

THOS. COFFEY, L.L.D., Editor and Publisher.
Advertisement for teachers, situations wanted, etc., costs each insertion. Remittance to accompany each order.
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LETTERS OF RECOMMENDATION.
Apostolic Delegation,
Ottawa, June 13th, 1908.
Mr. Thomas Coffey,
Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority 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 for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success,
Yours very sincerely,
CHRISTOPHER,
Archbishop of Ephesus,
Apostolic Delegate,
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 27th, 1908.
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 manner and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,
Yours faithfully in Jesus Christ,
D. FALCÓNIO, Arch. of Larosa,
Apost. Deleg.

LONDON, SATURDAY, OCTOBER 31, 1908

MATRIMONY.

The "great sacrament" gives great trouble to editors and other young people. We have a question or two before us which will afford an opportunity of imparting a lesson touching mixed marriages. A correspondent asks us whether the Church considers the marriage of two infidels valid. Secondly, if the parties later separate and one becomes a convert to the Catholic faith, does this circumstance in any way affect the marriage? By "infidel" we understand an unbaptized person. The answer to the first question is a simple affirmative. All marriages between two infidels are, *prima facie*, valid, and are so regarded by the Church. The second question involves the well-known Pauline privilege. St. Paul writes to the Corinthians: "For to the rest, I speak, not the Lord. If any brother hath a wife that believeth not and she consent to dwell with him, let him not put her away. And if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband. For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband; otherwise your children should be unclean; but now they are holy. But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases." (I. Cor. vii., 12-16). "This passage," says Father Hunter, "is the foundation for the doctrine that if one party to a marriage of infidels is converted and receives baptism, and the infidel refuses to live peaceably with the new Christian, then the new Christian is at liberty to contract marriage with any Christian, and thereby to dissolve the bond of the infidel marriage. When the dwelling together does not turn to the praise of God and when the faithful party is exposed to danger of perversion, the infidel partner is not sanctified by the faithful partner—in which case separation is to be made." From the fact therefore, that the infidel party depart physically or morally they may be dismissed by the faithful party. As a consequence the faithful party is free to enter upon a marriage with a baptized person. When the infidel is willing to dwell peaceably with the faithful partner it is *per se* more advisable for the latter not to send the other away, although it is permissible, with the condition, however, that in this case the conjugal bond remains. From this we see that the marriage tie for its breaking or dissolution does not depend upon the will of the faithful party.

Speaking about matrimony, there seems to be a doubt in the minds of many, since the publication of the Encyclical on marriage last Easter concerning mixed marriages. Several are under the impression that these marriages are no longer allowed, that the Church has absolutely forbidden them. It is a pity that ecclesiastical legislation should be so seriously misunderstood. The Church has not forbidden these marriages. All that the Church has done in regard to these or any other marriages is to insist that if one of the parties be a Catholic the marriage shall be performed by a priest. Any Catholic, whether married to a Catholic or a non-Catholic, is not validly married except by a priest.

AN OLD BOOMERANG.

The children of Protestantism are rising up against their mother with increasing force and numbers. Private judgment is a dangerous weapon to be placed in the hands of people indiscriminately. An open Bible has brought forth the evil fruit of untold divisions and its own destruction as the written Word of God. Criticism of, and rebellion against, authority was the third dangerous experiment in the way of Church making which Protestantism tried. All three originated from the same source and were directed towards the same end, the ruin and fall of Rome. In place of legitimate teachers and duly appointed shepherds, Protestantism substituted every man—put a Bible into his hands, and told him to go forth. He need not go forth unless he liked—and if he did, no one was obliged to listen to him. Protestantism originated in rebellion and separation: it tends towards anarchy. Dogma and religious belief had too strong a hold upon the mind for these false principles to produce their fruit in one or two generations. They could not, however, fall sooner or later to show forth their evil consequences or recoil upon the posterity of those who had raised their rebel arms against their mother Church. As long as the campaign continued around the Roman hills it was all right. Private judgment and criticism of authority tore into the sanctuary, stripped the altar and broke down the judgment chair of Peter's supremacy. Never did it cross the mind of the iconoclasts of the sixteenth century that the second campaign would be within their own walls. Because there is no teaching chair there to destroy, no tabernacle to plunder, then would they try to proclaim anarchy against all religion. So has it come about. The Advance, Congregationalist, complains bitterly about the amount of anarchy there is just now in religion. Creeds must have no authority, the apostles none, Jesus Christ must have only the authority of other sages, the Bible must have none but the opinion of the man expressing it and he must be at liberty to change it before noon. This is undoubtedly anarchy. It is also Protestantism. With the exception of the indefinite belief in the divinity of Christ—for faith in the Incarnation was still in evidence—with this exception the above is the first charter of Protestantism. Luther, Calvin, Melancthon, Knox, Anglicanism all said to Rome: "We do not believe you, the apostles have no authority over us—only the Holy Spirit. We stand by the open Bible. Each man must judge for himself." Anarchy in religion began over three hundred years ago—and, more strictly speaking, it originated in the first rebellion against religious authority. If in these later years it is turning against those who encouraged it, and if it is using its own Protestant principles to further destroy all the so-called reformers strove to build, they need not complain. The children are simply continuing what the fathers began. The boomerang is now flying back, striking its holders with their own blow. From the commencement Protestantism has always spelt anarchy.

