THE CATHOLIC RECORD.

To read the remarks made by many

their purpose should be to advance

are the outcome of reading a Lord's Day

Advocate's commentary upon the ob-

servance of Sunday and the position of

woman. This Advocate reasons to suit

"Where Sabbath is not, man is less

than man. He sinks and drags down

with him into degradation the comple-

mentary sex." Glancing over several

countries, Spain, Portugal, Mexico,

fair France he is convinced that in

"none of them has woman her just posi-

ENGLAND'S

psychology as a chapter of physiology The Catholic Record

Price of Subscription-\$2 00 per annum. THOMAS COFFEY, Editor and Publisher.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

Ottawa, June 13th, 1905. Mr. Thomas Coffey: 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 intelli-mend with a strong Catholic spirit. It strong-mad stands firmly by the isachings and any ity 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 right the weil act of religion and country. And the will do more and more, as its wholesen to influence reaches more Catholic hames. I herefore, earnestly recommend it to Catholic the weiles. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ, DONATUS, Archishop of Explesus, Appoint Christ, Appoint Christ, Appoint Cortawa.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 100, 1907. Mr. Thomas Coffey : Dear Sir : For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate 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 pleas-tre, I can recommend it to the failhful. Bessing you and wishing you success, believe me to remain.

ain, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa. Acost. Deleg.

LONDON, SATURDAY, SEPT. 14, 1907.

PROTESTANTISM AND PHILOS-OPHY.

A Congregational Professor says: "We are outgrowing our old conceptions of God's relationship to the world. Supernaturalism no longer satisfies thinking men, and we are all engaged in achieving a better philosophy and in Hegel. adjusting ourselves to a new view of the facts." That is very like the propositions condemned by the Syllabus. No wonder, for the same idea is maintained, the same principle advocated, whether it be by liberal Catholic professors or by sectarian critics and writers. We know not what better philosophy can be achieved than that of the Cross, which long ago, as soon indeed as it was preached, was folly to the civilized philosophical Greek. This we know : that that same Cross was power and wisdom and sanctification to the Corinthians who received it-just as to-day its truth is not dimmed or its love weakened, to those who in simplicity and faith hear and heed the Apostolic voice of the Church. Many a system of philosophy has stopped and asked the Church the same question which Pilate put our Lord : What is truth? And they have gone their way in pride of intellect outgrowing, to use the latest euphemism, the old conceptions. They would not wait for their answer-or waiting understood it not : for these things are hidden from the wise and mighty and are revealed to little ones. First came gnosticism when the Church was weak and philosophy was strong. And in the nursery of the Church, around its very cradle, Stoicism and do not deserve and attributing a motive Epicureanism at Rome, Scepticism in Greece, and Manicheanism from the East argued and wrangled-outgrew, no means the first and greatest sinners. so they claimed, the child who rested on a higher Power for its length of days. All these systems perished, whilst the Church advanced. And the Church advanced, not by its philosophy or the positive assertion of its creed, or the number of its dogmas, but by its martyrs, its spirit of silence and suffering. It grew, and left an old world behind-a world with its false philosophy, its low ideals, its inefficient means. Other systems of philosophy arose and were either engralted into the olive tree of the garden or ejected. Let us hasten to the modern systems, which we assume as beginning from Bacon and Locke and best typified by the latter as well as afterwards by Cartesianism and the Hegelian development of Kant. Now of all systems of philosophy of which we have any acquaintance these modern systems are the least calculated to be the support or explanation of religious dogma. Whatever theological objections there are to the different forms of Protestantism they find strength in the philosophy under which the reformers have striven to shelter themselves. In logic, psychology and metaphysics, none of the systems to which we refer have afforded a weapon of defence to the apologists of non-Catholic Christianity. Uncertain in their premises they could not build with security upon the quicksand foundation of materialism. They therefore reject faith as a state of mind unsuited but we think there is a case of the to the learning of science or the wisdom of philosophy. Either material or sceptical these modernists neither look beyond experience nor accept without judging first principles or tradition. What help can modern psycho logy afford religion ? With its theories of evolution and monism it has dealt the severest blows to the spirituality and higher life of the soul, Treating cratic to the most radical, daily mous.

