

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905. My Dear Sir:—Since coming to Canada I have been a reader of your paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, SEPTEMBER 23, 1911

MR. MILLS' SANE CRITICISM

In our issue of September 9th we gave the address of Mr. Walter Mills, K. C., on the resolution introduced in the Anglican Synod of the Diocese of Huron, characterizing the Ne Temere decree as "an intolerable interference with the ordinary law and a grave menace to the social life of our people."

"It is an easy matter to stir the populace with a cry," says Mr. Mills; yes, an easy and ignoble way to gain popular favor.

Time was when the way to preferment was to play the sycophant in the courts of kings, and at the expense of manhood to carry the favor of the great and powerful. Democracy has changed all that.

Therefore, it is with the keenest pleasure that we see a prominent Protestant layman brave the present popular temper of his co-religionists, by taking the side of justice and truth in a controversy where so many take the easy, popular way of pandering to the worst prejudices of religious bigotry.

"It is an easy thing to go with the crowd, but that is not the course for a dignified religious assembly of trained men, anxious to guide public opinion."

These are the words of a Christian gentleman and a courageous man.

Again, after paying a well-merited tribute to the sacredness with which the sacrament of marriage is regarded by the Church, and conscientious discharge of their duties by priests in general, Mr. Mills asks:

"How can it be said to have a law making marriage sacred and indissoluble and placing around it the most impregnable safeguards against fraud, violence and intolerable lust, there can be any grave menace to the social life of our people?"

That Mr. Mills fully realizes that he is far from pandering to the crowd spirit is evident from the following brave words well worth learning by heart:

"It may not be popular to state these things, but it is on the side of truth, and we should prefer the truth rather than the popular, let us stand out and apart from the rabble, let us be great because we are right."

The admission that it is difficult for Protestant clergymen to run counter to popular prejudice is deliciously naive but without the slightest intention of giving offence to his reverend auditors.

"I know the difficulty that stands in the way of most clergymen is the fear that they should seem to countenance something contrary to the generally accepted opinion if they do not say something along the lines that are customary."

silence those opponents who are fanning the flames of religious animosity in the unworthy effort to gain popular favor; but it will command their respect. Those who desire to be honest will benefit immensely. It may not make Catholics see the reasonableness of the Church's legislation concerning marriage; they should be already convinced of that. Those, however, who are not sufficiently well-informed to answer the objections of their non-Catholic friends will benefit greatly from the perusal of Mr. Mills' speech.

We might perhaps call attention to the one apparent misconception of Mr. Mills. The competent priest for the valid celebration of the marriage ceremony is the parish priest of the parties (or one of them), the ordinary of the diocese, or a priest delegated by either of these. This restriction he will readily see still further safeguards the sanctity of marriage, and prevents the innocent from being the victims of "such frauds as may be committed in the various Green's throughout the world."

LOGICAL ANYWAY

Lisbon, Portugal. — Canon Augusto Coimbra has been condemned to six years' hard labor for a sermon against divorce.

The foregoing associated press dispatch, which appeared in our newspapers, throws some light on the ideas of religious liberty held by the present republican rulers of Portugal.

But will it not also serve to point a moral for those of our Protestant friends who are so unduly exercised over the Ne Temere decree as to lead them to state vigorously and unequivocally the doctrine that the State must be supreme in matters concerning marriage.

Thank God divorce is rare in Canada; still it has long been recognized as legal for divorced persons to remarry. There has even been an agitation to make it more easy by the establishment of divorce courts within the reach of the many who cannot take advantage of the present slow, expensive and difficult method of bringing their cases before the Divorce Committee of the Senate.

When persons divorced are legally free to contract other marriages what right has priest or minister to "invade the sanctity" of these new homes and seek "to wreck the happiness" of these new legal families? What right has any one to preach his antiquated if conscientious scruples with regard to such marriages? "It should be made a criminal offence" to hold or at any rate to express views on marriage at variance with what the law of the land sanctions.

Can our Protestant friends, who are so carried away by the Ne Temere agitation, be blind to the logical consequences of their exaggeration of the powers of the State on the question of marriage? If the State be supreme in such matters, then Canon Coimbra is not unjustly suffering for the cause of Christianity, but is expiating a crime against the supreme authority of an up-to-date State, which in its wisdom sees fit to discard Christian ideas of marriage as obstacles in the way of life, liberty and pursuit of happiness.

