

"I feel sure from my experience in hospitals and among immigrants that a small booklet of this nature will be greatly appreciated and will do much good.'

## A MARRIAGE CASE

Eighteen years ago Count Boni de Castellane, a French Catholic, married Miss Anna Gould, an American Protestant. There was a dispensation granted for the mixed marriage and no impediment existed to invalidate the marriage. Some years later the wife secured a divorce in the civil courts and married again. Castellane, in the ecclesiastical courts, endeavored to have his marriage with Miss Gould declared null from the beginning on the ground of defect of consent on the part of Miss Gould. The decision of the Rota in the first trial of the case declared the marriage valid, and consequently Count Boni de Castellane was not free to contract another marriage during his wife's lifetime. On appeal the decision was reversed.

The case then went to the Supreme

which has not yet, so far as we know pronounced judgment.

In view of the fact that the pres eldom or never states such cases fairly, or indeed intelligently, it may be well to consider on what grounds a judgment declaring Castellane free to marry would be based.

There is no marriage in the eye

of the Catholic Church unless the contracting parties consent to marriage until death do them part. Death alone dissolves a valid marriage. It is always assumed that when anyone, even an American Protestant, consents to marriage, such consent is to a valid, life-long marital nion. But it is alleged in this case that Miss Gould just before her marriage with Castellane, and with specific reference to this marriage, declared that if the marriage did not turn out well she would get a divorce. It is argued, therefore, that she gave no real consent to a valid marriage. The Church does not recognize trial-marriages; and such qualified consent would really mean nothing more than consent to a trial marriage; if it turned out satisfactory, well and good; if otherwise, the divorce court.

It will be seen that the case rest entirely on a question of fact and in such cases the decisions of the ecclesiastical courts, like those of civil courts, must be based solely on the evidence adduced. The rank of the Count will not help him; his life, which has reflected little credit on the religion he professes, will not prevent his obtaining strict justice in the courts of the Church any more than it would be a bar to his securing judicial sentence in a case before the civil tribunals. Whatever the final decision may be, there is no change or shadow of alteration in the law and practice of the Church with regard to the indissolubility of marriage once validly contracted.

SOME CHURCH STATISTICS

A few weeks ago His Lordship Bishop Fallon, speaking on the Unity of the Church of God and referring to the Church Union Movement amongst our separated brethren, made some remarks which as reported gave occasion for a good deal of comment. Just by the way we would make the respectful suggestion that it might be well if Bishop Fallon would furnish to the press his own synopsis of those public utterances that otherwise reach the public only after being filtered through the mind of the newspaper reporter. Even if the reporter aforesaid happen to be an enthusiastic Catholic who glories in belonging to the Church Militant, his summary may consist of those passages which particularly appeal to him; the setting, the logical sequence in which less striking language has its all-important place, may appear to him as quite negligible. Those who have listened to His Lordship either in intimate private conversation or in formal public addresses or sermons need not be told that incoherence and unbalanced denunciation are conspicuous only by their absence.

A fellow-townsman, who apparently has often heard Bishop Fallon at first hand and has "an immense regard" for him as "the most lovable and brilliant Catholic Bishop in Canada," nevertheless writes to the Globe taking exception to the Bishop's sermon in St. Mary's, as reported in the press. It is safe to say that had A. O. listened to the sermon, though he might still be quite as far from agreeing with the Bishop's statements or point of view, he would have a very different impression of the pronouncement on the Church Union movement. Be that as it may, the Bishop's Protestant friend has placed before us some good-natured and doubtless quite honest views on Church statistics that merit some good-natured comment. A. O. is somewhat unfortunate in his unofficial authority for discounting official figures. Mr. McCabe, so far as we can gather from the very indefinite reference to the gentleman, is one who has gone out from us; his authority is about equal to that of the late Mr. Chiniquy. The French abbè whose name is forgotten may be an excellent authority, we admit, but we do not feel able to make an act of faith in his capacity, accuracy and honesty without further acquaintance.

tain broad, guiding principles that, perhaps, are not taken into account by the regular statisticians. For instance: "I decline to regard as a Catholic one who never goes to Mass, or Easter Communion, or who habit-

ually supports political parties that are sternly condemned by or openly hostile to the Church." Mr. McCabe would separate the sheep from the goats at once; he will not think of waiting for the harvest, but insists on pulling up the cockle right away even if he pulls up most of the wheat with it. Now this might make Church statistics more of an exact science or it might not. But think of the stupendous capacity rerequired to carry out the sweeping reform of the science of statistics such as it has hitherto been understood by men whom the world has been foolish enough to regard as qualified for their task.

