APRIL 13 1912

disposes of the absurdity of the state-ment that "citizens of Germany rose in arms against it." They had no reason to rise in arms, nor did they do so. To clear the ground, let us note im-mediately that by "clandestine marri-ages" in the languages of the Church

mediately that by "clandestine marri-ages" in the languages of the Church must be understood a marriage con-iracted without the due observance of the ceremonies which the law of the Church has prescribed. After the Council of Lateran, marriages in the Catholic Church which were celebrated Ostnone Course which were construct without the previous publication of the beans were regarded as clandestine. Since the time of the Council of Trent Since the time of the Council of Trent all marriages are regarded as clandes-time which are celebrated with-out the presence of the parish priest and at least two witnesses. We read the other day of a clergyman trying to ridicule the Decree for speaking of clandestine marriages when these were celebrated in broad daylight before hundreds of people. He only displayed bis ignorance.

his ignorance. A more important remark concerns those for whom by this Decree the Church legislates. Her law binds all persons baptised in the Catholic Church, and those who have been con-verted to it from heresy or schism (even when any of these have afterwards fallen away from the Church), when-are the contract espousals or marrifallen away from the Church), when-ever they contract espousals or marri-age with one another. It is also bind-ing on the same Catholics as above, if they contract espousals or marriage with non-Catholics, baptised or unbaptized, even after a dispensation has been obtained from the impediment which forbids mixed marriages, or from the diriment impediment of difference of creed. Non-Catholics, whether bap-tised or unbaptised, are not subject to this law, nor does the Church pretend to legislate for them. to legislate for them. It is therefore a little difficult to

It is therefore a little difficult to understand why non-Oatholic Ministers of any sect should rise in arms against a decree which has nothing to do with them or their adherents. Even in mixed marriages the Catholic party alone is affected, the other party is not. If this may lead to complications and hardships, the conclusion to be drawn is that, as our Church proclaims, mixed marriages should be avoided. The Catholic Church has always set her that, as our Church proclaims, mixed marriages should be avoided. The Catholic Church has always set her face against such unions and it is not to be expected that she should favour them by waiving her rights on the Catholic party. Now, that the Catholic Church should pretend to legislate for her own subjects, what of it? Is it not her wight and duty? Or could there be any right and duty? Or could there be any reason why she should withdraw when reason why she should withdraw when there is question of such an important matter as marriage? Our contention, and the truth, is that she alone has been entrusted by God with all the discipline

bearing upon marriage. "Marriage has God for its Author," writes Leo XIII., "and was from the very beginning a kind of foreshadowvery beginning a kind of foreshadow-ing the Incarnation of His Son; and therefore there abides in it a something holy and religious; not extraneous, but innate; not derived from men, but im-planted by nature. As, then marriage is holy by own power, in its own nature, and of itself, it ought not to be regulated and administered by to be regulated and summinustric by the will of civil rulers, but by the divine suthority of the Church, which alone in sacred matters professes the which

office of teaching." It is, as Christ Himself has declared, God who joins together, "What God hath joined together, let no man put asunder." It is, therefore, the Church of God, and not the State, that must join together and regulate the union and all that appertains to it. Marriage shd all that apport, and sacraments are within the province of the Church. "If there be any union of and a woman among the faithful of Christ which in among the faithful of Childs a Pontiff, not a sacrament," says the same Pontiff, "such union has not the force and nature of a proper marriage; although contracted in accordance with the laws contracted in accordance with the laws of the State, it cannot be more than rite or custom introduced by the civil law." Take away the sacramental character, and the religious ceremony, if any be gone through, may be a fash-able custom, but it is a meaningless ceremony. Again, take away the sacra-mental character, and the civil law mental character, and the civil law mental character, and the church has becomes predominant. A Church which does not consider marriage as a sacrament must allow the State to regu-late everything, and as a matter of fact that is precisely what such a Church ental charac that is precisely what such a do away does. The civil law can even do away with what that Church considered as the with what that Church considered as the law of God. We have seen this conclu-sion came to when the law was passed making legal the marriage with a deceased wife's sister—a marriage held there to be against the law of God. To what this denial of the sacramental character in marriage has led, and con-tinues to lead society, there is no Chris-tian worth the name who does not deplore, there is no statesman who does not see there, with the destruction of the home, the ruin of society. We were led to make the above remarks and statements by the paragraph which was reproduced the other day which was reproduced the appeal to in the Englishman about the appeal to the Protestant citizens of London and the Protestant citizens of Honda and England to support the meeting of pro-test against the publication in the British Empire of the "Ne Temere" Decree. The secretary to the Evange-Decree. The secretary to the Drange-lical Alliance pretended to state five "facts" in order to reveal the full mean-ing of the Decree. His "facts" are pure "statements" unsupported by any arguments, and nothing more.