MARRIAGE OF NON-CATHOLICS

An enquirer from Calgary wishes to know if re-marriage by a priest would be necessary in the case of two non-Catholics, married before a Justice of the Peace, in the event of one or both afterwards becoming Catholics.

If neither party was a baptized Catholic, their marriage before a Justice of the Peace or Protestant minister is valid in the eyes of the Church; hence it would not be necessary for them to be re-married after their reception into the Church. But they would probably desire to renew their consent to marriage and receive the nuptial benediction after their conversion.

Though the Church considers the ministers of the sacrament of matrimony to be the man and wife themselves, the priest being the official witness, still if the parties in the case were never baptized before being received into the Catholic Church they could not have received the sacrament of matrimony, as baptism must necessarily precede the reception of the other sacraments; in this case they should be married before a priest to receive the sacramental graces of a Christian marriage.

Why do we not always smile when ever we meet the eye of a fellow being? That is the true, intended recognition that ought to pass from soul to soul constantly. Little children in simple communities do this involuntarily, unconsciously. The honest-hearted German peasant does it; it is like magical sunlight all through that simple land, the perpetual greeting on the right hand and on the left, between strangers as they pass by each other never without a smile.—Helen Hunt Jackson.

JOHN J. JACOB ASTOR AND HIS "WIFE"

At last they have been happily united in "matrimony," have John J. Jacob Astor and Miss Madeleine Force. The reverend gentlemen of high station and of low station in the sects, who have been combatting the Ne Temere decree, are loath to speak about the matter in disparagement. According to their professions it is a legal marriage. The law of the land has made Mr. Astor and Miss Force man and wife, and the reverend gentlemen aforesaid contend that the law should be supreme, or, in other words, the law of the land should take precedence of the law of God. Col. John J. Jacob Astor and Madeleine Force were "married" in Newport, R. I., on the 9th inst., by a retired Congregational minister of Providence. Some papers have stated that he is a retired Baptist minister—but it matters not. It seems he retired from one trade to take up another, and has been for some years acting in the capacity of a journeyman carpenter. He should be given his complete title—carpenter and "joiner."

The ceremony took place at Beechwood, the beautiful residence of Mr. John J. Jacob Astor, at Newport. We are told it was beautifully decorated with flowers. After the ceremony the smiling "bride" and "bridegroom" proceeded to Mr. John J. Jacob Astor's steam yacht Noma. It was a veritable floating ballroom, the reporter tells us. The Coloner appeared greatly agitated and nervous, but Miss Force was seemingly unconcerned. It is expected the honeymoon will be spent on board the Noma, which is chartered and provisioned for an extended cruise. We have not been informed if the party intend to make a stay at Salt Lake City. It is a good sign of the times that such a number of ministers of the gospel turned their faces against this so-called "marriage," but the circumstance gives us once again a very striking illustration of the weakness of the religious organism of the sects, anyone of whose clergymen may perform such a marriage farce and yet be considered in good standing in his church. No priest in the world—even one who had been suspended for good cause—would be guilty of such execrable conduct as Rev. Edwin S. Straight, the retired Congregationalist or Baptist preacher-carpenter and joiner.

STILL ANOTHER account of utter disregard of the sacredness of the marriage ceremony on the part of a Methodist minister comes to us from Ottawa. A press despatch from the Capital tells us that a novel event took place on the Ottawa exhibition took place recently, the wedding of two young people seated on bronches in a wild west show. In a glorious flood of sunshine, and in the presence of a small company of friends, Miss Carly Fenton, daughter of Mr. and Mrs. D. Fenton, of Louisville, Ky., was married to Len Francis Driver, a cowboy, whose home is in Midland, Texas. The ceremony was performed by Rev. George Edwards, of the Western Methodist Church, Ottawa. Disgraceful exhibitions of this kind are becoming far too common and will tend not only to bring the marriage ceremony, but Christianity itself, into disrepute. And these are the people who are gathering millions of money to convert the pagan. To what? Think it over, brethren.

