BIGHT

THE VILLAGE "MOVIES"

Much has been written about the moral dangers inseparable from the film-halls in cities and towns, but in film-halls in cities and towns, but in our villages, according to the Woman's World for October, these perils are graver. In large commun-ities the censors and the police can exercise some control over the heracter of the pictures that are shown, but the managers of the only chema theater, perhaps, that a vil-lage boasts, rents cheaply from a "jank exchange" the most vulgar and sensational reels there are, and the rural population, having nowhere las to go, flocks to these demoralizit g "movies." By paying enough for them the managers could secure good films and that is what his patrons should force him to do. It is said, moreover, that both in town and country those who frequent in greatest numbers the moving-picture theaters are women and girls. With them, therefore, it chiefly rests to de-With termine what sort of films shall be exhibited. For the conscientious managers, as everybody knows, pro test with tears that; "Taey only give the public what it wants." By boycotting the cinema hall until reels of the best quality are provided the women of a village could easily be already reproved for good or such as be already reproved for naught (bad), control the situation.

The chief patrons of the moving that were before Wyclif's days, ictures in our cities could of course they remain lawful, and be in some do the same, for it is computed that folk's hands.' " three fourths of the 8,000,000 people who attend the country's 18 000 film halls are women. Indeed the sup-posedly romantic longings of girls in their teens are deliberately catered to by shrewd managers. Said a distributor of moving pictures recently : Give me a film with the word, 'girl,' 'sweetheart,' 'woman,' 'kies,' 'mar riage,' or 'sin,' and l'il make 25 per cent, more than without it." Sensational moving pictures, moreover, are reckoned strong factors to-day in the revolt of the young against had only been the edification and sanctification of the reader. It was the restraint of home. "The heroine of the movies had her way; then not till the designs of the Lollards were discovered that Wyclif's version why shouldn't I ?" the habitue of the was proscribed." film ball says to herself. Indeed it is difficult to understand how the 1879 save : "The notion that people constant frequenter of cheap movingin the Middle Ages did not picture theaters can keep her moral standards pure and lofty. The movies' power of imitation and sugtheir Bibles is probably exploded, except among the more ignorant of gestion is very great. Yet intoxica-tion is widely used a: a comic motive, "slap stick" humor, pistol-brandish-ing and the roughest kind of "horseplay" are commonplaces on the average "popular" screen, and worse still, "gross flirtations, unfaithful ness in marriage and ridicule of marriage relations are given comic (eic) farce to audiences of all ages. An escapade too broad, too uggestive for drama is made into rollicking farce to be taken lightly, merrily. Every problem in macriage has been lampooned and ridiculed until, to many, it becomes a matter

for jesting." Bat it is the sex that is considered the more refined, modest and exacting of the two which makes up by far the greater portion of the spectators thronging our film halls. If these women and girls will keep paying to see moving pictures that depict scenes like those enumerated above, the film producers will conto spin out miles and miles of tinna such reels. But if the "devout sex' were to insist upon being offered a more refined and decent entertainment than the screen, as a rule, now affords them, and if they simply kept away from the moving picture theater until the desired change were made, managers of film halls would doubtless be quick to act. The experiment would be well worth

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The Quarterly Review, October,

THE DIMINISHING OF

VOCATIONS

"The presence of thousands of

French priests on the firing line is

receiving much attention in eccles

iastical circles, as we have noted

beretofore," remarks the Catholic Sentinel. A French priest, Pere Dudon, who has made an exhaustive

study of the question of the supply of priests in France, computed that

as far back as 1906, there was a defi-ciency of 8,109, predicted that on

hefore the law, vocations would go

deficiency already existed in times of

peace it is altogether likely that it

on decreasing in frequency. It seem

ccount of the position of the Church

Visitor.

DEATH OF MR. THOMAS WALSH On Saturday, Nov. 20th, Mr. Thomas Walsh passed peacefully away at his home on Garland Ave., Detroit. He had only been sick a few days and his death was indeed a shock to his loyed ones and his Church

shock to his loved ones and his many friends. Almighty God had granted time for his dear children to gather round the bedside of their dying father,-a consolation for his sorrowing wife. The deceased was born in Adelaide

Township and lived for some years in Seaforth and Parkhill. Only four years ago he moved to Detroit. Besides his wife he leaves behind eight children, six daughters and two sons. Of the daughters two are religious. Mary, who in religion is Samer Marie Genevieve of the Im-

maculate Heart of Mary Order, at present teaching at Battle Creek, lich. ; Pearl, in religion Sister Mary Caristine of the Ursuline Order, Chatham, Ont. Of the two sons one is a priest, Father Joseph B. Walsh clergy keep no Bibles from the laity of the Basilian Order, at present attending the Catholic University at Washington, D C. The other chil-dren are Miss Ursula ol St. Joseph's as Wyclif's was. For as for old ones Hospital, Chatham, Ont. and Vera, Zeta, Hilda and Francis of Detroit. Besides Mr. Walsh is survived by Dean Hook. in his "Lives of the three sisters, Mrs. James Healey, Mrs. T. Hickey and Miss Catherine Archbishops of Canterbury," vol. III. p 83, says: "It was not from hos-tility to a translated Bible, con-