PRAYER.

We have received a question upon this subject, whose long introduction we omit, as not bearing closely upon the point. Whatever might suggest a thought or an enquiry does not concern us. It might be a sermon or some strange advice, or it might spring from a more unexpected source. Before entering upon the question we venture to condemn criticism of sermons. Although many may be quite open to it, and be sieve-like in their number of holes, they generally contain more than we are likely to put in practice. If we were as careful in the lessons which these explanations of the Sunday gospels suggest we should soon overcome the regrettable habit of criticizing the sermon and the preacher. Our friend says he has been asked how it is that the cures at such shrines as Lourdes and St. Anne de Beaupre do not take place in their own churches where Christ is always present in the Eucharist. Why, e. g., must a patient have to go from London down past so many holy chapels and cathedrals to the shrine of St. Anne on the bank of the sweeping St. Lawrence, or another patient have to cross the ocean at great expense and fatigue to seek the special gift of cure from Mother Mary at Lourdes? "It seemed," adds our correspondent's own enquirer, though most illogically and irreverently, "it seemed as though the power of God was limited to a few chosen places on the face of the earth and to a few chosen faithful people that could go to those places and to a certain time that those people would be cured." Our friend answers quite right: "God could cure any person at any time or place He thought fit. It is presumption for us to question the power or authority of God." That certain spots are chosen by God for the special manifestation of His gifts and glory, that Sion should be His beloved, and the pool of Silve the

THE CATHOLIC RECORD

font of healing at the stirring of the waters—that some wells should be holy and others merely natural, are facts old in history and saintly in recollections. What are these that should shorten God's arm or weaken His power? There are oases in the desert. God needs no prayer, no Eucharistic presence to exercise His might. Cure for Him is as easy in the sick bed as in the basilica of the Blessed Mother's shrine. Why does he cure some and not others? Why does one return from one of these pilgrimages renewed in vigor and health, whilst another is to continue their sufferings? Until the veil is withdrawn we cannot fully understand many of these difficulties. God, no doubt, rewards both prayers. He does not always, nor nearly always, perform a miracle by curing. The proportion of cures compared with the sick who visit shrines is small. People who go to these places expecting a miracle are like those who asked our Lord for a sign. No sign will be given them except that which they had at home and throughout the Church—the sign of the holy sacrifice and the Real Presence and persevering prayer. The cure of the body, however important under certain circumstances, is, nevertheless, always a temporal blessing. It is inferior, therefore, to the spiritual gifts of an increase of sanctifying grace. God diminishes the number of these temporal benefits for several reasons. People frequently seek them too eagerly, set more value upon them than upon spiritual gifts, so that instead of bringing a blessing upon the recipient the cure alienates him from God. How can we explain the choice and gift of the Lord? Who hath known His mind or been His counsellor? Many lepers were there in Israel in the time of Elishus the prophet; and none of them was cleansed but Naaman the Syrian. The Lord hath put down the mighty from their seat and hath exalted the humble. He hath filled the hungry with good things; the rich He hath sent empty away. We must conclude, "Think of Me," said our Blessed Lord to one of His saints, "and I will think of thee." In seeking cures people are nearly always acting directly opposite to this heavenly counsel. It is so with our prayers in general. Even in our petitions for grace our thoughts are too selfish, too intently fixed upon the gift rather than upon the Giver. Terribly selfish and cold is the world: never so much so as when in prayer before the Most High.

PAPAL POLICY.

