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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD,

Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD,
and congratulate you on the manner in
which it is published.

Its matter and form are both good; and a
weekly Catholic journal, published in the
English language, is a very rare thing.
Therefore, with pleasure, I can recommend
it to be faithful.

Blessing you, and wishing you success.
Believe me, to remain,
Yours faithfully in Jesus Christ,
ED. FALCONIO, Arch. of Larissa,
Admet. Dioc.

LONDON, SATURDAY, Nov. 29, 1902.

THE FAREWELL TO MGR. FALCONIO.

The Toronto Globe speaking of the
banquet given to Mgr. Falconio, the
Apostolic Delegate, on the evening of
the 18th inst., remarks that it was "a
well-conceived tribute to a gentleman
who has commended himself to all with
whom he has come in contact. His
gracious words, complimentary to
Canada and its people are undoubtedly
sincere, and Canadians of all classes
will regret that a gentleman who has
fitted himself so happily into our life
has had other duties delegated to him."

Our contemporary has shown good
taste and a liberal spirit by the utterance
of these sentiments, but we regret
that it takes exception as follows to the
order of toasts:

"This being the case, it must be
considered as important that this
mutually pleasant gathering was some-
what marred by an injudicious trans-
position in the toast list. In this coun-
try of free opinion, no individual need
explain why he prefers to drink one
man's health rather than another's.
It is a matter of choice with
him. But the custom of honor-
ing the head of a nation first
among the toasts at a public banquet
is so nearly universal that it must have
occasioned surprise that it was de-
parted from at this dinner. There could be
no argument that it was merely a pri-
vate affair. A dinner to which the
Premier of the Province of Ontario and
the Mayor of Toronto were invited,
and at which the press was represent-
ed, could not be regarded as anything
but public, and to ask these gentlemen
to honor the toast of the King second
to that of an embarrassing position, and
one which true hospitality would have
forbidden."

It is at once evident that the "in-
judicious transposition in the toast list"
here referred to means that it was not
becoming or judicious to give the toast
of the Pope before that of our highly
respected King Edward VII. In fact
it is plainly stated that at all public
banquets it is a custom which should
not be departed from to honor first of
all the head of the nation.

We fully admit that in our estima-
tion also the banquet partook of the
character of a public demonstration,
owing to the circumstances referred to
by the Globe; but it is evident from
the respect which was shown when the
name of King Edward was mentioned,
and from the heartiness with which the
assembled guests sang "God Save the
King," that no disrespect was intend-
ed to His Majesty in the order ob-
served in the drinking of the toasts,
nor was it intended that any temporal
superiority of the Pope should be im-
plied by the fact that the name of the
Supreme Pontiff was put before that of
the king.

It must be borne in mind that Catho-
lics believe that the authority of the
State was instituted by Almighty God,
as was also that of the Church of God;
but that of the State arises immediately
from the natural condition of fallen
human nature and only mediately from
God, "by Whom kings reign." On
the other hand, the Church was insti-
tuted directly by Christ in the super-
natural order. The former is for the
material and temporal, while the latter
was instituted for the spiritual and
eternal welfare of the human race.

These two authorities are distinct
and independent in their respective
spheres, but the State uses natural
means for the attainment of their
respective ends. They therefore differ
in origin, purpose and means to be
employed in fulfilling the ends for
which they were established. They are,
therefore, distinct from each other;
nevertheless, the State must be subject
to God equally with the Church, and

thus there should always be friendly
relations between Church and State.

Yet as heaven is above earth, and our
spiritual above our temporal welfare,
we obey the injunction of Christ to
"render to Caesar the things that are
Caesar's, and to God the things that
are God's" by giving the highest
homage to the Supreme Head of God's Church, and the
second degree to our temporal ruler.

In the Church of England, wherein
the King is acknowledged as the spiri-
tual as well as the temporal head, there is,
of course, no question of precedence;
but we cannot conceive of Presbyterians,
Methodists, Baptists, etc., placing our
temporal obligations on a higher plane
than those which pertain to our soul
and our salvation. At all events, the
"Free Presbyterian" Churches will
not place "the King" of any earthly
kingdom in a rank above "the King of
the Church of God."

This matter should in all fairness be
viewed from the Catholic standpoint
according to which the spiritual author-
ity is the highest in its nature, and
should be so regarded by men, though
we freely admit that in temporal mat-
ters there is no authority superior to
that of the king or the State. We in-
tend no disrespect in holding this view,
and our loyalty is not to be suspected
because we take the matter in this
light.