they have taught an unworthy origin of man, a debased life and a degraded destiny. Nor should we be better encouraged by what little metaphysics concerned. these critical philosophers have left AN ADVOCATE'S FALSE PLEA. untouched; for to their mind metaphysics are either imaginary abstractions or pantheistic science. There is critics upon the Latin-speaking races nother reason why modern philosophy one is reminded of the witches in Macs a treacherous ally of religion, although this is a feature common to it beth : "Fair is foul and foul is fair." and the private judgment which is the Their ignorance is a by-word and their degradation hopeless. They will not fundamental principle of Protestantism. cut their coat after English fashion or This is the subjective character of our look solemn when at prayer. They may knowledge and the exaggerated relatiwant to be left alone ; but they should vity of knowledge.

rejoice that English people take such We do not know anything except in an interest in them. They may be so far as we are affected by it. Allowsatisfied to live and die in Catholiciam, ing thought to start with, and dwell to have one, and only one, religion in apon, the subjective apprehension, modtheir country. They know not what ern critics following Kant have drawn they miss when they turn a deal ear to a distinction between things in them. the money-grabbing Protestant prosely selves and things as apprehended by tizer and drive him from their doors us. Thus there would be, or might be, Spain more than the other Latin coun according to this theory, a distinction tries attracts the attention of these between God as known to our mind and ranting Pharisees who can never appre God as He is in Himself. It is not surciate anything not weighed in Anglican prising if under such guidance men scales. Ignorant of Spanish customs change their views of God and His reand language, most of them never ationships with the world, or outgrow having visited it at all, they spend the unsatisfactory relations which Luther, Calvin and the others held to their energies in calumniating what they themselves do not understand and exist between God and the world. We in befouling what may be most fair. are not astonished that the supernatur. They go out of their way to insult when alism taught by the Reformation appeals no longer to men whose studies truth. These reflexions and many more are along materialistic and pantheistic lines - that they find in Protestantism no corrective for their errors, no warning for their dangers. But it is a matter of great surprise that leaders, himself. Here is one syllogism : claiming to be theologians, should look for comfort or support from a philosophy which is unsound in principle, unsafe in method and irreligious in application - a philosophy poisoned by the unbelief of Hume, the critique of Brazil, Guinea, Chili, Peru and even Kant and the pantheistic idealism of

ANOTHER YELLOW PERIL.

tion as the equal of man in all that Besides the Eastern yellow peril is important and enduring"-and all this because in these countries they do not there is another more universal and observe the Sabbath. What nonsense ! more insidious, more threatening to The Advocate should be candid. It is society and much less responsible. It because these people are Catholic and is the Yellow Press, against which Mr. not Protestant, because they are Latin Stead in the Review of Reviews comraces, because they do not want to buy plains earnestly, that these journals are English goods. The statement is not the disturbing element in the intertrue. What is most important and ennational situation. Against the reckduring in a country? It is religion, less statements which such streams pour the generation of children, and their out upon their countless readers there education in their faith and the instituis no remedy unless it be boytions of a country. In all respects, cotting, no protection unless it singling out Spain as this advocate the be complete isolation. We do not women are the equal of the men. This see why all the odium should correspondent ventures to make the fall upon those journals which the following absurd statement about Spain: pharisaical members of the craft style 'In that land there are 18,000,000 of 'Yellow Journals." The fact is that people. Of those 18,000,000, 13,000,000 it is very much with all the daily press have no religion; and 70 per cent. of as it is with sunlight. Yellow predomthe people can neither read nor write. inates. It is all very well to decry Picture for yourself, then, the social yellow journals. There is much to conlife of that nation steeped in ignorance demn in their statements which are quesand unbelief--the amount of licentioustionable and their methods which are ness and infanticide that blackens her misleading. To give them credit, howrecord-and say is woman there what ever, for nearly plunging the United nature meant her to be ?" There is no States and Japan into war, or for doing truth in these statements. We think their utmost to bring about such a war, that this Advocate should observe more is giving them an influence which they carefully the eighth commandment : "Thou shalt not bear false witness which is more malicious than dangerous. But these yellow journals are b It may be unpatriotic for any of the American or Japanese papers to excite their countrymen to bitterness one against the other. But what about the so-called respectable papers, the London Times or the New York Sun. or many others whose chiefs would hold up their hands in horror at being snapected of even a yellow tinge. They are all tarred with it. They may not indulge in any war policy. There are other prejudices more easily excited and more injurious to society. For over fifty years the London Times treated all questions and rumors about the Catholic Church as no yellow journal would attempt to do. It has not yet lost its taste for the color, as was very evident during the crisis in France. In real sober earnest the whole English-speaking press is almost blind in its acceptance of stories against the Church, and madly impetuous in its rush to distribute them so as to keep alive the smouldering flame of religious prejudice. The schools of San Francisco excluding the Japanese children el cited some sharp remarks from Japan with muttered threats. The wildest of these were nothing compared to the great majority of Protestant Canadian papers, two or three years ago, when the newly-formed provinces were claiming their just rights. We hear a great deal about yellow journals pot and the kettle when almost any Protestant journal upbraids another for being a disturbing element in the sitnation of national peace. They have one common enemy whom they have belied and calumniated habitually, regularly, without remorse, without excuse and without success. From the highest to the lowest, from the most aristo- income from her books must be enor-