Walsh, all of Strathroy. The funeral took place on Tuesday, sidered abstractedly, that the con-duct of Wyclif in translating it was Nov. 23, to Mount Olivet cemetery, Detroit. Solemn High Mass was celebrated at St. Bernard's Courch, Detroit, by his son, Father Jos, Walsh, condemned. Long before his time there had been translators of Holy Writ. There is no reason to suppos C. S. B., assisted by Rev. Fathers Rooney and Quigley of Windsor, as deacon and subdeacon, while Rev. that any objection would have been offered to the circulation of the Bible if the object of the translator

W. J. O Rourke was master of ceremonies. Rev. Geo. Maurer, P. P. of St. Bernard's Church and Rev. F. G. Powell, C. S. B. of St. Michael's Col. lege, Toronto, assisted in the sanc uary. Rev. P. Howard, C. S. B., cf Assumption College, Sandwich, preached a touching and consoling sermon. The pallbearers were Mr. Walsh's two brothers in law, James and William McKenna of Detroit, his

controversialists. . . The notion is not simply a mistake. . . . It two nephews, Albert E. Healy of Windsor, and Leo Claney of Detroit, is one of the most ludicrous and grote que blunders. — Our Sunday and Messrs, M. Breen and A. McIntyre formerly of Parkhill. May his scul and all the souls of

the faithfal departed rest in peace. Amen. THE LATE JAMES

QUINN

After a lingering illness extending over a number of months there passed to his sternal reward James Quinn in his sixty fifth year. The late James Quipp had lived all his lifetime on the 8th, of Peel Town ship, his father having owned the farm adjoining his. In the year 1878 he married Mary O Donnell and the happy union was blessed with twelve children, three of shom predeceased their father. Daring his long soffering, which he bore with exemplary patience and Chris his prediction was correct and if a tian resignation, he had the atten tive nursing of his daughter Elizabeth. Realizing that there was no hope of recovery he became entirely disconcerned with the things of this world, and prepared himself to meet his God Whom he served so well and faithfully in this life. Fortified by the last rights of his Church, his

soul passed to its Creator on Sunday, Oct 10, 1915. The funeral, which was largely Jesuits have soffered by far the attended, took place on Oct. 13 from greatest losses. The cost for them St. Martin's Church. D ayton, Ont., where Requiem High Mass was celebrated by Rev Father Arnold. The remains were interred in St Martin's Cemetery beside those of his parente He leaves to mourn his death, his beloved wife and family, Edeard and Ambrose of Arthur, Oat., William of Hamilton, Oat., Joseph of Drayton, Ont., John and Leo at home ; Sister M. Cyrilla of St. Joseph's Convent. Brantford, Ont., Elizabeth and Amelia at home; also two brothers, John of Floradale, Ont., and Edward of Crosswell, Mich., all of whom have the hearty sympathy of their many friends.

THE CATHOLIC RECORD

will be much greater now that hun-dreds of priests and seminarians are dying on the field of battle. DEATH OF MR. THOMAS

ment, it is still indissoluble. It is laid down that The Rota decided this marriage

ase, complicated because of the in tention of the non Catholic party to contract according to her belief, that she could dissolve it for any cause, in a manner that leaves no doubt about the divine law ruling all marriages, unless it is set aside by the contracting parties by an explicit and absolute act of their will Marriage is indissoluble and mono

gamic, its purpose to procreate, by the law of nature as well as by the revealed law. God, the Author of both, so stipulated or both. The reason why in this case the marriage was declared valid cannot fail to convince any unbiased mind; at the same time it assures every non-Catholic and Catholic as well that the "Church holds marriage among Hebrews, infidels, Greeks, Calvinists and other sects to be valid, unless the explicit condition of its solubil-ity was made' (quoted from Gasparri, p. 299). "Hence the marriage of in-fidels, heretics and schismatics is valid, unless the contracting parties positively intend otherwise and manifest it outwardly, that they will contract none but a soluble marriage," (quoted from Wernz, p. 299) Such an intention is sometimes apparent from the ceremony, ritual, or form of marriage ; for in stance, from the ritual of Socialists As common law marriages, acknowl

edged in some States, have no pre scribed form, it would be necessary to inquire into the intention of those cohabiting. Marriage, therefore, outside the

Church, though non sacramental, is valid.

Among those who have been mak ing themselves prominent indenounc ing the decree "Ne Temere" is the Rev. Dr. Barnett. We also found that it was the subject of vitriolic denunciation from time to time by anonymous writers in The Menace The excuse of ignorance may be allowed for the latter, but hardly for the former.-Philadelphia Standard and Times.