How would it work out as applied

to our Protestant friends; in comparative statistics it will hardly do to have entirely different standards of computation. Political parties must be taken into account. Now we might proceed to eliminate the Methodists who vote against the Abolish-the-Bar party. Also those who do not pledge themselves to abolish Separate schools which are a menace to our Protestant ideals of citizenship." The foot-note being abrogated we shall have to admit dancing and card-playing members, but we ought surely have them in a separate class or column. Even when we get the Methodists sifted down to a handful, supposing that would give us any pleasure, we should have to consider whether the French Canadians who voted against the Remedial Bill in 1896 in spite of the collective mandement of all the French-Canadian Bishops, should low be reinstated.

Only 5,500,000 Catholics in France Well, the Anglican Bishop Gore of Oxford during the debate on the Welsh Disestablishment Bill paid a glowing tribute to the spiritual revival of the Church in France, which had passed through the crisis of disestablishment and disendowment and contrasted the magnificent loyalty to principle on the part of French Catholics with the unparalleled doc trinal disintegration of the English Church, and its insistence in the first place on the loaves and fishes. From another source, even less open to suspicion of partiality, the anti-clerical Republican organ, Le Rappel, quoted in these columns six months ago, we have the following:

"Never since its unstable beginnings has the Republic been menaced by greater dangers from its tireless dversaries.

Under the placid and inattentive eye of the government in every ownship, in every town, in ever village, under cover of school sporting, military and charitable sociations, the ardent young sol diers of the counter revolution are

looks to the future, and whose spirit we fail to understand, one part tend towards the noble dreams of Socialism, the other is returning to the Church and to the positive realities, to the powerful hierarchies of a mon-

Everywhere the Church, thanks to this long and patient work and to that tenacity in which she excels, is regaining, foot by foot, her lost ground.

And before this resurrection of an ideal violently opposed to ours, what are we, the unworthy sons of the Revolution doing to organize modern society and retain the affecion of the democracy?

Nothing!" It is not so easy as it looks, Mr McCabe, to separate the French sheep from the French goats. We shall have to class Frenchmen as Catholics there are not and never will be a million Protestants amongst the whole French race. And if you insist on the statistical guess that a large proportion of Frenchmen are infidels, then you must give us a guess at the proportion of Englishspeaking people who are pagans.

Another correspondent to the Globe, L. W. Shipman, of Almonte, contributes something to the new

science of statistics : It was also said at the Congress that half of the Protestant people of Canada do not attend our Protestant churches, and it can be added that a large percentage who do attend our churches are losing interest and confidence. . . . The fact is that these conditions exist, and seem to be growing, and it seems to me it is a matter of great importance to the Christian statesmen at the head of our Protestant churches to discover, if possible, the cause for this growing lack of interest in the work of our churches, with a view to a

Though it does not bear directly on our subject, we cannot refrain Mr. McCabe, however, gives cer- from giving Mr. Shipman's "remedy."

An evangelistic missionary work at home or abroad that does not rescue Roman Catholic priests and people from the terrible, prophetic destruction especially pronounced by the word of God on that system to which they give an increasing de-

votion and obedience, is not worthy of being called a true evangelical Protestant church or institution.

On second reading there is some thing very much to the point, namely, that Catholics "are giving increasing devotion and obedience" to the Church.

A. O. tells us that our increase in Canada and the United States is due to immigration; and what about Protestant immigration?

"Los Von Rom" in Austria! Why you must have been reading the back numbers of some religious paper such as would receive the imprimatur of L. W. Shipman Almonte. "Los Von Rom" was barely viable when born, and is long since dead even in the columns of the English Protestant press.

The new statistics is not a science, friend A. O., it is a game. We shall have to leave the cockle with the wheat; but if you must, figuratively, pull up the cockle while the grain is growing, just take a glance at your own fields before sending out pessimistic reports on the state of our crop. We admit quite freely that we shall have several bundles to burn when the harvest time comes. We have you beaten at the game of

numbers no matter under what rule you play it : but we do not set such store by numbers as you seem to think. If the quality of the thirty or forty thousands of converts we are making on this continent yearly, does not impress you, it is not worth while to argue about it. And if the sort of people who fall away from the Catholic Church brings joy to others, we do not envy them their enjoyment. If you cannot see the evidences of the growth in spiritual power and social influence of the Catholic Church on this continent then it would be idle to try to convince you that the traveller's tales about Catholic countries must be taken with more salt than you might find palatable. We quoted in these columns some time ago (April 12, 1912) the impressions of Rev. R. J. Campbell, the famous preacher of the City Temple, London, England, as given to the press after a holiday of some months in France and Spain. A short extract from the Christian Commonwealth's account of the interview he gave to representatives will suffice :

"Through the courtesy of some of his Catholic friends in England he had introductions to religious circles not usually open to travellers, which gave him opportunities of measuring the depths of religious feeling that the ordinary

Latin country would not have.
"Mr. Campbell saw very little of
the Liberal movement, and did not come much into contact with Modern leaders on the continent But he met a great many of the orthodox clergy, and talked freely with the men and women at work in the fields whenever he had an oppor tunity. Knowing French and suffi cient Spanish he was able to talk to them without much difficulty, and gained an insight into their minds and an understanding of their atti tude towards religion, of which he spoke very sympathetically.'

people and having opportunities of measuring the depths of religious feeling, are not usually amongst the qualifications of the horrifled critics of Latin countries; but they should not be counted against Dr. Campbell.