journals, weeklies, monthlies, and quar-LAW terlies-now here, now there-are yellow as any yellow when it is some-HOW THE PASSAGE OF THE DECEASED thing in which the Catholic Church is WIFE'S SISTER BILL AFFECTS PRO-TESTANTISM.

NEW

London, August 26.—Marriage with a deceased wile's sister has finally be come legalized in Great Britain, the Honse of Lords this evening having,

Honse of Lords this evening having, by 98 to 54 votes, passed the bill mak-ing such marriages legal. The passage of the deceased wife's sister bill ends a remarkable legislative struggle, dating back to the early his tory of the English Church. Previous tory of the English Church. Previous to 1533 marriages of consanguinity and affinity were wholly governed by canon law. But Henry VIII, in order to divorce Catherine of Aragon and leave himself at liberty to marry Anne Boleyn, had tojassert the principle that marriage with a deceased wile's sister marriage with a deceased wife's sister or a deceased husband's brother was unlawful, and that, therefore, his mar-riage to Catherine, his brother's widow, olemnized under a dispensation from Rome, was invalid. His claim was based upon a false interpretation of the old Mossic law. Thereafter, until 1835 though such marriages were voidable, they were not forbidden, and were not lways annulled, and thus great confusion and no little injustice resulted. In 1835 the Lyndhurst act made past marriages of affinity valid and future marriages void.

A royal commission was appointed in 1847 to examine the marriage laws, and from 1849 to the present time at tempts were made, both in the House of Lords and the House of Commons, to pass the bill making marriage with to pass the bill making maring of the a deceased wife's sister legal. As a rule, the Commons has carried the bill by a large majority, but it has been thrown out by the Lords, through the aggressive oposition of the Bishops and a few ultra ecclesiastical lay peers, although King Edward, when Prince of Wales, set the example of voting for it.

Wales, set the example of voting for it. On August 20 last, after prolonged and animated debate, the House of Lords, by 111 to 79 votes, passed the second reading of the deceased wife's sister bill, the minority including the seventeen Bishops who are members of the House of Lords; and as the meas-of the House of Lords; and as the measure had previously passed the House of Commons this session, it now becomes law. Even now, while a man may at last marry his deceased wife's sister, a woman is still forbidden to marry her deceased husband's brother.

