melt away as the snow before a warm sun. The passion for political preferment has kept the unlovely combination alive.

THE CHURCH, DEMOCRACY AND A CRITIC

Someone has sent me a copy of the Peterborough Morning Times containing a lengthy criticism of a recent article of mine in the RECORD on the "Church and Democracy."

In my article in the RECORD of July 29th, I wrote that the Church has ever been the friend of right democracy, but that there is a "democracy" she will not have—the democracy that excludes God and makes man omnipotent. The voice of the people is not always the voice of God. The law of Eternal Right and Justice—which is the law of the Church—is superior to the will of the people, or to any merely human law. When the people, or legislators, contravene that law the Church takes sides against them. If the people can do no wrong then all the excesses of the French Revolution were justified—anarchy, socialism, and all the other isms are justifiable. Democracy, the Times says, is responsible to no earthly power but itself. Does the writer imply that the Divine Law is earthly? The Church is not an earthly institution. It is divine. It is superior to the people, as explained in my previous article. It sets itself to maintain God's law, and when that law is attacked or broken the Church is bound to defend it as best she can. This is not tyranny—it is not infringing upon liberty. Man is not free to do wrong, and until he does wrong he can do as he pleases, and the Church will never interefere with him. The Church does not regard itself as "the judge of its own right to interfere in the government of the people." The Church does not interfere in the government of the people, unless the government of the people seeks to govern without God, and it is not its own judge of the time to interfere. That was settled for it by its Divine Founder. Did He not send her forth to teach the nations all things that He commanded her? And it is only when the nations forget these things commanded that the Church reminds them of the fact.

"As between the people and the Church," says the Times, "the ideal relation is that of liberty within liberty—the freedom of the Church as allowed and sanctified by an enlightened people." This is the writer's conception of the Church Christ founded to teach all nations! The pupils are superior to their teacher! Of course our critic may subscribe to the theory that the State is superior to the Church, but we Catholics, who believe that Christ, not Henry VIII., founded the Church, utterly deny any such preposterous claim. In the exercise of her own peculiar functions the Church is not beholden to any earthly power. The State, provided it does not do violence to God's law, is supreme in its own special domain. So is the Church in hers. Each is independent of the other. Each is bound to respect the rights and liberty of the other. The Anglican Church, being the creation of the State, cannot logically maintain this, and therefore the Times would have us also put Cæsar in the place of Christ. "If you do this you are not the friend of Cæsar," he warns us. We reply that we are ready to give—and have always given—to Cæsar the things of Cæsars, but that we are not going to betray the things of God for the smiles of kings—and critics.

There is no need to follow our critic along all the bye-paths through which he leads us. We are glad to be able to compliment him upon the fact that he reads the RECORD. There is yet some hope for him.

"COLUMBA."

NOTES AND COMMENTS

THE POPE has appointed Mgr. Fraser, rector of the Scot's College, Rome, as his representative at the celebration in honor of the fifth centenary of the founding of St. Andrew's University next month. The celebration will extend over three days (12th to 15th) and will be participated in by all classes of the kingdom. Mgr. Fraser's presence as the direct representative of the Holy See will be a striking reminder to Scotsmen of this generation that to the Catholic Church their country owes the foundation of this, their most venerable and most influential seat of learning. And his presence may recall, too, that to the courage and patriotism of a former Archbishop of St. Andrews, and Protector of the University, Scotland owes such measure of national spirit as remains to her from the wreck left by the "Reformers." As a Catholic nation Scotland occupied a position of prestige and influence in the councils of Europe. It was the prime aim of Knox and his fellow-conspirators to lay their country, at the feet of Elizabeth. To what extent they succeeded four sad centuries testify. Scotland's hope lies in the restoration of St. Andrews to its original allegiance.