Church would indignantly decline to have anything to do with the "unscru-pulous" scoundrel, and if the Evangeli-cal Alliance countenances the language These are "brave" words, but to what o they amount? As we said above, be decree was made by the Church to do they amount? As we said above, the decree was made by the Church to simplify many complications hitherto encountered by our priests in the matter of marriage. It has been a great relief in the case of every Catho-iic marriage. The number of mixed mar-riages affected by the decree is so small that is is nothing in comparison to the multitude of Catholic marriages simpli-fied by it all over the world. To speak here of "thousands of homes must be termed an exaggeration, and no valid reason can be given why the Church should be prevented from making a law so beneficial to her own subjects be cause it effects a few non-Catholics who wish to marry Catholics. Another remark is that it is incor-rect to call it a decree of a foreign authority. With regard to her own flock the Church is nowhere, not even in the British Empire, a foreign authority. It would be foreign if it were not recognised and voluntarily submitted to by Catholics. But that recognition and submission is an essen-tial characteristic of the Catholic. Now, how does the decree strike at and threaten the peace and harmony of from its secretary to our addre much the worse for it. No self-re much the worse for it. No self-respect-ing man will approve of such a gratuit-ous and base insult. The truth is that in the case of a mixed marriage performed against her rules, should the Catholic party repent and wish to receive once more her spiri-tual assistance, the Church would adopt the following attitude. She would try to induce the non-Catholic partner to come before the Catholic priest, renew the consent in his presence, and thus be married before the Catholic Church. This can be done without attracting public attention.

This can be done without attracting public attention. Should a case occur in which it is im-possible to prevail on the non-Catholic party, and yet both parties wish to re-main united, the Church knows how to temper all her laws with mercy. Lord Edmund Talbot, in his speech in the House, when the " Ne Temere " Decree came before Parliament in the beginning of the present year, met a case of the

House, when the "Ne Temere" Decree came before Parliament in the beginning of the present year, met a case of the kind with these words: "The priest's duty in such a case was to report the matter to his Bishop, who, either by a general authority granted to him, or by an authority which he could obtain, would pronounce the marriage valid as from the date on which he was satisfied that the two parties wished to continue in the matrimonial bond. To his knowl-edge cases of that kind had occurred and been so arranged within the last two years in this country. Of course that also legitimised in every way the chil-dren born of the union." In other words, the Bishop could remove, by virtue of authority from the Holy See, the eccles-iastical prohibition or barrier which alone had prevented the consent of the two parties from effecting a valid marriage. As for the 5th and last "fact." which recognition and submission is an essen-tial characteristic of the Catholic. Now, how does the decree strike at and threaten the peace and harmony of British homes? The Church says to her own, '1 do not want you to marry non-Catholics; if for special reasons I do grant you a dispensation, here are the conditions under which I recognise your marriage.' If the Catholic party brings the non-Catholic party to agree to these conditions, peace and harmony in that home will not be disturbed by the decree. If the conditions are re-jected, the Church does not recognize the marriage and the disloyal Catholic can please him or herself; he or she ceases, while in that state of rebellion, to be considered as a Catholic, and the Church withdraws. Whether peace and harmony wil reign in such a home, we cannot say; but if not, it will not be by the action of this decree. If the law of the Church were retro-active, we could understand the charge that it enters "a British home to break it up;" but it is decidedly not, as we have said. The Oatholic party is deprived of the minis-tration of our Church, but this being the consequence of 'a free choice it is evidently not the Church that ought to be biamed. This disposes of the first " fact." We As for the 5th and last "fact " which marri As for the 5th and last "fact" which the secretary of the Evangelical Alliance puts forward, little need be said about it after all that precedes. There is enough in what we have said so far to prove that, formidable as the indictment may have looked to those who judge from appearances, there is absolutely no reasonable ground for the Ne-Temeritis attack which has seized on all cheap Protestantism.