In addition to these considerations
derived from the nature of the case,
it must be borne in mind that the
Pope is no longer a temporal ruler, in
fact, though he is so in right. Hence
there cannot be at the present time any
danger lest he may send over an army or
navy to take London, or to lay hold
of King Edward's crown and throne.
This fact proves, however, that our
fealty to the Pope is purely spiritual,
and our loyal Toronto contemporary
need not fear lest we are about to trans-
fer to Pope Leo XIII. the allegiance
we owe to King Edward VII.

On the other hand, it should also be
remembered that notwithstanding the
Holy Father's present position, stripped
though he has been of his temporal
kingdom, the nations of Europe still
recognize him as a sovereign on ac-
count of the grandeur of his spiritual
kingdom, which extends far beyond the
limits of all the European Empires
together, though it is true that in the
actual count of the number of subjects,
the Empire of the Pope falls a little be-
hind that of King Edward's Empire;
but the Empire of the Church surpasses
that of Great Britain, at all events, in
the number of its civilized subjects;
and its extent of territory exceeds even
that of the British Empire, whose proud
boast is that the sun never sets there-
on. Neither does it set upon the Em-
pire of the Pope, which takes in the
world.

Our contemporary is somewhat mis-
taken in its statement that the usual
order of toasts was transposed at Mgr.
Falconio's banquet. It has always been
the usage to place the Pope's toast
before all others, when it is given at
all, and the justice of doing this is
practically recognized even by the
Church of England itself which speaks of
"the Estates of this realm . . . ecclesi-
astical or civil," not "civil or ecclesi-
astical," as in the 37th article of the
Anglican religion. It is customary
also for Englishmen to speak of "Church
and State," never of "State and Church,"
when the two powers are
named together."

THE DOUKHOBORS.

The Doukhobors' trouble is appar-
ently at an end, at least for the present,
though their fanaticism is such that it
is impossible to foresee whether or not
it may break out again.

It must be said in favor of these de-
luded people that, in all the sufferings
they endured during their strange
escapade, they attempted no violence
against the people either of Manitoba
or the Territories. The Government
officials were obliged to force them to
take the railway trains which were to
carry them home. They struggled hard
against the police and officials while
they resisted, but went on their jour-
ney peaceably enough when once they
were on the trains. They are now
quietly settled on their own farms,
though still half crazed with their
fanatical notions. During the time of
the craze the only trouble they gave
the settlers arose from their being
thrown so suddenly upon the charity of
the people who were obliged by the
strange circumstances of the case to
furnish them with food and clothing,
to prevent them from starving or freezing
to death.

The latest development in the case
is that they have written to the Sultan
of Turkey complaining of their treat-
ment by the Canadians. They state
that there is liberty in Canada, but not
the liberty they desire, as they wish
not to be subject to any human law.
They ask the Sultan to grant them a
corner in his territory where they shall
not be obliged to submit to any human
laws.

The reply of the Sultan has not
been received yet; but it is unlikely
that he will grant them any other lib-
erty than such as he accords to the
Armenians, and granted to the Bul-
garians when they were under his
paternal sovereignty, the liberty of
being slaughtered whenever he thinks
it necessary to prevent them from be-
coming too numerous.

Owing to the recent escapades of
these peculiar people, Canadians will
not greatly deplore their departure
should they go en masse to Turkey;
however, we should be sorry to see
them made subject to the caprices of
the enthroned assassin of Constantin-
ople. Should they actually go, we
wish them more happiness than they
enjoyed either in Russia or Canada;
though what they endured in this
Dominion was the consequence of their
own folly.

THE SITUATION IN FRANCE.

A despatch from Paris states that
the *Lanterne*, the leading journal of
the French anti-Christian party, has
openly declared a war to the end
against the Church and religion, so
that the Law of Associations as passed
by the Government of Waldeck-Rous-
seau, and put into operation by that
of M. Combes, is only a more prelimi-
nary incident of the battle between religion
and irreligion. The *Lanterne* says:

"We will crush down the Church or
it will be crushed by it. That is what
the Republicans must know and remem-
ber always. The fight that is begin-
ning between the forces of the past and
those of the future will be a merciless
battle. On the part of the Church,
preparations for war are being openly
made. Monks and priests, superiors of
orders and both regular and secular
bishops are united to lead the attack
of all the clerical troops upon the Re-
publican state. Trampling upon the
treaty that makes them public officials,
the French Bishops unanimously give
the signal of rebellion against the laws."

