

THE SAME—FOREVER

The refusal of the Vatican to annul the marriage of Count Boni de Castellane to Anna Gould, now civilly divorced from him and remarried to the Prince de Tallyrand, serves to revive again the realization of the utter imperturbability of the Holy See to power, influence and wealth in her administration of the teachings of our blessed Lord.

What a magnificent record is hers of inflexible standing to the decrees of Christ? How often has she been besought on the one hand and threatened on the other to induce her to abate in some slight degree the rigorous inviolability of the marriage tie, the indissolubility of the marriage bond and to ease the pathway of lust for the rich or those in high places?

The old story of Henry VIII. comes at once to mind, the story of his demand upon the Holy Father for the annulment of his first marriage, and his only lawful one, in order that he might in the Church espouse Ann Boleyn. And for the firmness and bravery of the Holy See at that time. She saw the British Isles, save and except Ireland, fall away from her and the wicked Henry establish a new seat of which he set himself up as the head. It was for that one refusal to lower the dignity of the sacrament of matrimony for a powerful king that the Church saw the establishment of the Church of England. It has taken centuries to accomplish the result, but that seat, founded upon no worldly cause than the lust of a royal libertine, has begun to drift south to the bosom of the Catholic Church by the English people is the most marked in the world, save and except only that in this country.

The annals of Rome are full of similar efforts which have been made, efforts which were all foredoomed to failure. The latest effort of Little Count Boni was not at all as dignified by pressure brought to bear as have been other cases but it is of sufficient prominence in the news of the world to again reinforce the lesson.

There is no divorce problem confronting Catholics and it is not altogether due to the edicts of the Church but divorce. It is due to the cause. Go where you will, select whatever sporadic instances you may, observe the life of a Catholic couple and, with rare exceptions, the workings of the special graces imparted by the sacrament of matrimony will make themselves apparent.

There is not only no divorce, but there is no desire for divorce among practical Catholics.

The Catholic marriage, minus all the alloy of attempted civil contracting and filled to overflowing with the benediction of Our Blessed Lord, imparted through the sacrament which His priest administrators, is one that endures, one that is not irksome, one that, in the exercise of the practical Catholicism in a constant approach to the sacraments and a regular utilization of the graces of the sacraments, is a union that cannot be put asunder.

The Church in her position on the truths enunciated by our blessed Lord during His stay upon earth has never varied one jot or tittle from the position of the days of the martyrs, a position of the simplest sort, having but one construction, admitting of one course alone, having but one interpretation. That position has been unwavering devotion to His spoken word.

A thousand years from now, exactly as five hundred years ago, she will stand for the sanctity and the indissolubility of the marriage bond, a bond which will endure and whose espectralism will be as full of grace for its recipients as now, when even the last shreds and remnants of this twentieth century heresy of free love, under whatever guise, have gone to the disgraceful abode in oblivion which is its inherent and inevitable eternal destination.—Cleveland Universe.

A PLEA FOR UNITY

The evil of divided Christianity produced by the great revolt of the sixteenth century daily increases. It was not long after the rebellion against the Catholic Church, when they had presumably gone back to what they called primitive Christianity began to settle for themselves by their private interpretation of the Scriptures what real Christianity was. Authority in matters of faith was cast aside, and in its stead was set up the individual mind.

As a necessary consequence came division. There is nothing to compel one individual to sacrifice his opinion to another who has but the same authority and the same means of arriving at a conclusion. Hence it is hard to see how under such a non-authoritative system there could be anything but the most diverging opinions and ultimately the most contradictory dogmas.

The facts of Protestantism bear out what was sure to be a foregone conclusion even before the system of private judgment began to operate. It would be endless to enumerate the divided and subdivided sects with their peculiarly qualifying tenets. Protestantism has been protested against by every group of men that set up their own restricted church, or, rather, its fundamental principle was logically carried out in a way hardly foreseen by the original reformers. And so far has the disintegrating process gone that it is very difficult to see how the differences can be disregarded and union once more be established.

Far be it from us who have ever held steadfast to the Church divinely established to do other than earnestly desire and pray that the day may come when the strange vagaries of those individuals who caused Protestantism to split into so many divisions will be judged rightly and a union of all the sects become a

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fact. The more Protestantism realizes the misery of disunion, the more it works for reunion, so much the nearer will it come to reentrance into the old Church which it left one evil day. Now is there talk of the reunion of all forms of Christianity. At a general convention of the Protestant Episcopal Church a movement was started to bring about a conference of all Christian Churches, Catholic and Protestant, in "the belief that the beginnings of unity are to be found in the clear statement and full consideration of these things in which we differ, as well as of those things in which we are one." When action of the Catholic authorities will take in the matter, if any, it is not for us to say now. There can be of course, no compromise of Catholic truth. The Catholic Church always maintains that she speaks with the authority of her divine Founder. Hence will she listen to no suggestion that it is possible for her to change her teaching. But steadfast as the Church is, she rejoices in the efforts of her separated children to attain to Christ's ideal of one fold and one Shepherd. And hence the prayer of every Catholic will be that good will come from the convention and that God will speed the day when all Christians will again be one, working for the conversion of them that are in darkness.—Pilot.