THE DEATH of Cardinal Moran is another loss to the world-wide Church and in particular to the Catholics of Australia. An eminent churchman at home, combining in his person the graces of the scholar and the zeal of the apostle, he took with him to Sydney a reputation that could not but make for power and influence in the affairs of the island continent. And he has well redeemed the promise of his first years. With his advent the Church took upon herself a new lease of vigor and aggressiveness; and the former Bishop of Ossory so completely adapted himself to his new environment as to become, like Cardinal Gibbons in the United States, an object of interest and pride to every citizen of the Commonwealth, irrespective of origin or religious belief. There is indeed a great resemblance between the two prelates in more ways than one. They were created Cardinals in the same consistory, had alike a strong penchant for scholarship and an unsurpassed capacity for dealing with their fellow men. With both, faith and love of country went hand in hand and merged into a great all-embracing charity that became a passport to the veneration and esteem of their fellows. The name of Cardinal Moran is likely to remain a beacon light to the Catholics of Australia for many generations to come.

AN INTERESTING study of the decennial census of Spain has come to our hands. It affords food for reflection to those who with so little sense of responsibility talk so glibly of the "backwardness of the Latin races"—a fancied state of things always of course attributed to the Catholic Church. Illiteracy, we are told, is a characteristic of Catholic nations. Putting aside the question as to whether knowledge or a virtuous life renders a man more pleasing in the sight of God (or as Thomas a Kempis puts it: "whether a humble peasant who serves God is not better than a proud philosopher, who, neglecting Him, considers the course of the heavens"), it is none the less pertinent to scrutinize the dicta of these statisticians. And the material for such a scrutiny is here unfolded to us. To Father Mullaly, S. J., writing in America, and to the well-informed "Alfonsus" of the London (England) Catholic News, we are indebted for the figures which prick so effectively this ill-considered bubble. The figures are extracted primarily from the second volume of the official census of Spain.

THE CENSUS for 1900, we are told, revealed a percentage of 63 78 illiterates. This is true, but the official census of 1910 tells us that this includes *babies in their mothers' arms*. The romancers consider it quite justifiable, however, to compare the percentage of illiterates in Spain, where illiteracy is reckoned from birth, with the percentage in other countries where it begins only at ten or eleven years of age. This is the first flaw in the argument, and as we examine it further, other serious discrepancies are revealed. For instance, it is not considered worth while to enlarge upon the fact that illiteracy is lowest where Church influence is strongest, and reaches its highest figures in the provinces where anti-clericalism most prevails. In the former the percentage is 28.93, while in the latter it is 60 68, or more than double. The districts where fewest illiterates are to be found include the Basque country and Navarra, which are the most fervently Catholic provinces, whereas in Alicante, represented in parliament by Canalejas himself, the percentage goes as high as 61.22.

NOR IS this all. There are ten Provinces in Spain which may be reckoned as beyond suspicion Catholic and clerical and taking the capital cities of these the following results are arrived at: Illiterates between ten and twenty years of age, 13.98 per cent; over 20 years, 25.25 per cent. Or, in other words, within the past twenty years education has made such progress in the most Catholic parts of Spain as to have reduced the number of those who can neither read nor write by almost 50 per cent. On the other hand, in the cities usually reckoned as more under the domination of the anti-clericals, the percentage figures out in this way: illiterates from ten to twenty years of age, 53.64 per cent; over twenty years, 52. 77 per cent—that is, that while twenty years ago the percentage in these cities was more than double that in the more Catholic cities, it is now *four times as great*—an eloquent testimony surely to the Church's solicitude for the material well-being of her children.

IT IS not to be expected, of course, remarks "Alfonsus," that the Church's calumniators will notice these little details, or give space to them in the journals at their command. But they may be of use to Catholic readers who, whether in the workshop or in the forum, are obliged to listen to the senseless slanders of those who make it their business to defame their faith. Of such it may in the light of these figures be asked: Who is responsible for such illiteracy as exists in Spain? and who has the truest regard for education?