It is a strange Republic which would
prevent Bishops, priests and monks from
exercising their rights as citizens; and
the plea that they are made public
officials is falsified by the fact that the
Concordat has been violated over and
over again by the Republic, while the
recent legislation which the clergy most
resolutely oppose is a most gross viola-
tion of the same Concordat which
above all things in its first clause
makes the Catholic religion the religion
of the State.

The *Lanterne* admits that it has be-
fore it a hard task in endeavoring to
suppress religion, for it says:

"The Church is ready: we are in a
position to defeat it."
"The Republicans imagine that they
will triumph easily. They have right
on their side, and they have the numbers.
But are they sure to be the strongest?
Are they sure to be the most deter-
mined?"

"Will there not be found in their
ranks at the most decisive moment, weak
and timid men who, in good faith, be-
lieve themselves to be Republicans
above reproach, and who, nevertheless,
will advise negotiations and delays?"

The diabolical malice of the *Lanterne*
is visible in the attempt to make it
appear that the Catholic party are
enemies to the Republic. This is
far from being the truth, though it
is true that there are many on the
Catholic side who would, theoretically
at least, prefer the Monarchy to the
Republic, especially to such a
Republic as has been in power for
thirty years. The great bulk of the Catho-
lics have, however, sincerely accepted
the Republic, and if there were any
honesty on the part of the enemies of
religion, they would acknowledge
willingly the right of all Frenchmen
to have their say in regard to the way in
which the country should be gov-
erned. We do not doubt that in
the end the rights of the
Church will be amply vindicated;
but it will be only after a fierce struggle.

The concluding words of the *Lanterne's*
article may well be pondered by Catho-
lics, though they are intended as an in-
centive to the infidels only. They are:
"In such a terrible battle, there is
no place for those who are tender and
timid: weakness is a betrayal."

THE REV. HUGH PRICE HUGHES.

The Wesleyan Methodists of England
lose, by the death of the Rev. Hugh
Price Hughes, the leader of the pro-
gressive party of that denomination.

Mr. Hughes held a prominent place
in all the forward movements of his
Church during the last quarter of a
century. He was a preacher of great
force and earnestness, and was a
really zealous pastor. He exercised
great influence in turning the public
opinion of English non-Conformists
toward the consideration of the possi-
bility of effecting a union of the dif-
ferent sects which make up the non-
Conformist body, and though it cannot
be said that the difficulties of bringing
about such a union have been overcome
to any very great extent, he certainly
contributed so far toward the attain-
ment of this end that most of the or-
ganizations which constitute non-Con-
formity are now looking forward to a
time when some kind of union will be

accomplished, the predominant notion
on which this hope is founded being that
the differences of doctrine and Church
government which exist shall be treated
as of small account, while their points
of agreement shall be held as sufficient
to justify some sort of federal union.
In this way, it is supposed that
the Protestantism thus constituted
shall be able to pose before the
world as a united body, instead of
being made up of jarring sects as
hitherto.

For many years the Evangelical
Churches, so-called, have held informal
annual conferences at Grindelwald in
Switzerland to consider what should be
the basis of such a union. Mr. Hugh
Price Hughes was one of the most
zealous in urging that the basis should
be of a wide character, so that as few
possible of the many sects should be
excluded on doctrinal grounds.

It does not seem to us, indeed, that
any permanent or practical union can
be effected on such lines. There still
remains in all the sects vigorous parties
who believe that Christ laid down de-
finite doctrines which all should accept
before being admitted to full commu-
nion in their respective denominations.
This belief makes them slow about ac-
cepting the late Dr. Hughes' proposi-
tions; but there is no doubt his propos-
als have met with a good deal of favor
in nearly all the sects, and the influence
of his arguments have had great weight
in bringing large numbers to the be-
lief that the union he proposed is prac-
ticable. It is especially argued that in
this way Protestantism of the Evangelical
type may make greater strides than
ever in converting to it the heathen
nations.

Mr. Hughes took a large part in
the preparation of a new catechism on which
it was supposed most of the Protestant
sects could unite, and this new cate-
chism was accepted by many of the clergy
of numerous sects; but we are not aware
that it has been officially adopted by
any one of them, so that the proud claim
with which it was set forth when pub-
lished to the world has not been ver-
ified, that it is "the belief of not less
than sixty millions of avowed Christians
in all parts of the world." We have no
doubt, however, of the honesty of the
intentions of Dr. Hughes and the other
gentlemen who framed this creed, though
the enthusiasm with which it
was received was not nearly so great as
its framers expected would be the case.