THE DEALERS IN DUPLICITY

The Presbyterian Record for September contains an article written by Rev. J. A. Carmichael, D. D., on work amongst the Ruthenians. Mr. Carmichael gives very high praise to the young men coming from the Manitoba College for what they are doing amongst the Ruthenians, but reading Mr. Carmichael's paper between the lines, we can clearly see they have graduated from the school of duplicity. He tells us that "these young men have explained the doctrines of the Roman Catholic Church to these people more clearly than they have had them explained by the Romish priests. Unintentionally, therefore, they have introduced the leaven of the gospel where the missionary could not have gone." Or, in other words, they have sent amongst these people stridings without the Roman collar to sow the seed of discontent for the old Church in the minds of the Ruthenians. When the ground is prepared, and a bountiful harvest is in view, the full-fledged minister of the Gospel will appear on the ground with his reaper and mower made by the John Knox Co., to take in the harvest. The writer in the Presbyterian Record tells us that "another evidence of the spiritual progress is a demand for an expurgated ritual by the ministers and the more advanced of the people in all the colonies," and again, we are told "they regard the ritual, with its intone services, as an obscuring of what is most vital in the gospel, and have asked that it be brought into harmony with the present teaching of the Independent Church." But what will these poor people think of their Presbyterian spiritual guides when they find that even in this matter of ritual the Presbyterian

church itself is divided, for no long ago the Rev. Mr. Inkster, pastor of the First Presbyterian Church in this city, complained of the coldness of the Presbyterian form of worship, and wished for the introduction of a ritual somewhat after the style of the Catholic Church. Mr. Inkster is an honest, straightforward, sincere Presbyterian minister. There is nothing of the Chadband about him, and we think we would be safe in stating that he would not be a party to the soul-stealing devices of his Presbyterian brethren in the Canadian West. Rev. Mr. Carmichael does not seem to have even a bowing acquaintance with the eighth commandment, when he says: "The people are seeing that the Roman Catholic teaching puts the Church where the Bible puts the Saviour, and that the Independent Greek Church is putting the Saviour where the Roman Catholic puts the Church." And again, "they are beginning to see the error of transferring faith from a personal Saviour to an organization, and the folly of expecting the same result. Faith as a vital union with Christ was a new conception of the condition of salvation to them."

Shall we attribute the writing of these lines to ignorance or dishonesty, to a bigotry so gross as to utterly disregard the truth, or to a desire to justify before the Presbyterian body of Canada a line of action amongst the Ruthenians in the North West, a hypocrisy of procedure which is a blot upon Christianity. More than one Presbyterian friend of ours has expressed in very strong language an utter disapproval of the course taken by the Presbyterian missionaries to the Ruthenians in the North West. But, as fighting the Pope and Popery is ever such a charming occupation amongst the rank and file of the sects, we do not expect any formal condemnation of the proselytisers.

A PATHETIC INCIDENT is related from Berlin, Ontario. Lying on her face in the sacristy of St. Mary's Catholic Church, and in front of the painting of the blessed Virgin Mary, the body of little Loretto Strauss, the seven-year-old daughter of Mr. and Mrs. Peter Strauss, was found by a sister from the convent about 5 o'clock on Wednesday afternoon. The tent attended the reopening of the Separate school in the morning, and complained of feeling ill. Shortly after 11 o'clock she disappeared from the building and it is supposed that she had gone home, but enquiries there revealed the fact that she had not returned since departing for school early in the morning. Little Loretto Strauss yielded up her soul, pure as the lily, bright as the noon-day sun, to the God who gave it, while contemplating the celestial countenance of God's own mother. Heaven and the things of Heaven were in her mind when our Divine Redeemer called her to add another rare flower to His kingdom.