IF CATHOLICS, says the Irish Apostolic Record, could only realize for themselves the facts relating to the Church's foreign missions, contrasting what is done with what could be done, and is not done, it is certain that they would be more alive to the necessity of doing something, were it only to utter a single ejaculation every day for the spread of that faith which they persuade themselves they love more than life itself. This in a particular manner applies to the Catholics of the United States and Canada. The ratio between wishing and achieving has not yet come home to the conscience of our people. And we are assured by those with experience, and as we cannot too often be reminded, the harvest is ready for the reaper.

THE PUBLICATION of "The American Catholic Who's Who," edited by Miss Georgina Pell Curtis, is an event of sufficient interest to call for some remark. It was an ambitious undertaking, and making allowance for the difficulties that had to be surmounted, has been carried through in a manner most creditable to the editor and publisher. Errors and omissions there are, but in the first edition of a work of this kind that was inevitable and the unevenesses which are now in evidence will no doubt disappear as the work is revised and a second edition called for. That it will see future editions seems self-evident. It is a work of reference that has long been a desideratum in American letters, and, like its companion in England, will become an indispensible adjunct to every newspaper office and Catholic institution of learning.

ALTHOUGH called "*American* Catholic Who's Who" its scope is not, as that title is often taken to indicate, confined to the limits of the United States. Canadians have a very considerable share in it, and while, in the nature of things, the list of omissions is more noticeable as regards this side of the boundary line, the book is, notwithstanding, of considerable value as a dictionary of our public men and women. It is difficult however to account for the omission of so many of our archbishops and bishops, since, so far as the United States is concerned, a systematic effort seems to have been made to include all, and Canadian prelates have not been entirely overlooked. And we miss such well known names as the late Dr. John Read Teefy; Mgr. McCann; Phileas Gagnon; the well-known bibliographer of Quebec; Frances Grey of the Dominion Archives; Professor Kiely of Toronto University; Miss Margaret Lillis Hart, who has done such creditable work as a journalist; and Mr. J. F. White, of the Ottawa Normal School.

THESE OMISSIONS have been revealed by a cursory examination of the book, and there are no doubt others equally noteworthy, but, as already said, the like were inevitable in a first edition and will no doubt be remedied hereafter. As regards French Canada the volume is reasonably complete, and in other respects is a welcome addition to the Catholic literature of this continent. Its editor and compiler, Miss Curtis, already distinguished as the editor of "Some Roads to Rome in America," as the author of "Trammelings," and a contributor to our Catholic magazines, is entitled to the thanks of the public for this her latest contribution to our stock of useful information.

IN THE course of some timely comments upon Bishop George Hay, the centennial of whose death will occur in September, the writer of "Et Cætera" in the Tablet recalls the interesting fact that another Scottish Bishop, Dr. Geddes, scarcely less distinguished than Bishop Hay, made a lasting impression upon one ordinarily so far removed from Catholic influences as the poet Burns. This testimony to the high character and broadmindedness of Bishop Geddes is to be found in Burns' correspondence with his constant friend, Mrs. Dunlop. "External things," writes the poet, "steal upon the hearts and judgment of almost, if not altogether, all mankind; nor do I know more than one instance of a man who fully and truly regards 'all the world as a stage and all the men and women merely players,' and who values these players merely as they *act their parts*. For the honour of Ayrshire this man is Professor Dugald Stewart, of Catrine. To him I might, perhaps, add another instance, a Popish bishop, Geddes; but I have outraged that gloomy, fiery Presbyterianism enough already, though I don't spit in her lugubrious face by telling her that the first (i. e., the best) cleric character I ever saw was a Roman Catholic." Mrs. Dunlop, it is worth remembering, shared the poet's opinion, for she replies: "Your character of the Bishop delights me. I am proud of my son Andrew for being so fond of him since I read your last, for I convince myself that yours is honest, unbiassed approbation."