Presbyterian, Baptist, Congrega-
tionalist ministers, and those of other sects,
united with Methodists in issuing this
creed, but they were not officially au-
thorized by their respective denomina-
tions to prepare it, nor did the denomina-
tions receive it when it was completed,
though Mr. Hughes as chairman of the
special committee which drafted it
stated when it was promulgated that
"students of history will be aware
that no such combined statement of
interdenominational belief has ever pre-
viously been attempted, much less
achieved, since the lamentable day
when Martin Luther contended with
Huldreich Zwingli."

It will be seen from that Mr. Hughes—
and presumably the other members of
the committee—was not of the opinion
of those who have maintained in the
past that the endless divisions of Pro-
testantism into sects is one of the
beauties of the system which pro-
claims the most complete liberty of
conscience to every individual. In
fact it is well understood that this
opinion was never held seriously, but
was maintained merely for the pur-
pose of weakening the Catholic conten-
tion that unity both of doctrine and
government is an essential character-
istic of the true Church of Christ, and
that Protestantism, which does not
possess that characteristic, cannot be
that Church.

But this is somewhat of a digression.
To return therefore to the personality
of Mr. Hughes, we may add that, as a
Methodist pastor, he had considerable
success in evangelizing West London,
in a Methodist sense.

Unlike the Methodists of Canada,
the Rev. Hugh Price Hughes was
strongly in favor of religious teaching
in the schools, and it was his pro-
nounced belief that the non-Conform-
ists of England had made a
great mistake in committing them-
selves to a system of purely
secular schools for national edu-
cation. His influence had, undoubt-
edly, great weight in causing the Meth-
odists to keep aloof from the present
combination of non-Conformists against
the Education Bill which is now being
considered by the British Parliament.
Mr. Hughes believed, and frequently
stated both in public and in private,
that a proper training of youth must
comprise religious as well as secular
knowledge.

This, as well as the fact that the
Methodists control a large number of
the voluntary schools of England, must
have contributed greatly towards the
Methodists' keeping aloof from the present
non-Conformist movement to defeat
the Government's Education Bill.

FROM THE COCOON-STATE.

The Rev. Dr. Milligan, of old St.
Andrew's Church, Toronto, in a re-
cent discourse which was reported in
the *Globe*, made a curious admission
regarding the mutability of the doc-
trines of Protestantism to suit the ex-
igencies of the time being.

Toward the conclusion of his sermon,
the subject of which was "The Higher
Criticism," he said:

"Taunted by the Church of Rome,
the Protestants had once said they had
an infallible Church, because they had
an infallible Book, and a Swiss Synod
once declared the very vowel points
were inspired. As a matter of fact,
the vowel points had not come into ex-
istence until the sixth century. Men
had gone wrong to fight Rome."

In this there is no exaggeration, and
even the Presbyterian General Assem-
bly of Scotland over and over again de-
clared the Westminster Confession of
Faith to be the only correct exposition
of God's true religion, while later the
Free Presbyterian Church in England,
and that of the United States have prac-
tically abolished the Confession by sub-
stituting a new Confession in the first
case, and an explanatory supplement in
the second, which explain away the
distinctive doctrines which have been
held as firmly as the unchangeable
"Rock of Ages."

But in spite of these high claims,
it was evidently the consciousness of
their own fallibility which led the
Westminster divines who concocted
the Confession to declare that "the
purest Churches under heaven are sub-
ject both to mixture and error; and
some have so degenerated as to become
no Churches of Christ but synagogues
of Satan." (Chap. xxv.)

What security have we, then, that
the Presbyterian Church tells us
Christ's teaching more purely now
than it did two or three centuries ago?
And how can it claim that St. Paul's
description of the "Church of God,"
the pillar and ground of Truth,"
applies to Presbyterianism in any form?
Surely the Church which does not
change its teachings, and which, there-
fore, justly claims to preach still the
"faith which was once delivered to the
Saints," has a more valid claim to be
the one which Christ built upon a rock,
and against which the gates of hell shall
not prevail, than a newly-planned Church
which sets out to preach whatever doc-
trines may suit the fancies of its human
founders, or of its adherents.