The bugbear which has worried Goldwin Smith's life and now haunts his declining years is Papal Policy. Not only does it affect and distort his vision of the Catholic Church; it interferes with his views of other matters with which that policy is not directly connected. In a letter to the Manchester Guardian, the Professor has confidence in Canada, not altogether from an imperial standpoint, but more as a child-nation of the great mother of nations. Were it not for the Papal Policy his confidence would be complete: Protestantism would be safe, liberty would be secure. British institutions would be guaranteed. A door stands ajar, and through its shadowy pore, timid Professor Smith sees the advancing, terrorizing form of Papal Policy. The door is the religion of the French Canadians. Behind it stands the Pope. In front of it quakes a man of failing sight and trembling knees. Canada he would fain protect were he not discouraged by the Pope, and the indefinite shadowy suggestions of that coming Canadian, M. Henri Bourassa. Between the Papal Policy on the one hand and Bourassa on the other, Professor Smith is in serious difficulty. Seylla and Charybdis were always trials to the mariner's skill. The ship of the Canadian State—at least so thinks Goldwin Smith—will have harder work to steer between the great rock of Papal Policy and the whirlpool of French Republicanism. What this policy is, or why the Pope takes such active interest in Canadian affairs, we know not. We have never seen evidence of it. If religion in education is the token, if, in the establishment of new provinces provision is made for at least Catholic primary schools, it lies with the Catholics of the country to see to it. They know their duty: they need no introduction or exhortation. They are not turned from their trust by the sneer of people blinded by prejudice. Nor is the Papal Policy one thing to Canada, and another to England. Education is the battle-ground where the English people are gathered and just now resting upon their arms. Frequently during the contest the Holy Father has sent words of encouragement to the English hierarchy and people. This no man has turned into a pretence of policy against England. Trade and manufacture are no more ruffled or changed by this paternal encouragement than the wind by an arrow. Canada can attain true

development only along the line of religion, freedom and energy. All talk about Papal interference is twaddle, unwarranted by fact and unpatriotic in spirit. Catholics are ever ready to welcome a mandate or an advice from him who to the whole Catholic world is Christ's Vicar upon earth. They resent the interpretation put upon his action by division-sowers, academical and political.

CHURCH EXTENSION SOCIETY.

Of all societies this is easily the first, the type and rule of others. We are particularly glad to see that the Canadian hierarchy are taking an interest in it, and organizing to place its benefits within reach of outlying districts. The fields of our Canadian Church are as vast as our western plains. Reapers are few—fewer by reason of settlers being so scattered and often so different in race and language. Parishes in the greatest and other outlying districts are an impossibility. What is wanted is a number of travelling chapels on waggon or cars, whose chaplains, devoting themselves to this work of zeal, would break the word of life to the lonely settler. By carrying about with them cheap religious literature they would leave oil for the lamp of faith and the light of instruction when they themselves would be away comforting others. We are glad to see that the Rev. Dr. Burke of Alberton, P. E. I., is closely connected with the new Society, being its active President. He is a man of untiring energy and possessed of many other gifts which will make for the development of the Canadian Extension Society. We see from the press that one of the President's first considerations is to erect a new seminary for the training of candidates for the holy priesthood who will devote themselves to this missionary work. With all our heart we wish the new society and its President unbounded success in their heaven-sent organization and labors.

BLESSED MADELEINE SOPHIE.

Tuesday, Wednesday and Thursday of last week there took place at the Sacred Heart Academy, London, a triduum in honor of Blessed Madeleine Sophie, the foundress of the Order. The exercises were of the most edifying as well as the most interesting character and were graced by the presence of Right Rev. Mgr. Meunier, V. G., Administrator, and the priests of the city. Volumes could not relate what has been done in the service of Our Divine Redeemer and the Church which He founded by the little maid of Burgundy whose motto was, "humility, simplicity, charity." She was, we are told, a very delicate looking, very retiring, very shy girl. What a foundation for an edifice the work in which has given heaven pure souls! It was through Blessed Madeleine Sophie, the little maid of the vineyard, that God willed to raise the structure whose branches are a benediction in all lands. What a fruit has come to us from that little bud! God permitted misfortunes to be the portion of France, but it will be observed that he ever provides a balm for a wound. The reign of terror came, and Robespierre has passed away. Both are a blot upon French history. The great Napoleon took the stage, and, as we are on the road to Loigny, to visit the house where Blessed Madeleine Sophie was born, we pass by Fontainebleau, that place where revealed the court of the greatest military genius the world ever saw. He too has passed away, and his triumphs we read in history. They have not endured, because God's hand was not with him. But the work of the little chosen one who came to us in all humility is perpetuated in her sisters, and who can tell what they have done for the faith? Only God. Their institution is a rose tree of the Church, and the countless souls they have directed unerringly to heaven will watch them, will guide them, will guard them, from generation to generation, until the faithful on earth take refuge in the beloved and loving Sacred Heart.