WHY THE ENGLISH CHURCH OPPOSED IT. " For four hundred years," wrote Father Phelan in a recent issue of the Western Watchman, "the poor sister-in-law in England has been waiting for a chance to marry. The last time she was permitted to enter wedleck was when Catharine married Henry VIII. It was done through a dispensa tion from Rome, but it was the last of the kind ever asked. Rome has been granting like dispensations in other countries, and even in England Catho lics have been granted such privilege many times since the Reformation. Bat the English Church had declared such dispensation beyond its power. Why will appear later on. It is not against the law of nature for a man to marry his deceased wife's sister. It is not against the law of Moses; on the contrary, it is quite consonant with the spirit and letter of the Mosaic dispensation. It is against the positive law of the Church; but her laws are unlike those of the Medes and Persians, and times and circumstances often de-mand a mitigation. The Church has been dispensing with her enactments from the time she made her first law in the city of Jerusalem, and Henry was dispensed from the law of affinity when dispense married his deceased brother's widow. In order to invalidate that marriage and take another wife it was necessary to invalidate the dispensa-tion under which it was solemnized. He called his theologians together and

kind illegal, the Sun, New York, MARBIAGE

"The statute has caused a great deal of hardship and unhappines, it having been computed that under it many thousands of children have been born thousands of children have been born 'illegitimate.' As time went on the nnreaconableness of the prohibition be-care generally recognized by English Dissenters, and even by a good many lay members of the Church of English, while most of the British colonies refused to follow the example of the mother country in this particular. "The consequence of this conflict of laws was that a British subject might contrast a marriage in Australia

contract a marriage in Australia which would be valid there, but would which would be valid there, but would become illegal if he brought his wife and children to England. If he left property in Australia, his children could inherit it; but if his property were situated in England, they could obtain it only by will. With the object of removing the grievance com-plained of by colonials, the British Government not lorg ago modified the Lyndhurst law by providing that a marrisge with a deceased wife's sis-ter performed in a British colony should, if valid there, be valid also in the parent State. The natural effect of the amendment was to point out a method of evading the objectionable nethod of evading the objectionable statute. If an Englishman and a de-ceased wife's sister desired to marry, all they needed to do was to have the ceremony celebrated during a brief sojourn in one of the colonies, after which they were at liberty to return home with the assurance that the

union would be legal there as well. "Under the circumstances it soon came to be deemed an absurdity that a remnant of the Lyndhurst act should have been suffered to remain upon the statute book. The bill now enacted not only repeals the old law, by mak-ing all future marriages with deceased wife's sisters lawful, but has a retroactive effect, legalizing also all such unions as have taken place since 1835. The only vestige of the Lyndhurst act that will remain is the provision that property which may have changed hands under it shall not be disturbed.

"The Lyndhurst law has brought about during the three quarters of a century that it has kept a place upon the statute book many a romance in real life, and more than one novel has turned upon it. The law itself had a sentimental origin, if there is ground for the current belief that Lord Lyndhurst framed it out of a desire to oblige a great nobleman who had maroblige a great nobleman who had mar-ried a deceased wife's sister and wished to remove the possibility of a cloud on the legitimacy of her offspring. This the Tory Chancellor managed to do by providing that all marriages of the kind celebrated before the act of 1835 should be lawful, only those performed afterward being pronounced invalid. Thus was, a social magnate gratified, while at the same time the minimum of Times.

WHO READS THE BIBLE MOST-CATHOLIC PRIEST OR PROTEST. ANT MINISTER ?

Our separated brethren are very fond of talking about the Bible and parading the Bible on all occasions. Bat there is one place where, in mos Protestant denominations, the Bible plays very little part, and that is in public services. Modern hymns extemporaneous prayers, a sermon, con-stitute nearly all. Even the sermons give very little Bible. Take the re-ported sermons which appear in the papers, and how much Scripture can you find in them? A grain of Scrip-ture to a bushel of politics or news. The Catholic Mass begins with a psalm: the Introit is generally a passage of Scripture : the Gloria in Excelsis is a Bible passage swelling into the grandest sublimity of prayer. The Gospel of the day is taken from one of the four Evangelists; the Epistle is a sel-ection from some other part of Scrip-ture. The Offertory is from the Bible. The Lavabo is another of the Psalms : the words of consecration are taken from the Gospels; the Our Father is from the Bible, and the service closes with the opening of the Gospel accord ing to St. John. From beginning to with the opening of the Gospel accord ing to St. John. From beginning to end the Mass is a Scriptural service. Vespers is a series of psalms. The Breviary, containing the daily office, is mainly composed of psalms and other extracts from Scripture. There is not an office of the Church for the living or the dead which does not contain an once of the Church for the living or the dead which does not contain large extracts from the Bible. From this constant use of Scripture, as may be naturally supposed, Catholic serfar more Bible than those nons show of our separated brethren.-From an Exchange.