According to the commission which
Christ gave to His Apostles, they were
to teach the nations what He had re-
vealed to them, but He gave no direc-
tions to them to revise the creed from
time to time to suit the fancies and
whims of those who were to be taught.
It was, therefore, evidently in the
spiteful consciousness that they were
preparing a humanly devised creed
that the compilers of the Westminster
Confession made this fling at the Pope:

"There is no other head of the
Church but the Lord Jesus Christ, nor
can the Pope of Rome in any sense be
head thereof; but is that antichrist,
that man of sin, and son of perdition
that exalteth himself in the Church
against Christ, and all that is called
God." (Chap. xxv.)

Of this delectable statement the
late eminent Presbyterian divine, Dr.
Schaff, said that it was founded upon a
wrongful interpretation of the words of
Scripture. No doubt; but the Church
which so readily goes astray as to need
a revision of its creed from time to
time should be somewhat more modest
in its descriptions of itself and others.

A WAVE OF CRIME.

Not over Ireland, the land of "Crimes
Acts," suspension of trial by jury,
dear reader, but over law-abiding Eng-
land! Witness the following cable
despatches in current Canadian news-
papers:

"London, Nov. 18.—The supineness
of the public prosecutor in permitting
a wealthy peer to escape a criminal pro-
secution for offenses for which others
who were involved have received
long terms of imprisonment, is arousing
a sluggish public indignation and the
failure of the Government to prosecute
the men responsible for the failure
of the London and Globe Corporation,
which caused the loss of \$25,000,000 to
innocent shareholders, is also arousing
clamor for belated investigation."

"Whitaker Wright, promoter of the
London and Globe, is an American,
and has defied the public prosecu-
tor, because the reputation of two
many people in aristocratic society who
were associated with him would be
ruined by a public trial. Arnold
White, the author, declares the reason
why Whitaker Wright is not prosecuted
is because the Cabinet fear the trial
would involve revelations that would be
fatal to the present Government and
that the refusal to prosecute him
is tantamount to an admission that
the names involved in the scandal
belong to men who are above or beyond
the reach of the law."

"The general apathy in prosecution
has had its natural result in a marked
increase of crime. Accounts of mur-
der trials and stories of other trag-
edies fill the columns of such papers
as report these occurrences, and to the
long list of criminal cases now pro-
ceeding some new tragedy is added al-
most daily. Suicide also is unusually
prevalent."

"Evidence of the appalling degeneracy
of certain circles of the British arist-

cracy continues to be printed. Arnold
White has aroused much public com-
ment this week by speaking plainly
on the subject in two or three articles.
The greatest sensation was caused,
however, by astounding revelations
furnished by the police. The policy of
suppressing justice in the ordinary
form of public prosecution has appar-
ently been coupled with that of private
punishment of high-placed offenders
by the disclosure of their infamy to
friends.

"A police inspector is authority for
the statement that in a raid of a house
at Fulham last week, forty men were
arrested, but as many were prominent
men, one a high court official, they
had to be let go."

Now all this is deplorable in the high-
est degree; nor is it with the intention
of gloating over the terrible details
that the *CATHOLIC RECORD* refers to the
matter. It is simply and solely with
the idea of contrasting the state of
affairs in "merrie England" and that
existing in the "Sister Island." In the
latter, while at Assizes after
Assizes, at Quarter Sessions after
Quarter Sessions, the presiding judges
are congratulating their Grand Jurors
on the absence of crime, and in many
instances are being presented with
the customary "white gloves," trial by
jury is suspended and heavy sentences
are being pronounced by Removable
Magistrates on alleged criminals, mem-
bers of Parliament and others—the
sentences, it is hinted, being "to
order" from Dublin Castle; in Eng-
land, on the contrary, one waits in vain
for the announcement of a like deter-
mined course. The Home Secretary,
unlike his Irish colleague, remains in-
active. Is this "British fair-play?"

FLANEUR IN THE MONTREAL STAR.

Has Flaneur of the Toronto Mail and
Empire taken charge of the editorial(?)
columns of the Montreal Star? One
would think so judging by the flippant,
not to say coarse, language which has
been appearing there from time to time
recently. In a late article the writer
in the Star travels all the way to New
South Wales with no other object appar-
ently than to get a chance for some
vulgarity against the "fine 'ould"
(mark the old) Irish Parliament.
Of course, says the writer, Mr.
Dillon and Mr. O'Donnell received
serious provocation for their re-
cent actions in the British House of
Commons, but—adds the scribe naïvely
—it, the provocation, was not expressed
in unparliamentary language!