THE ANGLICAN SYNOD

The General Synod of the Anglican Church was held in London during the past week. There were present more than one hundred delegates, comprising the chief dignitaries of the church and the most prominent members of the laity. The Ne Temere decree came up for discussion on Monday and was continued at intervals during the week. We took the liberty of sending to the delegates copies of last week's CATHOLIC RECORD, which contained the speech of Mr. Walter Mills, K. C., on the Ne Temere decree, at the Anglican Synod lately held at Stratford. He was one of the lay delegates of that body. No doubt we think that the members found in this speech much matter with which they were unfamiliar, and a study of it may account to some extent for the shelving of the question. Although the debate was quite warm it was participated in by only a few of the members. A resolution moved by Mr. S. H. Blake, K. C., of Toronto, to refer the whole matter to the Exchequer Court was carried. The man on the street will be mystified at this action. It was a knotty problem for the synod to deal with, because, no matter what course they took, either for or against the Ne Temere decree, they would find some past and present awkward conditions staring them in the face. The expedient of sending the matter to the Exchequer Court was no doubt the best thing they could have done under the circumstances. The more they grappled with the question themselves the greater appeared the danger of burning their fingers. Mr. S. H. Blake, K. C., of Toronto was, as is his wont, very bitter in his denunciation of Romanism. It is often the case with those who have Catholic blood in their veins. They are more Protestant than the Protestants themselves. A few generations ago the Blakes of Galway were amongst the most valiant defenders of the old faith. They fought for it, bled for it, died for it, but a weak seign of the house, no doubt for material advantage, conformed to the man-made religion of the Sassenach. We do not wish to be too severe with Mr. Blake. Good qualities have in plenty. He has a warm-hearted

kindly disposition, and in his dealings with his Catholic fellow countrymen he is just and generous, but when matters pertaining to the church of his ancestors is under discussion the tongue is bitter and the pen is dipped in gall. He is a peculiar man, is Mr. S. H. Blake, K. C. Irish-like, he is intensely passionate, and when the fever is on him he hesitates not to inflict a deep wound on his Roman Catholic fellow countryman, but instantly he will outdistance all others in running for a doctor. Having unloaded many ungracious utterances about the old church, he closed, wearied, with the assertion that he had a great love for the Roman Catholics, and that some of his warmest friends embraced that faith. But he hated the "system." When the cooling process is on him he will no doubt recognize that he has been strangely inconsistent. If the Catholics are worthy the love of Mr. Blake surely their "system" should not come in for such severe condemnation. If they are lovable people, to their "system" largely belongs the credit.

Mr. Lawrence Baldwin, of Toronto, another delegate, entered the lists in opposition to Mr. Blake. He took the ground that the Church was perfectly within its rights in issuing the decree, and that it had as much right to do that as the Church of England clergy had in refusing the marriage of persons who had once been divorced.

Chancellor Davidson dwelt with the subject from a legal standpoint. "No new legislation," he said, "was required in Quebec. All that was required was the proper interpretation of the law, and an action of the Dominion parliament making marriages solemnized by proper authorities valid from the Atlantic to the Pacific." This opens up a large field for discussion. Evidently Chancellor Davidson had not read the case presented by the other lawyer, Mr. Walter Mills. A marriage may be declared valid by law, but no law can compel any church to recognize as valid a marriage which that church declares to be invalid. Such a law would be inoperative. Rev. Mr. Drew, of this city, a few weeks ago officiated at a clandestine marriage, the female being a minor. He took no trouble to ascertain the age of the party. How would Mr. Davidson deal with such a case as this?

Now that the Anglican Synod has met, discussed the Ne Temere decree, and adjourned, the case remains precisely where it was. In the last analysis thoughtful, studious people will conclude that the action of the Catholic Church in regard to marriage has been dictated by eminent wisdom, and will tend to promote the sanctity of this great sacrament, and bring peace and holiness of life to the Christian home.

A LOCAL in the daily press tells us that two young girls, whose names are given, but which for their own sake we suppress, wrote the following note to Calgary: "Two young girls, fairly good looking, wish to correspond with young fellows in Western Canada." Then followed the names and the street addresses. Naturally the first query that comes to our mind is: What kind of parents could these young girls have? They eschew maidenly modesty and enter the ranks of the bold and brazen faced. A matrimonial contract is sought with young people whom they never saw. Surely their stock of common sense must be very limited, otherwise they would realize the fact that they are running a terrible risk in opening communication with young people whose characters might be of the blackest type.