SEPTEMBER 14, 1907.

in religious education. The minister who approves of education without religion should step down and out of the Church, since he believes in a system that multiplies infidels. When the cause is placed the effect must follow, Let your children be present in time on the opening day of school. See that

they are regular in their attendance and supply them with books without delay. Co-operate with the teacher in delay. Co-operate with the teacher in advancing your children. Should re-ports come to your home of a critical or fault-finding nature, make personal inquiries yourself concerning such re-ports. The teacher will be glad to have parents call before or after school hours to consult about their children. The child represents the character

of his home and home training, hence see that the child is properly and nestly dressed and that he is punctual in his attendance at school.—Catholie Universe.

THE CHURCH BEFORE THE SO-CALLED "SEPARATION."

Another erroneous opinion which prevails in this country among non-Catholics, says the Sacred Heart Re-view, is that, before the Law of Separation, the Church in France enjoyed extraordinary privileges under the Concordat, was an immense political power in the country, and carried things with a high hand. Mr. Stoddard Dewey, writing in the Atlantic Monthly in stating briefly the exact status of the Church under the Concordat, will we are sure, do away with this misapprehension to a con-

siderable extent. He says : "The Roman Catholic Church was not an established Church in France as it had been before the Revolution and as the Anglican Church still is in England. It was not a State church at all in any proper sense of the term, at all in any proper sense of the term, since there was no State religion. Its clergy had, no representation in the legislative body as Bishops have in the English House of Lords. The French bishops were even subject for their nomination to the Government of the Republic, and their political origin followed them as a shadow. Each Bishop's action was limited to his own diocese, which was itself a civil division of the country. The Bishops were for-bidden to meet together in council, or otherwise to consult together for the liscussion of common church interests, according to the practice current in the United States and elsewhere. For all public action they had to report to the Government Minister of Cults who of late years was never a Catholic and was often some leading anti-Catholic. In all public ecclesiastical affairs dealt with Rome Government alone either directly or through the nuncio

resident in France." "Priests," continued Mr. Dewey, "had no legal right to enter State They, schoo's, hospitals or prisons. They and the theological students of semin aries, were exempt from military ser-vice only within the limits of all other liberal professions; like all citizens of the Republic they had to serve their liberal time in barracks. There were no army or navy chaplains whose functions were not regulated or suppressed at will by the civil administration ;

and no evangelizing of either soldiers or sailors was tolerated, even in the shape of Catholic reading-rooms or clubs. By the Associations Law the members of Catholic religious communities, if they were priests, were forbidden to engage in that preaching of 'missions' which in other countries is a main instrument in the revival and propagation of their ligion. Members of such communities Igton. Memory of state contractions - congreganistes - priests. Brothers and Sisters, were all forbidden to teach in France, even in the Separate Catholic schools which had been tuilt by private contributions and existed. ander the common law then in force, without Government subsidy or privilege or civil incorporation. For more than twenty years before the Associ-ations Law had discriminated against

SEPTEMBER 14,

IDON BOSCO AND T

WHY THE ENEMIES OF TTALY WOULD DESTRICTANS-THE MARVELO A SAINTLY PRIEST.