Then, writing of the Irish Parliament
of the eighteenth century, he says "the
retorts of Messrs. O'Donnell and Dillon
remind one of the fine 'ould (ould again)
debates in the fine 'ould Irish Parlia-
ment. In one of these an orator said:
"I despise the honorable gentleman and
every member of his family, from the
white-livered hound that is shivering
on the flure to the painted hag that is
grinning in the gallery." A friend
leaned to him, after his speech, and
asked: "How did you know his sister
would be in the gallery?" "Oh,
bedad, he told me so himself on our
way down here, arrum in arrum to
gether this evening."

Now it would be well if the writer in
the Star would inform his readers
whence he has taken this elegant(?)
extract. He had doubtless been dip-
ping into pages of the late Charles
Lever—a man who has done more to
bring the Irish people into ridicule
than has any other writer of fiction.
It would be well if the proprietor of the
Star would hold the writer referred to
in leash and not allow him to heap
ridicule on the Irish people, among
whom no doubt he will find many of his
subscribers and readers. And while he
is about it, he might also profitably
supervise the "funny column" of his
paper which, day in and day out, al-
most, sins in the same direction.

In conclusion, let it be said that whatever
may have been the faults—and they
were many and serious—of the late
Irish Parliament, its members were
gentlemen of education and were con-
sequently incapable of the pronunciation
ascribed to them. The day of the
"Stage Irishman" is fast disappearing.
Let the newspaper Irishman not be in-
troduced in his place.

HENRY VIII. AND QUEEN CATHARINE.

B. of Rat Portage writes to us in
reference to a statement made in that
town by a lecturer (Mrs. Rob) that,
"Catharine of Aragon never had
been living in wedlock with the King
(Henry VIII) but had been only Henry's
betrothed wife."

Our correspondent asks whether or
not this statement is true, and re-
marks that "Fisher's Brief History of
the Nations" says:

"Dispensation permitting the mar-
riage of Henry (with Catharine) had been
granted by Pope Julius II."

B. reasons: "From this it followed
that Henry and Catharine received the
sacrament of matrimony," and he
desires from the *RECORD* a true account
of the matter.

Fisher's statement is correct, and so
is B's inference, supposing that the

marriage was celebrated
reception of the dispensation.
All historians of an
make positive statements re-
reality of the marriage, but
circumstances which gave
opportunity to pretend to
scruples of conscience in re-
validity.

Hume states these cir-
cumstances thus:

On Nov. 12th, 1501,
Prince of Wales and
Catharine, were married.
Catharine, was married
sixteen years of age, she
this marriage proved in-
unprosperous. The young
few months after sickened
1502, April 2) died, muc-
by the nation.

Arthur was Henry's brother
(still according to Hume).
Prince Henry was induced
urgency of his father, He
make the contract of be-
withstanding his unwilling-
ness.

Henry VIII. became king
soon after married Catharine.

In 1527 Henry's "seru-
science" began. He then
rather pretended to think
unlawfully married his
The real reason for his
he had taken a fancy for
and though the Pope
would not permit the
Catharine, and allow a
Anne, Henry took the
Anne's hands, and privately
Boleyn on Nov. 14th, 1532.

Hume asserts that Po-
given private instructions
dinals, who were investigat-
ity of the first marriage,
and marry Henry quickly
but there is no truth in
would not have taken so
elapsed if this course had
tended.

The truth is that Henry
married, whether the mat-
at from a Catholic or a Pro-
of view, and he had several
Catharine, but only one
vived, who was Mary, wife
Edward VI. to the throne.

The American Cyclo-
Henry VIII.) states that
of Henry and Catharine
June 25, 1503, and the mar-
two months after Henry
and it was, therefore, c
June, 1509.

Shakespeare, the flatter-
Elizabeth, would not be
the fact, if it were a fact,
was free to marry Anne
he makes Henry call Cath-
even after he has become
with Anne Boleyn, and
planning to obtain a divor-
King II—
"The Queen shall be acquit
Forthwith for what you
King II—
"Deliver this with modesty"
Henry VIII.

King II.
"Who shall report
A better wife, let him in mouth
For speaking false in that.
Forthwith for what you
King II—
"The Queen of earthly
Prove not our marriage lawful
And kindly dignity we are con-
To wear our mortal state to