THE WRITER of "Et Cætera" goes on to say that Burns made the acquaintance of the Bishop in Edinburgh, and recalls the further interesting fact that Dr. Geddes not only was the poet's friend but procured for him subscriptions to the second edition of the "Poems" from the Scots College at Valladolid, and other Catholic institutions. "The liberality of this action when we consider what the Catholic reader had to overlook in Burns, is conspicuous. Rightly or wrongly, it stands in striking contrast with the bitter hostility shown to the poet's book by a large section of the Scottish Kirk. Indeed, wherever there was a minister Burns seems to have had in those days an enemy. Perhaps his satire gave the ministers good occasion."

NEW CHURCH IN LONDON

LAYING OF THE CORNER STONE OF ST. MARTIN'S IN LONDON SOUTH

The growth of the Catholic Church in London is remarkable and in every way most encouraging. Unfortunately a generation ago there was a depletion of the population in Western Ontario because of the attractions held out to our young men by the American Republic. Were it not for this London would now be a considerably larger city than it is, and the Catholic population one third more. We are, however, recovering from this drain. We are not only keeping our own people, but we have considerable accessions to our population from the United States. In addition to the grand cathedral we have the beautiful stone church of St. Mary's, in the east end, attended by Rev. Fathers McKeon, P. P., and Tobin. The growth of that parish has been phenomenal, for we well remember the time when it was attended from the cathedral; the congregation not being numerous enough to support a resident parish priest.

We are more than pleased to be able to record another parish in London South. With the Catholic population in London South within the corporation limits, augmented by a number of Catholic farmers in the township of Westminster, the new parish starts upon its career with the brightest prospects. His Lordship the Bishop of London has placed it in charge of Rev. F. X. Laurendeau, a young priest full of energy, perseverance and apostolic zeal, and whose personality has contributed not a little to create a spirit of enthusiasm amongst his flock in bringing to completion the splendid church which is now in course of erection.

Last Sunday was a new experience or the people generally of London South. In the afternoon, at 3 o'clock, a large concourse of people were seen wending their way towards the corner of Cathcart street and Duchess avenue, all being desirous of witnessing the interesting ceremony of laying the corner stone of new St. Martin's. The work is already far advanced, the stone foundation now appearing about 8 feet above the ground. The remainder of the building will be of white brick. The sacred edifice will accommodate about eight hundred worshippers.

A temporary flooring was erected to give accommodation to the large number of people who desired to witness the ceremony. Scattered about the grounds were many thousands, all taking a deep interest in the proceedings. At the appointed time, half past three, His Lordship proceeded to perform the ceremonies customary on such occasion. He was accompanied by Right Rev. Mgr. Aylward, Rector of St. Peter's Cathedral, Rev. Father Laurendeau, pastor of St. Martin's, Fathers McKeon and Tobin of St. Mary's, and Fathers Tierney, Odrowski, Labelle, of the Cathedral; Father Valentin, St. Joseph's Hospital; Fathers Hanlon, Biddulph; O Connor, Windsor; West, St. Thomas; Kennedy, Sarnia; Durkin, O. P., New York, and Powell, President St. Michael's College, Toronto. At the conclusion of the interesting ceremony, in which the great concourse of people took the deepest interest, Father O'Connor, of Windsor, preached the sermon of the day, taking for his text "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth." For nearly an hour the vast concourse listened with the utmost attention to the words of the reverend preacher. We hope to be able to give a full report of the splendid discourse in a future issue.

The proceedings were brought to a close by an address from His Lordship the Bishop of London. He spoke words of warmest praise for the pastor of St. Martin's, because of the energy he had displayed in undertaking the great task before him, as also for the generous and whole hearted support he had received from his parishioners. They had entered upon the task of building a new church in London South which gave evidence of their deep-seated Catholic faith and their desire to erect a temple of worship worthy of Him who had founded His Church upon the rock. "It was a coincidence," His Lordship said, "that the ground upon which they now stood was purchased some years ago by the late Most Rev. Archbishop O'Connor of Toronto, who was then Bishop of London. Upon this spot was erected the substantial Catholic school which had for many years brought a blessing to the people of London South. With that remarkable foresight which has characterized his administration, he reserved this beautiful plot of ground for the erection of a church at some future time. On this occasion a nephew of that great and good Archbishop has preached the beautiful and inspiring sermon which you have heard to-day." His Lordship then made reference to the severe trials which beset the early settlers. Time was when Catholics in this district, possessed of the sturdy faith of their ancestors, undertook journeys by foot at all seasons of the year to walk distances ranging from ten to twenty miles, so that they might have the inestimable privilege of hearing Holy Mass on Sundays. In our day we are more happily situated, for places of divine worship are within easy reach in all directions. The Bishop remarked that he was happy to be able to announce that still another Catholic Church would in the early future be erected in the northern part of London, thus giving the large number of people in that district an opportunity of having a place of worship in ther midst.