In the anti-clerical ca In the sub-clerical de icd in Italy by Free native and foreign, key hired press of Rome is carried on by all the k and benevolently winks. Government, the organi Christianity focussed Christianity focussed upon the Salesians and stitutions for the trai The fact is significant a story. The Salesians a story. The Salesians formal title, the Society de Sales, were founde able Don Bosco, whose fication and canonizat duced at Rome in the last month. The stor last month. The stor reads like a romanc Rome, the admirable w in English in the E shows that Italy's "re is a veritable war bet and the founder of the has so recently been has so recently been able. Savs Rome :

"There were three and the one in the mid The other two tried with nonsense, and, with nonsense, and, let him suspect that t him to a lunatic asylui their poor friend in th sane-quite insane, dangerously so. Ind really calm, and a really calm, and a might even have dete twinkle in his eye friends, on the other viously disturbed. T the asylum, and a st pened. The priest look to the keepers a nte his two companion deavoring to explain was not they that we Bosco. Don Bosco was making way pea with an amused smile

" That was over h and a great many ever people of Turin, been in the cab, had come that Don Giovanni h He was born in the near Turin, on the F tion, in 1815, and when the parish price he worked so hard or little chap answer want to be able some companions who are because there is nob them." He began was a mere boy he of urchins around hi into a club, all the pledged themselves words, or to curse to be always go after he was ordain tc visit the prison afflicted to see so m criminals, and he b to remedy the evil. the great works un his was to have a ning. A HUMBLE

"One morning in Francisco he hear berate a boy seven serve Mass. The got into conversati asked him to come to the church on t On the way hom boy idling in the also was invited. appointed day, br number of their of Bosco thus held h ing. Soon there them, and Don H The boys were noisy crowd, and on the nerves of they used to gat that Don Giovan

ceiving notice to for a short time i

was then, too, th

and respectable c

to whisper that

mad. Others sl

said that it was s

said that it was a Bosco meant mit the lowest elem to crown all, th theologians who heretical, and pr

excommunication

some of the pa askance-the b

Sunday meeting parochial Sunda

apsetting the

"Then the ci

cited about Don (they had grow time) of boys th prefect called h that the thing r

pointed out to h

keep holy the Sabbath day; but every one is obliged to keep all the command. ments, and he that offendeth against one is guilty of all. No good cause is advanced by such pleas as this Advocate puts forth.

ANOTHER SLICK "STUDENT."

London diocese is not the only one which has been imposed abon by those "Peddlers," to one of whom we re-ferred in our issue of the 17th inst. A glib-tongued young fellow has been preying on the Catholic people in the East. He is taking orders for a book for which he charges \$6, cash, or \$7, or edit. and which is not worth more than \$2 00. It is printed on inferior paper and the binding is wretched. Like the man in the West he is intensely pious and is getting money together to put himself through college with the view of be coming a priest. It is scandalous that these humbugs can go through the country and take advantage of the people's want of knowledge of the value of such goods as they have for sale, and work on their good Catholic faith for the sake of gain.

MRS. EDDY'S MONEY.

Toronto, August 26, 1907. Editor of the CATHOLIC RECORD, London, Ont Dear Sir-In your issue of August 10th you say, "Dowieism accumulated money to its own destruction, and a like fate seems to hang over Obsideting Science," re you will be pleased to learn that Tam sure you will be preserved accumulated from Mrss Eddy's income has not accumulated from donations from her followers, but is a legiti mate income from the sale of her books, and i is well known that she is using it mainly in th interest of public and private chartities and is the propagation of her teachings. Yours respectfully, O. R. MUNRO.

C. R. MUNRO.

We may ask : If Mrs. Eddy's income is used mainly in the interest of public and private charities, etc., how comes it that she seems to have such a goodly sum in store that there is a legal battle in the courts between her friends and relatives for its possession ? If charities take the main portion, the

against thy neighbor." It is right to sought the opinion of the universities; and at the end of his very interesting inquiry he declared that h s conscien would not permit him to live with his sister in law, and he ordered the Archbishop of Canterbury to declare his marriage null and void ab initio. The English Church was born of that decision. Germany broke with Rome over a question of doctrine. England over a minor question of discipline. If Luther's teaching on faith is correct, then is the State Church of Germany and other Protestant countries true; if Henry was not lawfully married to Catharine of Aragon, then is the English Church vindicated. "To admit that a man can under any

circumstances be lawfully married to his deceased wife's sister were to give the lie to Henry and his complacen theologians and to declare that th theologians and to declare the sparious offspring Establishment is the sparious offspring dultorous marriage. Denial of of an adulterous ma-risge. the possibility of a dispensation was the very capstone in the arch of English Protestantism. "The Church has never acknowledged