THE MAINE LAW

Half a century or more ago Neal Dow entered upon a crusade in the State of Maine which brought about entire prohibition of the liquor traffic. He was eloquent, persuasive, sincere, and no doubt was animated by the very highest motives. A sober community is an ideal community, but, taking conditions as we find them, to bring about the new and better era of social life by enacting laws to prohibit the manufacture and sale of liquor is but a lovely dream. The only effective remedy is to teach people not to care about drinking in toxicants, and the work should be commenced in early boyhood and girlhood. Perhaps the best example of the failure of prohibitory laws is afforded by the State of Maine. It has more than once been averred as the simple truth that there has been more drinking in secret in the State of Maine than in public in neighboring States, more drunkenness in the State of Maine under prohibition than in neighboring States under the license system. So determined were the prohibitionists of Maine to carry out their plan of campaign that they made prohibition part of the constitution of the State. Press despatches tell us that a vote was taken on the 10th inst. as to whether this provision should or should not be retained in the constitution. By a narrow margin the "Wets" have won, and prohibition is no longer the law of the State. The figures are, for prohibition 60,378;

against 60,514. Putting aside entirely the question of the consumption or non-consumption of liquor, the existence of the prohibitory statute had a deplorable feature. It had the effect of creating an unlimited number of perjurers, informers and hypocrites. We had the same experience in the province of Ontario under the Scott Act. Let it not be understood for a moment that we favor the liquor traffic. It is the outstanding curse of the country and should be controlled in the most stringent manner by public officials with a conscience. So long as it is made a medium to bring political strength to whatever party may be in power—so long as licenses are bestowed upon men of little or no character, if they are believed to possess what is called a "pull" amongst unfortunate inebriates—the temperance cause will suffer. The license commissioners should be abolished root and branch and the power to grant licenses placed in the hands of a county judge and the chief executive officer of the district, such as the mayor or reeve. By all means let us do everything in our power to promote the habit of temperance amongst the people by legitimate and sane methods. The big stick of the law will never wipe out but should be made to control, the abominable traffic. The best way to close the bar-rooms is to take away their customers.

THE GENTLEMEN comprising the Lord's Day Alliance sought entry to the Anglican Synod held last week in London, but did not receive such a reception as they expected. No doubt the Synod looked upon them as the lineal descendants of the extremely narrow Puritan type which gave New England a bad reputation in the old days. Every person bearing the name of Christian should keep holy the Sabbath day, but the Lord's Day Alliance have put such an interpretation upon this command as to make Sunday a day of gloom, all manner of Christians being expected to look down. According to some of the preachers even the sun itself should hide behind the clouds on the Lord's Day. Archbishop Mathewson, Primate of all Canada, must have shocked the Puritans by declaring that he would not go so far as to anathematize a man because he had taken his family to church in the morning and devoted the afternoon to recreation. Recreations, continued the Archbishop, are wrong only when they displace God. This is sound doctrine, and no doubt is intended as a reproof to those people who would hang a cat on Monday for killing a mouse on Sunday.

THE NEED OF THE DAY

A few days ago we made reference to a new departure in Separate school work in London. We desire to refer to the matter again, for the reason that we deem it of vast importance that a scheme of a similar kind should be inaugurated in every centre of population in this country. To the Bishop of London, Right Rev. Dr. Fallon, belongs the credit of having initiated this new departure in education, which will prove to be a blessing to our people. What might be called the commercial class has now been successfully inaugurated in St. Peter's hall. Two Sisters of St. Joseph are teaching the course, which consists of type-writing, shorthand, book-keeping, English composition, English literature, commercial arithmetic, penmanship and commercial geography. The class has made a beginning with thirty pupils and there is not a shadow of doubt that accessions will shortly bring the number up to as many as can be accommodated. This new class might be called a happy medium between the work of the ordinary school and the High school, and is intended to give the children a complete equipment in those branches which will enable them to take their places most creditably in the commercial life of the country.

THE CITY OF New York is about to deal with the habitual drunkard by establishing a board of inebriety. Temporary offices will be opened in the famous old Mulberry street building, long occupied as police headquarters, but it is intended shortly to acquire a suburban site and establish a home. The police court records will supply the board with data from which it may pick its patients, who will be given treatment in an effort to reclaim them. We have frequently urged upon the Ontario government the advisability of establishing and supporting from the public funds an institution of this kind. Many enterprises of a less commendable character have been inaugurated by the authorities. Thousands of unfortunate may be found throughout the province, the great majority of whom might be reclaimed and become useful citizens, if some place were established where treatment for the drink habit would be administered. In the meantime the old-fashioned police court methods will prevail. The infliction of a fine or a term of imprisonment never did and never will reclaim the drunkard.