Altogether the Catholic people of London have reason to be proud of conditions now existing within the corporation limits. With, in the near future, a fourth church erected for Catholic worship—with seven Catholic schools within the corporation limits, taught by the Sisters of St. Joseph and giving results which cannot be surpassed in any part of the Dominion—with that splendid educational institution, the Sacred Heart Academy—with St. Joseph's Hospital, the House of Providence for the care of the dependent ones who are now approaching the winter of life—with Mount St. Joseph, where Christ's little orphans are tenderly cared for by the Sisters of St. Joseph—the Catholics of London have reason to feel not a little gratification because of the conditions surrounding them for the spread and perpetuation of the faith of Christ. Not only London, but throughout the diocese, our good Bishop has in view other works, which, with the blessing of God and the co-operation of the people, will usher in a new era in the diocese.

RECEPTION AND PROFESSION AT MT. ST. JOSEPH, PETERBOROUGH

Clad in their snow-white garments,
And crowned for the nuptial feast,
Flower of earth's fairest daughters,
They enter, these brides of Christ,
Leaving "the things" of Martha,
The cares that of peace doth cheat,
Choosing "the better portion"—
To sit at the Master's feet.

Tender the ties they've broken—
A nun has a daughter's heart—
And home and friends are sweetest
When from home and friends we part,
But the reward exceeding
Is theirs for the sacrifice;
Beyond a crown eternal,
And on earth the purest joys.

What if the world, blinded
By glamour of earthly pride,
Life in the lowly cloister
Should deem it a crime to hide!
For in the final testing
The things that it counts a loss,
Shall shine of worth exceeding
When weighed by the Holy Cross.

So on this August morning,
With what holy joy they kneel,
Vowing before the altar,
To Jesus their lives to seal.
Hark to the swelling chorus,
From pontiff and priest and nun:
"Pray for these brave young sisters
That the Master's will be done."

—REV. D. A. CASEY.

On the Feast of the Assumption the beautiful Mount St. Joseph, Motherhouse of the Sisters of St. Joseph, Peterborough, was the scene of the deeply religious and impressive ceremony of the reception of five new postulants and the solemn profession of Sister Mary Leonia. Right Rev. R. A. O'Connor, Bishop of Peterborough, was the officiating prelate, assisted by the Ven. Archdeacon Casey, Lindsay, and Rev. W. J. McColl, Rector St. Peter's cathedral. The clergy entered the beautiful chapel of the Sacred Heart in processional order, headed by Rev. Father Kelly, Norwood, as cross-bearer. Arrived in the sanctuary, Mass was said by the Bishop, assisted as above, with Rev. Dr. O'Brien, Sacred Heart Church, Peterborough, as master of ceremonies.

At the conclusion of the Mass a very beautiful and appropriate sermon was delivered by the Rev. E. J. Devine, S. J., of Montreal, editor Messenger of the Sacred Heart. He compared the orders in the Catholic Church to the army of a great nation. While the regiments of which the army is composed have their own colors, uniforms, and traditions, still they are all fighting for the honor of the flag, the case is parallel in the army of the Church. Hundreds of Sisterhoods, each wearing its own uniform, glorying in its own traditions, are at work in every corner of the world, teaching youth, caring for the sick, harboring the orphan. The Sisterhood of St. Joseph, of which the Peterborough contingent forms a part, is active in Africa, Asia, Europe and America. On this continent alone it numbers between five and six thousand members, and this number is continually increasing. The preacher echoed the sentiments of the clergy and laity present in wishing the new recruits to the sisterhood a long and fruitful career.