in the State the power to enact diri-ment impediments. The latter may religion is the foundation upon make laws regulating matrimony, but any contravention of them would only any contravention of them would only render the union illegal, not invalid. is no religion in public school educa-tion, hence such education cannot pro-The State has the power to visit with civil penalties those who wed in violamote morality. How can those who acknowledge re sion of its laws, but its vengeance must stopshort of declaring the marriage void. That pertains to the domain of spiritthat excludes religion ? uals, and in that the Church is supreme "Upless the Lord build the house, they libor in vain who build it." The great Washington said: "If all There was in the days of Henry VIII. only one law making first degree affla-ity a diriment impediment, and in denying the validity of the dispensation Henry denied that the Church could the dispositions and habits which lead to political prosperity, religion and Henry denied that the Church could suppend her own enactments. The pur-pose of the impediment was to insure the sanctity of the home. * * * * But there are times when such precau-tions are unnecessary, and then the Church is indugent. The last filmsy justification of English Protestantism vanishes with the repeal of the deceased wife's sites enactment. Henceforward morality are indispensable supports, let us with caution indulge in the supposition that morality can be main tained without religion." wife's sister enactment. Henceforward The Catholics educate 1,500,00 dren in their parochial schools. we must accept both the Church and Crown af England as illegitimate.

Here's over the water to Charlie !' CAUSED GREAT HARDSHIP.

Concerning the Lyndhurst act of 1835, which declared valid all existing marriages with the sisters of deceased wives, but made future unions of the

NOTES ON OUR SCHOOLS.

vealed religion accept an education

them, such communities and teachers had not been regularly allowed in any of the State schools which existed in every commune.

As to Catholic schools and colleges, they were discriminated against under the Concordat which some people im-agine gave the Church the upper hand in educational as in other matters

in France. Mr. Dewey continues: "Catholic schools and colleges could neither confer university degrees, nor teachers' certificates, nor certificates of study, nor could their professors, even for their own pupils, take part in those examinations which all students must pass in France if they are to enter on any professional career. Not only were Catholics without civil privilege constantly they were exposed to all the growing disfavor of politicians in power. Such was the legal existence power. Such was the legs of the Roman Catholis Church in France while the Concordat between State and Pope was still in force. A Morality is the basis of society, but useful comparison may be made the situation of the same Church in morality rests, or the spring from which it flows. If you remove the foun dation you destroy the building. There America, where religion is free from State interference; or in England, where, along with a Protestant estab-

lished church, other religions, the Roman Catholic included, enjoy practical liberty."

Basil and Julian.

New Zealand Tablet.

Bad example in the home and evil associations outside the home sometimes associations outside the nome solutions taint and poison the good that is in-stilled into the souls of little men and maids in the Catholic school. The fault lies not with the teachers, the system or the school. The parents are The Lutherans have more than 500 ere chiefly responsible for the failure. "Basil and Julian," says Cardinal

parochial schools and educate in them Newman, "were fellow-students at the schools of Athens, and one became the ome 235,000 children. The Episcopalians educate some 12,saint and doctor of the Church, the 000 children in their parochial schools ate 1,500,000 chilother her scoffing and relentless foe. Many lesser Basils and some minor Julians have passed through our schools. The Basils had the founda-The in their parochial schools. It can be easily seen, therefore, that there are at least 15,000,000 people in the United States who believe in relig-ions education. These cannot very well be designated as disloyal to the stars and strings. tions of their goodness well and truly laid in home and school : the delect of the Julians can easily be traced to causes that lie outside and beyond the he traced to stars and stripes. Many Protestant ministers believe Catholic school.

aw which forb the prefect tol ings' constitute peace, and at the prefect three next time he ragged regime this the priest, get a hall for boys, had hired ings, but when that day after sation with the lines from the forming him th any longer. I but when they velopments of him that he ha ness. Then showed what w talk about bu there were to and open cou portico and and, in short, any doubt th for Don Bo lunatic asylu

THE "After Do two friends