NEW CHURCH IN TORONTO

In no part of the province is to be seen a greater advance of the faith than in the Queen City. Splendid churches, a zealous clergy, admirably conducted religious institutions of education and charity, form a pleasing feature of Catholic life in the metropolis of Ontario. A new church named St. Cecilia's was dedicated on the 10th inst. We send our congratulations to the Very Rev. Administrator, to Mgr. McCann and to Father Gallagher, the pastor of the new church. Mgr. McCann performed the dedication ceremony, assisted by Rev. Dr. Kidd, administrator, Dean Hand of St. Paul's, Fathers Roche, Walsh and Pigott, Basilians from St. Michael's College, and Fathers O'Donnell, Quigley and MeGrand. The total cost of the new edifice will be \$55,000. It is built of brick and stone and presents a very striking appearance.

ARCHBISHOP QUIGLEY, of Chicago, delivered an address on the 10th inst. before the sixty-fifth annual convention of the German Catholic Central Verein Society. He said the Catholic Church is preparing to meet the same adverse conditions in the United States that it has in France and Portugal. "Organization," the Bishop said, "is the hope of the Catholic Church in the United States. The question confronting the organization is what to do about the dangers now threatening Christianity in this country. In France and Portugal the Catholic Church was persecuted because the Catholics were not organized." The Archbishop is right. Organization is the only remedy for beating back the tide of infidelity, socialism and anarchy.

TWO BROTHERS

"Is that you John?" "Yes." "Is that you William?" "Yes." Such were the expressions that came from the lips of two brothers who had not seen each other for fifty-three years. The one was Canon John Sargent, who was visiting London as a delegate to the Church of England Synod held last week. In early manhood he left Dublin, Ireland, to enter the 62nd Regiment as an officer. For some years he was stationed at Halifax. He left the army to enter the ministry, and after many years we now find him Dean of the Diocese of Qu'Appelle, Sask. The other brother, Dr. W. J. Sargent, a graduate of Trinity College, was ordained a clergyman of the same church. Forty years ago, however, he became a Catholic. He is now living in London, Ontario. And this was the meeting of the long-severed brothers—such the story of their lives. What a wealth of reminiscences must have come to the mind of each as they traversed the years in places far away from the beloved Emerald Isle in which they both first saw the light.

MOTHER GENERAL STUART

The news has lately been given out that Mother Stuart has been elected Mother General of the nuns of the Sacred Heart, in succession to Mother Digby, whose death a few months ago caused such great regret. The new Mother General, like her predecessor, is a convert. She was born in Ireland in 1857, and is a daughter of the Rev. and Hon. Andrew Stuart, and granddaughter of the second Earl Castle Stuart (male representative of the Royal Stuarts). Mother Stuart became a convert in 1879, and she has been at the head of the great school of the order at Rochampton for some years. She is a prolific writer and some of her works on education have attracted wide attention. Messrs. Longmans have just published her last volume, entitled "Education of Catholic Girls," with an introduction by the Archbishop of Westminster, and it has been favorably received by the press. At His Grace's request, the author's name—Janet Erskine Stuart—appears on the title page. The CATHOLIC RECORD joins the pupils and friends of the order throughout the world in wishing Mother General Stuart a long and successful career as the head of her noble order.

DESERVED HONOR

For his splendid work during the Eucharistic Congress in Montreal, His Holiness the Pope has conferred upon His Worship Mayor Guerin, of that city, the distinguished honor of Knight Commander of the Order of St. Gregory the Great. It was made at the suggestion of His Eminence Cardinal Vanuetti, the Papal Delegate to the Congress, and the parchment conveying the title was delivered by His Grace Archbishop Bruchesi in person to Mayor Guerin. In this connection the name of another Irish Catholic Mayor of a great city comes to our mind. For years the people of Boston of all creeds and of every shade of political thought would have none other than Patrick Collins as their chief magistrate, and this because of the splendid character of the man. He was a type of all that was noble and upright, ever the staunch enemy of those who would exploit the city's funds and the city's