The following young ladies were received into the community: Miss Loretta Rice, Douglas, in religion, Sister Mary Alexandrina; Miss Agnes Moran, Wooler, Sister Mary St. Leo; Miss Anna White, Lindsay, Sister Mary Leocadia; Miss Margaret Kimberley, Eganville, Sister Mary Dosithea; Miss Martha Mhusk, Douglas, Sister Mary Hilary.

The ceremony of reception, as prescribed by the rule, having been completed, Sister Mary Leonia advanced to the prie dieu and asked to be permitted to pronounce her final vows. The permission having been granted after the usual form, the Sister to-be, kneeling in the sanctuary before the Blessed Sacrament exposed, pronounced the formula of profession after which she received the cross from the Bishop.

His Lordship, in a short discourse, congratulated the newly received and professed Sisters, their friends who had been so signally favored by Almighty God in that He called a member of their family to serve Him in the religious state, and the community on this new accession to its strength. The singing of the "Te Deum" brought the impressive ceremony to a close.

Mount St. Joseph, always beautiful, looked its best, bathed in the bright August sunshine, its shady groves and waving green lawns looking particularly inviting. The completion of the splendid new wing, giving as it does much needed accommodation for the needs of this rapidly increasing community, renders the Peterborough Motherhouse one of the best equipped religious houses in Ontario. It was fitting, too, that the first public appearance of His Lordship, the Bishop of Peterborough, after the celebration of his golden jubilee, should be to officiate in a religious ceremony at the mother-house of a community whose growth has been one of the outstanding features of his regime.

A ceremony of this nature at Mt. St. Joseph has an added impressiveness from the beautiful setting to the picture made by the stately convent and exquisite chapel. The singing of the Sisters' choir, always a pleasing feature of such functions at the Mount, was much admired by the large number of guests, which included many friends of the community from the city and outside points. At the conclusion of the ceremony, the Bishop, clergy, and friends of the newly received and professed Sisters were entertained to luncheon by the community in the splendid new dining hall.

The clergy present included Rev. E. J. Devine, S. J., Montreal; Rev. W. J. McColl, St. Peter's cathedral, Peterborough; Rev. Archdeacon Casey, Lindsay; Rev. M. J. O'Brien, D.D., Peterborough; Rev. P. J. McGuire, Downeyville; Rev. Father Quilty, Douglas; Rev. P. J. Kelly, Norwood; Rev. D. A. Casey, Campbellford; Rev. J. J. Guiry, Lindsay; Rev. J. V. McAuley, Sacred Heart Church, Peterborough; Rev. J. J. O'Brien, and Rev. J. J. McCarthy, St. Peter's cathedral, Peterborough."

"COLUMBA."

WELL MERITED DENUNCIATION

We have great pleasure in heartily indorsing the denunciation the Rev. George Chalmers Richmond, rector of St. John's Episcopal Church, Phila., has launched against the proposed desecration of marriage by the unholy union between a divorced member of the Astor family and a young girl who is not yet out of her teens. It is only twelve months since Col. Astor separated from a wife he married before the girl, whom he is about to make her successor, was born. As the Episcopal Church will be asked to approve of this species of polygamy, the Philadelphia Episcopalian clergyman whom we have mentioned, feels it to be his duty to enter a solemn protest. In doing so he helps on the good work against the greatest danger, viewed from either the religious or social standpoint, now threatening the country.

A nation, in which the proportion of divorces to marriages is one to twelve, is not on a safe basis. There is no need for fortifying that statement by argument. Hence whatever helps to place a stigma on the divorce system is a distinct gain for public morality and for the country's real interests. The Rev. Mr. Richmond is, therefore, to be commended for using this plain language in reference to the coming Astor marriage: "We abhor this Astor alliance. It is unholy in its origin and its end will be a defiance of God's laws and our holy religion. We need a national, uniform divorce law which will put an end to this overriding of court decrees by such as Col. John Jacob Astor and the social set with whom he associates."