Knights of Columbus

On January 10th, at Charlottetown, P. E. I., the local Council of the Knights of Columbus exemplified the three degrees of the order on a class of thirty-three candidates from different parts of the province. The first and second degrees were put on by the officers of Charlottetown Council in a very creditable manner, Dr. W. J. McMillan, Grand Knight, J. E. Gillis, Deputy Grand Knight, Rev. Dr. J. C. Millan, Chancellor, and Prof. J. A. Murphy, Warden, composing the team. The third degree was exemplified by District Deputy, John M. Hughes with A. McArthur and J. Gratten of New Glasgow, N. S., and John F. Reardon, of Charlottetown. The third, like the first and second, was very impressive and all were delighted at the excellent work of the degree officers.

Favors Received

A subscriber wishes to acknowledge with thanks the receipt of a favor through the intercession of Therese of Jesus, a Carmelite religious commonly known as the Little Flower of Jesus.

A reader wishes to thank the Sacred Heart, the Blessed Virgin, St. Joseph and St. Anthony, for success in examinations after prayers and a promise to publish.

A subscriber wishes to return thanks because of having received favors after prayers to the Sacred Heart, the Blessed Virgin and St. Joseph and promising a Mass for the Holy Souls.

A reader of the CATHOLIC RECORD wishes to return thanks to the Sacred Heart, to the Blessed Virgin and St. Joseph for favors received after prayers and a promise to publish.

DIED

GIBBONS.—In La Salette, Ont., on Sunday, Jan. 7th, 1912, Mrs. John Gibbons, in her sixty-eighth year. May her soul rest in peace!

RESOLUTION OF CONDOLENCE.—At the last regular meeting of Branch 371, C. M. B. A., this city, a resolution of condolence was unanimously passed to the wife and family of the late Bro. Jno. J. Austin, a highly esteemed member.

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NEW NOVEL BY HENRY SIENKIEWICZ.—Benziger Brothers, Publishers, 36 Barclay St., New York, have in press a new work by Henry Sienkiewicz, entitled, "Through the Desert, A Romance of the Time of the Mahdi." The author of "Quo Vadis" here shows himself in a new vein, but although his latest book is a decided departure from his earlier method, the same strength and power, and the same inimitable and graphic style recall the splendor of his Roman masterpiece and the brilliant and fascinating pages of "Pan Michael" and "With Fire and Sword." The price of the book is \$1.50 postage paid. Orders will be filled by the CATHOLIC RECORD Office or by the Publishers.

St. Peter's Parish Hall Festival, London. The following is a list of the prize winners at the recent festival held in aid of St. Peter's Parish Hall, London.

- No. Ticket Winner 1 349—David Roche, Watford, Ont. 2 814—David Fitzgibbon, Sault Ste. Marie, Ont. 3 1749—A. Wynn, Port Arthur, Ont. 4 1434—S. J. Johnston, Ottawa, Ont. 5 934—Jas. McGarvey, Petrolia, Ont. 6 7976—Miss Sarah McKinnon, Brussels, Belgium 7 1939—Albert Kelly, Brockville, Ont. 8 4791—Col. Jas. Mason, Toronto. 9 1991—Mrs. T. W. Hickey, London. 10 653—Miss John Archer, Quebec. 11 1939—J. Regan, Stratford. 12 Col. Mason of Toronto, kindly returned his prize. Mgr. Aylward returns thanks to all the ladies and gentlemen who so kindly gave their assistance to make the undertaking a successful one.

All may not gain the world's recognition of greatness. Brilliant actions shine out only in rare and sudden flashes, now startling us with their power, now calling forth our warmest admiration by their nobility, now awakening our wonder at their depth of intellectual strength and beauty. But true greatness is the rightful heritage of all. Deny to anyone the power of attaining it and you deny to him the possession of his real self—his soul.

THE IMPOSSIBLE VAGARIES OF SOCIALISM

Prince Rupert, B. C., Jan. 2, 1912. Mr. R. Lamour, Stratford, Ont. Dear Sir,—I saw in the CATHOLIC RECORD some time ago that you wrote a book against Socialism. The RECORD spoke very favourably of your book so I wrote to them to find your address and the price, which I enclose for a copy. I think a notice in the CATHOLIC RECORD would be a help to you to sell your book. DAN McNEIL, 544 9th Ave., Prince Rupert. The book referred to in the above letter is the "Impossible Vagaries of Socialism: Its Fallacies and Illusions," which can be procured by addressing the author and publisher, R. Lamour, Stratford, Ontario. Price 50 cents. 1735-3

It is easy to impute wrong motives to others, because so many guesses are wrong. Every day brings its own blessings, hidden, perchance, beneath the cloak of suffering.

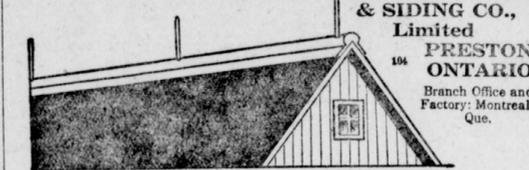
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