CORRECTION.

In one of our late issues there appeared a selected article entitled "A minister's experience, results of his efforts to convert a Catholic." It consisted of an argument between this minister and a Catholic layman. Our attention has been called to an error which the minister attributes to his controversialist. The minister makes out that the Catholic said that his (the Catholic) Church was founded only thirty-three years after Christ died, while the Methodist Church was founded over seven hundred years later. Surely the minister misunderstood his adversary. No Catholic would say such a foolish thing as is asserted above. The language quoted would lead us to think that the party said, or intended to say, thirty-three years after Christ's birth which was in fact the date of the foundation and establishment of the Church. It would be rather difficult to prove that Christ founded a Church thirty-three years after His death.

AN AMERICAN CATHOLIC paper very properly criticizes in forcible terms the Catholic families who have little or nothing about their homes indicative of their faith. "At what a slight cost of time and money," says our contemporary, "might not such homes be converted into Christian homes! A few dollars would buy some choice religious pictures. Five or ten dollars a year would provide a few readable books and one or two attractive Catholic papers or magazines." We commend to the readers of the CATHOLIC RECORD a moment's consideration of this subject. We know many Catholic fathers and mothers whose homes will be blessed because of their efforts to make them really Catholic homes. In them may be found pictures which breathe the Catholic spirit, and books and papers which promote a love and reverence for the Church. There are other homes, however, in which none of these things are to be found, and shame be on the Catholic fathers and Catholic mothers who would thus allow their children to grow up in a pagan atmosphere; and they would be real pagans were it not for the noble efforts of the priests, the nuns and secular Catholic teachers in our separate schools. The years go by, and as the parents are nearing the grave, they will realize with bitterness and remorse the sad mistake they made in early life in not making provision for a sturdy Catholic faith in their little ones.

A REMARKABLE FEATURE of the Eucharistic Congress was the reception accorded the Papal Delegate, Cardinal Vanutelli, at the great meeting in Albert Hall. He was especially noticeable by reason of the vivid scarlet robes and skull cap he was wearing. As His Eminence stepped to the ground, assisted by Dr. Bourne, all heads were bared, a great cheer rose from the crowd, and a number of men, women and children dropped on to their knees. His Eminence walked up the steps to the entrance, and there turned to look back on the crowd, whose cheers he repeatedly acknowledged. As the aged Cardinal entered the hall the thousands within suddenly found tongue, and, spell-bound by a mighty roll of British cheers such as His Eminence had never heard before, and mayhap never will again, he stood, pale and smiling, gazing upon the sea of faces. Louder and louder grew the cheer, the deepest tones of the vast organ vainly endeavoring to proclaim its welcome, sounding as but a distant rumble in that memorable moment. Handkerchiefs fluttered, hands waved, and welcome was shouted whilst the commanding figure patiently awaited a cessation. But it did not come. The pent-up feelings of the tense gathering had at last found expression; it was as if the repression of the last three hundred years had suddenly come to an end, and, in perfect unison, all uttered a paean of joy at this visible sign of religious freedom.

A CASE WELL WORTHY the attention of the Government recently occurred in Montreal. Four boys, all under fifteen years of age, appeared before Judge Bazin on a charge of theft. The boys had read dime novels until they had determined to lead lives of crime. Between them they stole \$220, and with the money purchased a new suit and winter overcoat each, a plentiful supply of cigars, hunting knives, seven revolvers and a Winchester rifle and a liberal supply of ammunition. When captured they were about to leave for the wild west. There is surely a pressing need of setting the criminal law in action so that our boys may be protected from the deplorable results of the dime novel pest. These books come to us by the ton from the printing presses of the United States and frequently we have evidence that they exert a baneful influence upon our youth, that, in fact they are direct incentives to crime. We are pleased to notice in Toronto the retailers of immoral post cards have been brought to justice and we trust they will, if found guilty, be severely dealt with. It is passing strange that no action has been taken to correct these evils by those gentlemen who are so frequently to be found attempting to lasso yard engines and locomotive whistle on the Lord's Day.