III

Protestantism. III "The decree," says the secretary to the Evangelical Alliance, "inflicts hard-ships and cruelty on the children of mixed marriages: they are pronounced illegitimate." The Catholic Church does, indeed, declare the marriage in-valid, and consequently the children born from it illegitimate, when it has been performed in deflance of her laws. The Catholic, as well as the non-Catho-lic party is perfectly aware of the views of the Church on the point—all the better aware, perhaps, since our separ-ated brethren have taken the trouble to bring them prominently before the pubbe blamed. This disposes of the first "fact." We do not here answer the further objection that the Church should not make such laws. This tonches the general ques-tion as to her rights which we have partly answered already and to which we shall return. 2. The decree challenges British law it as an inted marriage is no

2. The decree challenges Druss law. It says a mixed marriage is no marriage at all unless solemnized by a Roman Cathollo priest in accordance with the Roman Catholic ritual. Which is to rule in Great Britain the laws made at Westminster or those made at bring them prominently before the pub-lic. They know beforehand to what

Rome ? The last sentence will do very nicely at a "No Popery" meeting; but that is the only merit it possesses. The de-cree challenges British law as much as the Book of Common Prayer which makes the minister say at the solemniza-tion of matrimony :--" For be ye well

the minister say at the solemniza-tion of matrimony :--" For be ye well assured, that so many as are coupled to-gether otherwise than God's Word doth allow are not joined together by God ; neither is their matrimony lawful." Does the Evangelical Alliance hold that the British law is the only rule that must be followed in regard to marriage ? If so, what about the number of Protestant ministers who refuse to celebrate the marriage of persons who have been divorced for causes other than adultery? The British law, however, considers such a marriage lawful, while the Protestant belief and contention-perfectly correct, no doubt -- is that re-marriage after divorce is bigamy. Is this too challeng-ing British law? If it is, the second 'fact' brought forward by the secretary of the Evangelical Alliance is not likely to make an impression on the Protestant citizens of London and England that re-member that their Church too challenges British law.

if performed in acoustic characteristic of a Protestant Church. Our Church holds as invalid a mixed marriage contrasted otherwise than in the presence of her priest not because it takes place in the presence of a Protestant or Presbyterian clergy-man, but because one of the parties who is bound by a law of the Catholic Church breaks the law which she has laid down as a necessary condi-tion of his or her marriage. If the action of the Church be translated into words it would amount to saying to the non-Catholic clergy, 'I do not consider this marriage as valid; if you do, that's your own business.' Where is the inrites of a Protestant Church. this marriage as value; it you do, that is your own business." Where is the in-sult? Besides, if the Churchwere to be moved by the consideration that non-Catholic clergymen will feel insulted, she would have to tone down, nay, do she would have to tone down, nay, do away with, many of her dogmas and much of her teaching—the Papal Infalli-bility for one and the inralidity of Anglican Orders for the other. 4. The decree permits the Roman Catholic Church to absolve a man from his solome matrices you. In other his solemn marriage vow. In other words, an unscrupulous Roman Catholic can go through a form of marriage with can go through a form of marriage winn a Protestant girl and subsequently de-sert her, with the approval and sanction of his Church. In the eyes of the "Roman" Catholic In the eyes of the "Roman " Catholic Church, there is in the case under dis-cussion no marriage vow, because there is no marriage. One attempting to con-tract marriage otherwise than accord-ing to her rules is rendered " wholly in-capable of thus contracting,"—so de-clares the Church who alone has juris-diction in the matter of sacraments. A clares the Church who alone has juris-diction in the matter of sacraments. A Catholic may choose to renounce her authority; he does so at his own peril, but also knowing what he does. But the fact is that our Church never ab-solves any one from a manuary prothe fact is that our church have all solves any one from a marriage wow, where a true marriage has been con-tracted. It is God who joins together and His Church will not put asunder. 1. The decree threatens the peace of British homes, or to use his very words: If it be true that "the roots of Empire are in the home," the decree is a menace to the Empire. It strikes at and threatens the peace and harmony of thousands of homes. If the decree of a foreign authority can enter a British home to break it up, that decree is a menace to the State. and His Church will not put asunder. As for the concrete example brought in by the secretary, what can we say except that it is a cheap and poor at-tempt at bandying words. An unscrupu-lous Roman Catholic—and, for the mat-ter of that, a non-Catholic just as well— can be a rake, but certainly not "with the approval and sanction of his Church." In the case proposed, the Catholic