WAR TOLL OF THE MISSIONS

A mission journal referring to the losses sustained by the Catholic missions owing to the war gives some interesting statistics of the number of French religious of different Orders serving under the colors in various capacities. The White Fathers, the Lazarists, the Fatuers of the Holy Ghost and the Lyons Mission Semin ary have each furnished approximate ly 200 men. The Paris Mussion Sem inary has eacrificed even a larger number, sending 200 missionaries, 4 directore, 2 lay broshers and 103 candidates. On September 19, 1914, only 8 candidates received Holy Orders,

and only 3 new missionaries have been sent to mission fields since the war began. During the year 1914 the Seminary lost by death 36 of its apostles. The Franciscans, scoording to their own organ, have 182 men in the service, of whom 86 are under arms. The miss oparies of the Sacred Heart of Jasus and the Mar iets together have 100 men serving as soldiers. It is impossible, we are told, to obtain figures from any of the other missionary Orders and Congregations, excepting the Society of Jesus which by July 31, 1916, had 615 members in the country's service ot whom 281 were priests.



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1930 7 WANTED A EACHER H LDING FIFST OR second class professional certificate for C. S. S. No. 1, McKillop. Duties to commence Jan. 3, 1916. Salary \$550 up, according to experience and certi-ficate. Apply to Edward Horaa, Sec. Treas, R. R. No. 5, Seaforth, Ont 1939-2

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CATHOLIC CHURCH FORBIDS HER PEOPLE TO READ THE BIBLE

We have answered this question a dozen times in a manner that should have brought conviction to our readers; we have reminded them that we make a standing off r of \$1,000 for proof that the Catholic Church keeps the Bible from her people. Hence, as a new answer we merely quote from three non Catho-lic authorities, hitherto not referred to by us : Rev. E. Cutts, D D., in "Turning

Points of Eaglish History," pp 200-201: "There is a good deal of popu-lar misapprehension about the way in which the Bible was regarded in the Middle Ages. Some people think that it was very little read, even by the clergy ; whereas the fact is that the sermons of the mediaeval preach ers are more full of Scriptural quotations and illusions than any sermons in these days; and the writers on other subjects are so fall of Scriptural allusion that it is evident their minds were saturated with Scriptural diction. Another common error is that the clergy were unwilling that the laity should read the Bible for themselves, and carefully kept it in an unknown tongue that the people might not be able to read it. Toe truth is that most people who could read at all could read Latin, and would certainly prefer to read the authorized Vulgate to any vernacular version. But it is also true that translations into the also true that translations into the vernacular were made. . . We have the authority of Sir Thomas More for saying that 'the whole Bible was, long before Wyclif's days, by virtuous and we'l learned men translated into the English tongue, and by good and godly people with depution and sobarness well and devotion and soberness well and reverently read.' . . . Again, on another occasion he says : "The

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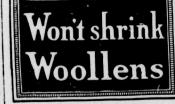


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THE "NE TEMERE" BUGABOO

One of the most direful of the aponsations which Menace malcontents use as a weapon against the Cath-olic Church is the decree on Matrimony and Espousels promulgated by the late Pope Plus X It is referred to as the 'Ne Tamere' decree, and always with affected horror as though it were some dreadful inven tion of moral torture for the punish not bound by what it lave down for Catholic guidance. In "The Ecclesitical Review" for the current month appears a very serviceable synopsis appears a very services of shops a of the provisions of the decree, in relation to the question, "Are Non Catholic Marriages Valid," signed "Jus. Selinger" If some of the shouters against the regulations of the decree would take the trouble to

47 dead, 18 prisopers 7 missing 37 wounded but on the way to recovery and 22 whose wounds will cripple them for life. The organ of the Lyons Missionary Seminary writes that there is great danger that the Seminary itselt, the frait of seventy five years of labor and sacrifice, will he atterly rained, since the sources of supply are failing, one after another. "The need is greater and

more pressing than we can say.' -America.

MARRIAGE

OVEBEND . MAHONEY .--- At St. Igna tius (harch, Winnipeg, on Wedees day, No ember 24th, 1915, by the Rev. Father Dann, S. J., Mr James Rev. Father Dann, S. J., Mr James J Overend, son of Mr. and Mrs. James Overend of Londor, Ont., to Muriel Elizabeth daughter of Mr. and Mrs. William Mehoney.



SHERIDAN .- At St. Sebastien, Que., on Oct 23 1915, Mr. Thomas Sheridan, sged seventy one years. May his soul rest in peace.

RYAN.-At his late residence ment of non Catholics especially. MCR ay St., Pembroke, on Tuesday Oct. As a matter of fast, it concerns 26 1915, John R. au, aged sixty nine directly none but Catholics, since those outside the Catholic fold are E_{GAN} — In Udney, Out, on Dec. 4 EGAN - In Udney, Oot, on Dec. 4. 1915, Patrick James Egan, son of Frances and Mrs. Egan, 1 g d eighteen years and ten months. May his soul rest in peace.

NEW BOOKS

"The New M'seal." Adapted from the Roman Missal for the ue of the la ty, according to the latest decrees, with i troduction, notes and a book of prayer By Rev. F X. Lasance. Publisaed by Benziger tros. N w York. Price \$2125. the decree would take the trouble to examine the explanations therein given, they would perhaps admit that there is little basis in fact for the protests that have been raised against the document. The article cites the decision given by the Rota