The "social set" here referred to frequently display an utter unconsciousness of the responsibilities that go with wealth. They lead paganized lives as if the chief end of life were the gratifications of the senses. Shakespeare hit them off when he put these words in Hamlet's mouth: "What is man if his chief good and market of his time be but to sleep and feed? A beast, no more." The term Christian, by no possible stretching, can be made to cover persons of this stamp. Whatever they may profess to be, they are pagans pure and simple, and morally are brothers of the degenerates who figure in the pages of Suetonius and other pre-Christian Roman writers. Refusing to recognize the restraints imposed by the teachings of Christianity, they flout the sacredness of marriage and betake themselves to the divorce court whenever their fancy veers away from their life partners, to whom they have solemnly pledged their fealty.

If they happen to be prominent socially, the example of marital infidelity set by them is like a veritable upas tree spreading moral disease and moral death on all sides. As propagators of immorality they are a menace to the community. That is the plain truth of which we must not lose sight in dealing with cases such as that to which the Rev. Mr. Richmond calls attention. The individuality of the contemners of the sanctity of the married state is of small consequence compared with the fact that they are engaged in poisoning the well-springs of public morality. It is high time that they should be made to understand that they cannot affront public decency without incurring the reprobation and scorn of men and women who retain the Christian view of marriage, and who recognize that the divorce cancer, if unchecked, will eat into the very vitals of the nation. We hope that this prediction of the Rev. Mr. Richmond as to how the divorced Astor will be treated when he applies to the Episcopal Church for its approval of modified polygamy will be verified: "There is not more than one Episcopal clergyman in America or England whom John Jacob Astor can buy to perform his wedding. He is a persona non grata to-day in every parish of our Church. No chancel is open to him, no choir will sing for him, no sexton stands ready to open a door for him. If he gets the blessings of the Church he will slink away from his home and secure through clink of cash some poor second-hand parson of a sect putting more confidence in filthy lucre than in the standards of Christ. The Astor family to-day is not one of our honored households. The leaders of the tribe are social outcasts. One is a social traitor to his native land. They are not a credit to our country."

This is strong language, but its severity is needed to arouse attention in regard to a social evil which has already done incalculable harm in the way of breaking up homes, and which threatens, if not checked, to be a fruitful source of still greater evil in coming years. A beginning has been made in the work of damming up the stream of immorality issuing from the divorce courts, which threatens to overwhelm eventually the whole country.

Some years ago Congressional legislation was enacted to suppress Mormon polygamy, which is the divorce system under another form. Regarded from one point of view, the practice placed under the Congressional ban was not as reprehensible as that fostered by the divorce courts. Under the Mormon system of plural marriage homes were not broken up, wives were not cast off, and children were not deprived of their natural protectors, as so often happens when a divorce decree sounds the death knell of the hopes, the aspirations, the sanctities that cluster round what should be the center from which should radiate an influence shaping the future lives of those brought under it. Is it consistent to cast all sorts of odium upon Mormon polygamy, whilst tolerating and condoning its counterpart, which has made the divorce court supplementary to the Protestant churches?

It is a matter for congratulation that sentiment on this vital subject has been evoked in the Episcopal Church that bids fair to make re-marriage of divorce Episcopalians more difficult than in the past. As a result of the Astor scandal six Episcopal Bishops in this country have placed themselves on record as opposed to having the Episcopal Church taking part in a ceremony which be tantamount to an approval of a species of polygamy. Bishop Doane, head of the Episcopal Diocese of Albany is quite outspoken on the matter. Here is the pen picture he gives of the person who would have the Episcopal Church become a copartner in a scandalous and unholy marriage: "Consider the facts. Here is a man, Col. Astor, who has a reputation such that—well let us pass over his reputation—the fact is and it has been spread broadcast throughout the civilized world, this man has been duly adjudged guilty of adultery in a court of law. Is that the kind of man parents who love and respect their child should select or appoint as her husband? What matter his riches? He is in the eye of the law, an adulter."