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consistency. As another contemporary well remarks, one day they make the State omnipotent, protesting that no marriage it has approved may be chal-lenged, and professing themselves con-tent with the status of its authorized agents for marriages, the part finds tent with the status of its athorized agents for marriages; the next finds them asserting the rights of their denom-inations and their rights as ministers to solemnize marriages. "One of them laid down in a sermon the amazing proposit-ion that the State may interfere with no one's right to view marriage as a source one's right to view marriage as a sacra-ment, but it must require all to recog-nize in it alone the power to determine

nize in it alone the power to determine conditions of validity." What this confusion of rights in the matter leads to was well exemplified in the case of the eiergyman who, last year, to avoid the penalties of bigamy, took a second wife "after the Scottish manner in a private house," and justi-fied his action in the newspapers, de-claring that he held this wedding " to be as Scriptural, honourable, and moral lic. They know beforehand to what they expose themselves, and, as our priests know but too well, they often declare that they do not care or cannot help it, and so on. The consequences are before their eyes, and yet they go on. What then do they complain of? Where the hardships or cruelty? There is as much bardship and cruelty in the Where the hardships or cruelty? There is as much hardship and cruelty in the case as there is in that of a murderer who in cold-blood performs the deed and knows he is to be hanged for it. But what is all that hubbub about the decree and line concentration of the second