"From England Mr. Campbell proceeded straight to San Sebastian, and thence to Madrid. "The habit of mind of the ordinary Spanish peon, Mr. Campbell said, 'is something the Englishman finds it very diffi-cult to understand. Religion is a very real thing to these people. have the habit of worship, s sort of habitual religious temper which makes them extraordinarily indifferent to the facts of everyday life. What we call 'progress' does not seem to concern them; they work hard, although very leisurely, and they seem to be poor enough, but I do not think they are miserable.

They seem to be looking always at the unseen; it is at least very real to them, more real, I am afraid, than it is to many of us.

"The churches, however, have tremendous influence, especially in the Basque Provinces. In San Sebas-Monday evening, in one of the churches there was a very large congregation drawn to hear the first of a series of Lenten discourses. The people actually extended out into the street. This on a Monday evening. We would not often see that in England.

Now a word about the Bishop's remarks on Church Unity that gave rise to some adverse comment. Bishop Fallon on his first pastoral visitation of the Diocese of London confirmed three hundred and seventy-four adult converts. In the regular course of the Episcopal visitation each parish is reached once every three years. But when a pastor has a fairly numerous class of converts ready in the interval, the

Bishop holds a special Confirmation service for them. Thus a few months ago he confirmed twenty-one adult converts in Sarnia, where just one-fifth the Catholic congregation is made up of converts from Protestantism. The week preceding his sermon, the Bishop confirmed twenty-four converts in Windsor. The occasion of his reference to Church Unity was while he was present in St. Mary's to confirm a class of twenty-three adult converts : sixteen were actually confirmed, the others will receive this sacrament later. Quite naturally reference was made to the question of Church Unity; the Union of Churches was being discussed in the General Assembly in Toronto and overshadowed everything else in the newspapers. The Bishop believes that the Catholic Church has the divine plan of unity, and said that those earnest souls who were coming back to the faith of their fathers were indicating the only real Church unity possible. His estimate of the number of converts was very conservative, and his remarks in the circumstances suggested no "puzzles to the ordinary mind which will be hard to answer." A. O., nevertheless, reading the newspaper account of his sermon, doubtless found the impression quite at variance with his personal experience, which has resulted in an "immense regard" for Bishop Fallon, a regard that is shared by all who know the Bishop of London, and which day by day deepens into respect and confidence and love.

> THE NEW BISHOP OF PETERBOROUGH

The late Bishop of this diocese, Right Rev. Dr. O'Connor, was a man of apostolic zeal. By the Holy See he was assigned the task of administering to the spiritual welfare of the faithful in a section of our country much of which was a trackless forest, and God alone has account of the hardships he endured in bringing the light of the gospel to his scattered flock in those remote regions. When he was called to this blessed work he had already spent in the service of Holy Church a goodly number of years, and when he laid down the burden as Bishop of Peterboro a venerable age had come to him; fighting heroically to the last, however, with the zeal and enthusiasm of youth.

His successor, Right Rev. Dr. M. J.

O'Brien, is in the very prime of life,

being forty-three years of age. He is blessed with a strong constitution and fully equipped in every other regard to take up the burden laid down by the saintly Bishop O'Connor. Although a native of Peterboro, and his labors confined to that diocese, the reputation of Right Rev. Dr. O'Brien has spread far and wide. Mainly through his efforts the city of Peterboro enjoys an unique position amongst the centres of population in the province of Ontario, for the reason that there the cause of temperance as made triumphs which have become an object lesson to the whole country, proving that the greatest work can be done by systematic effort along the line of moral suasion; and this great success may be attributed solely to the reason that the people are kept in close touch with the Church and its life-giving sacraments. Practically every male Catholic in the city of Peterboro is a member of the Total Abstinence Society. Bishop O'Brien received his education at St. Micheal's college, Toronto, and the Canadian college, Rome, where he received his Doctorate in Theology. Returning to Canada he was appointed to the staff of the Cathedral clergy where he worked uninterruptedly until assigned to the recently formed parish of the Sacred Heart in Peterborough, which has pecome under his administration one of the most important in the diocese. For years he has enjoyed the confidence, the respect and the esteem of his Bishop, his fellow priests and the people, and the great honor that has come to him from our Holy Father has therefore been a matter of no surprise. Rome has chosen well, and the diocese of Peterborough has entered upon a new era of prosperity under the splendid administrative ability and the holy zeal of Right Rev. M. J. O'Brien. The CATHOLIC RECORD sends him heartiest greetings.

Whatever is right to do should be done with our best care, strength, and faithfulness of purpose; we have no scales by which our faithfulness to duties, or determine their relative importance in eyes. That which means a trifle to us may be the secret spring which shall move the issues of life and death.