Here is the emphatic warning Bishop Doane serves upon the clergymen under his jurisdiction: "I give fair warning now that no clergyman under my jurisdiction would dare officiate, for I should place him at once on trial for a violation of the laws of the Church.' Bishop Greer, head of the Episcopalian Diocese of New York, is equally outspoken. In a published interview he is quoted as saying: "You may rest assured of one thing—no Episcopal clergyman in the Diocese of New York will marry Col. Astor and Miss Force. I will not allow it. The proposed marriage will not take place in the Diocese of which I am Bishop."

Our purpose of dwelling upon the question is to rivet attention upon the fact that the divorce evil is beginning to be seen by Protestants in its true light. It is the product of Protestantism for which the Catholic Church is in no ways responsible. In this country the destruction of homes, as shown by statistics, has grown to proportions that are appalling. Think of it—one divorce for every twelve marriages Anything holding out a promise of a mitigation of this evil should be welcomed heartily. The proposed Astor marriage, openly condemned by six bishops of the Episcopal Church, may be a case of good coming out of evil. It already has aroused a wide-spread sentiment of opposition within the leading Protestant churches of the country. Let us hope the example set by Bishops Doane, Greer and the other four Episcopalian Bishops, who have protested against degrading marriage to a state of concubinage, will have imitators in the other Protestant churches.

In the meantime the position of the Catholic Church on the divorce question is justified by the moral plague that is spreading through the land in consequence of the ignoring of Catholic teaching on the sanctity and indissolubility of marriage.—N. Y. Freeman's Journal.

DEATH OF MGR. BROWNE

St. John's, Nfld., Evening Herald, Aug. 14.

The not unexpected news of the death of Right Rev. Monsignor Browne, was made public yesterday morning at the Masses at the cathedral. The deceased priest has been at the point of death for the past fortnight at the residence of Mr. V. P. Burke, Allandale Road. His end was peace. He was assiduously attended in his last illness, every care and attention being bestowed on him. His soul passed out fortified and strengthened by the consoling rites of his Church.

Father Browne was a familiar figure in St. John's from his earliest days. He was a native of this city, having been born in St. John's in 1847, and was the son of James Browne. He was always noted for his piety and great devotion to the Church. He was particularly prominent in the Christian Doctrine Society and until he left Newfoundland had charge of the annual Catechism picnics. About 1880 he left for St. Francis Xavier's College at Antigonish to begin his studies for the Priesthood; he finished them at the Grand Seminary, Montreal, where he was ordained for the diocese of St. George's. At that time His Grace the Archbishop was the Vicar Apostolic of St. George's. Father Browne was first stationed at Bonne Bay, afterwards being removed to St. Jacques and on the death of Rev. Dr. O'Regan was placed in charge of the parish of Grand River, of which he was pastor at the time of his death. He was made Vicar General of the diocese by Bishop McNeil, now Archbishop of Vancouver. His life in the three parishes in which he worked in St George's was one of hard work, of patient performance of his duty. He accomplished a great deal by the noble example of a life true and faithful to his ideals.

A United Protest

A meeting of the English Protestant, Scotch Presbyterian, and Irish Roman Catholic Church authorities was summoned recently at the British Legation, Lisbon, Portugal, to consider a grave and difficult situation which has risen in connection with the new Portuguese Church law.

In the absence through illness of the Minister (Sir F. Villiers), H. Gaisford, Secretary, presided. He stated the reason of the meeting was a letter received from the Portuguese government intimating that from June 20 all religious churches would be expected to comply with the new law recently introduced by Dr. Alfonse Costa, Minister of Justice.

Compliance with the measure would mean, among other objectionable innovations, that the financial and other affairs of foreign churches would be placed under the complete control of a Portuguese administrative committee.