SOME YEARS ago a very serious crime was committed in the city of Detroit. The press as usual gave the public a full account of all the horrible details. Within the last few days a reporter of a yellow paper heard that one of the women connected with the crime was married and now living a good life in the city named. We suppose the next step will be the location of this woman and the publication of her new name and address. In our modern journalism there appears to be on the part of some of the news-gatherers more of the sleuth than of the reporter and such will be the case so long as the depraved appetite for the horrible exists and grows. How far some of the papers are respons-

ible for the existence of this state of things would be an interesting study. If a criminal, no matter how depraved, turns over the new leaf and leads a good life he or she should not, without cause, be made the subject of newspaper notoriety again. Lessons in decency and charity might with profit be imparted to some of the writers on the yellow papers. But, sad to relate, they do not want such lessons. They are after the pennies.

AN AMERICAN CONTEMPORARY makes complaint that Catholic papers in that country are not supported as they ought to be by Catholic people. This is quite true. But is it not well to consider that some of these papers are not worthy of support? They are in large part made up of stereotyped plates from the foundry. This reading may be called, as a rule, literary rubbish, and there is no semblance of Catholicity in the articles. Oftentimes there is much that is positively objectionable. Furthermore, there is printed a goodly share of articles in laudation of the Republican or Democratic candidate, as the case may be. There is very little Catholic about the paper save the name. The wonder is not that it is insufficiently supported, but that it receives any support or countenance whatever from the Catholic people. It would be all the better for the Church if the organ of the ward politician were a thing of the past.

A CORRESPONDENT asks us if it is not a scandalous thing to see a liquor advertisement in a Catholic paper. Most certainly the space could be filled up with something infinitely more creditable to the publisher. There is a glaring inconsistency in such a business transaction, for, while in one column we find the so-called Catholic paper pointing the way to Heaven, in the next column may be seen recommended an article which in millions of cases people the other place with lost souls. There is a good deal of force in what our friend Mr. Dooley writes about editors who advertise liquors:

"They pretend to be holy, and yet ask their patrons to consume the rotten whisky and rank beer that no self-respecting saloon-keeper would have leached his bar. No, Hennessey, Schwartzmeister, with all his faults is an honorable man beside them editors. The whisky blot that goes out from the saloon to sandbag unprotected females is a gentleman beside the illigant blot that owns the paper which for a dollar in hand knifes the public with a stilet to ad."

"TOWN TOPICS," of Winnipeg, has some very forcible words for the new Cathedral of St. Boniface and draws attention to the marvellous change from the old days when that place was a missionary station. Speaking of the foreign element attached to the parish of St. Boniface, it says the men and women were fine physical specimens, with bright and intelligent faces, and gave promise of becoming good Canadians at no distant day. It adds that the event gave a practical demonstration of the strength of the Catholic faith in Winnipeg and St. Boniface and that it would be well if Protestant Winnipeg laid the lesson to heart, as it was a very striking evidence of "United we stand."

ONE OF OUR CATHOLIC contemporaries in the West asks the question: "What should be thought of the man who takes a Catholic paper out of the post office year after year and at long last asks the post-master to notify the publisher to stop sending it, saying not a word about the amount of his indebtedness." So far as we are concerned we would prefer not to say just what we think of such a person. To fit the case properly we would have to make use of a very strong word. It may be taken for granted that such a man has but a very faint recollection of the contents of the catechism. We may be thankful that there are few such people.

THERE IS AN unlovely fanatic away off in the Western States who publishes a paper entitled, "The Appeal to Reason." It is the organ of Socialism. In almost every issue it prints some of the calumnies against the Catholic Church which are hoary with age. In a recent issue it told its readers that Lafayette once said that if the liberties of the American people are ever destroyed it will be through Catholic priests. This falsehood was refuted by Archbishop Spalding many years ago and was supposed to be dead, but die it will not. At Socialist gatherings it will ever prove a delightful bit of news.

ONE OF THE BEST KNOWN and most estimable priests in Ontario, Rev. Father Labourene, died in the House of Providence, Toronto, on the 22nd. For thirty-three years he had been engaged in missionary work at Penetanguishene and gave his whole heart and energy to the erection of a church which is a worthy memorial to the Jesuit martyrs, Fathers Lallemant and Brebeuf. He has fought the good fight. May heaven be his reward!