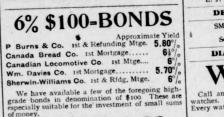
and knows he is to be hanged that the balance of the second secon from the loose ideas Protestant minis-ters have of marriage than from the promulgation of the Ne Temere decree. I know Protestant ministers in this city and province who assert that marriage and province who assert that marriage is nothing but a civil contract and is devoid of all religious significance. The charges of the Roman Catholics can be sustained in many instances. If a couple want to be married in a shop window or up in a balloon you cannot get a Roman Catholic priest to marry them, but you can secure the services of some upstart of a Protestant minister. I have often been approached to marry people in be married before a priest, Mr. Camp-bell holds a different view. So that we have a Pope and an anti-Pope as to what is marriage in the eyes of Heaven." The whole question is there. They who deny the supreme authority of the Vicar of Christ must, by the fact itself, claim that authority for themselves. But then it is a question of credentials. Whoever claims divine authority must prove his title deeds. Our Church claims that privilege and produces her credentials in this case of marriage as in others. No other Church does so, and for very good reasons. The Evan-gelical Alliance opposes the State to the Pope. Another body might object their interpretation of Holy Writ, or their view of social welfare, and so on. But it is not the State that Christ has com-missioned to teach His doctrine, nor is married t s erc been approached to marry people in theatres and have refused. But I know other ministers who have not. I ven-ture to say that not one Roman Catholic minister could be bribed to do that. One Protestant minister told me that he bell holds a different view. So that we married a young couple who were in a hurry to catch a train simply by asking them if they wanted each other and tellthem if they wanted skill other and toning ing them to sign the papers. I venture to say that if the Protestant ministers continue to foster the light idea of mar-riage as many of them are doing, the divorce situation here will soon be as in divorces than in all the rest of the world." the United States, where there are me world." Does this state of affairs not justify the contention of Leo XIII., that with repudiation of the Christian religion missioned to teach His doctrine, nor is Holy Writ the sole Rale of Faith. As repudiation of the Christian religion from marriage, a very torrent of evil-has flowed not only into private famil-ies, but also into the States ? Would the Eacyclical on Christian Marriage of our 1 to Pontiff were better known and studied. No Christian could resist the corent researing of that tank complete for social welfare, or other like consid-erations, it would be an arduous task to justify its predominance, were it only on account of the endless divergences studied. No Christian could resist the cogent reasoning of that truly complete treatise on the question. The right of the Church to control marriage is shown there from the sacred character inher-ent in it from its first institution — mar-riage having God for its author and he n the views about the matter. In oir case, one considers marriage either as a sacrament or a civil contract. In our case, one considers mariage either as a sacrament or a civil contract. If it is taken to be a sacrament, how can the State have jurisdiction in a matter of conscience? If it is a civil contract, why all this outery against our Church and her decrees? The latter cannot affect your contract, and there can be neither menace to the State nor hard-ship or cruelty. The State being in possession of the supreme authority, ac cording to this view, it is incomprehen-sible that so much noise be made about a "valueless decree. The whole outery against Papal ac-tion in this case, as far as it is not due riage having God for its author and be-ing from the very beginning a kind of foreshadowing of the Incarnation of His Son. It is also shown by a dignity of a sacrament which Christ willed to apply to it; by the action of our Saviour Who, in the exercise of divine anthority, b) possession of the supreme authority, ac ording to this view, it is incomprehensible that so much noise be made about a "valueless decree.
b) the whole outery against Papal action in this case, as far as it is not due to local bigotry," remarked appropriately a writer in the Month, "springs from the perennial conflict between Castarism and the Church—the intolerance manifested by the secular State power." But then, with the same writer, we find it strange that "Chrishin throws" with the same intrusion of the State into matters of conscience, are so blinded by their shared of "Rome," as to take arms hagainst her in the present instance when she is merely standing for Christian of the stranger is their inc) principles. Still stranger is their in-

more and more to be understood even outside the Church by all true Ohris-tians who deplore the evils which owing to oblivion of the sanctity of marriage go on increasing, and make them rightly fear lest society and state " be miserably driven into that general confusion and overthrowfof order which is even now the wicked aim of socialists and communists," as Leo XIII. wrote. Of the many instances of return to such saner views, one of the noblest, among the recent ones, is to be found in the remarkable address deliv-ered last year in Simis by the Anglican Bishop of Lahore. We cannot better conclude our articles on the Ne Temere Decree than by referring to and quoting Decree than by referring to and quoting from that document. His Lordship considered the question

from that document. His Lordship considered the question of divorce from two standpoints : the teaching of the New Testament, and the law of the Church regarding it. The following is the part which serves our purpose. The Bishop passed to con-sider the question of how far they, as clergy of the Church of England and the laymen of that Church, being loyal sub-jects of their country and king, were bound to maintain and guide their prac-tice by such Acts of Parliament as might be passed in conflict with the law which, as Churchmen, they had received. For his part, his Lordship said, he would meet that suggestion with the fisttest refusal it was possible for him to give. He believed it was simply a case of rendering unto Caesar the things that were Cod's. No one, Christian or non-Christian, with the New Testament in his hand could question for a moment that Jesus Christ considered this vital matter of the marriage tie and

matter of the marriage tie and of the conditions which should characterize it, as fallshould characterize it, as the ing within His own sphere of charge and teaching, and as affecting most closely that Kingdom which He came to estab-lish; "and I cannot imagine," added his Lordship, "how any loyal and earnest disciple of our Lord can suppose that in disciple of our Lord can suppose that in regard to such a subject it is open to us that we can, without being false to Him, accept for guidance and practice the authority of a body which does not even profess to base its decision on the word profess to base its decision on the word of God, or to have respect for the laws of His Church, but reaches its conclu-sions on grounds only of general expe-diency, or as it is believed, for the wel-fare of the State." Parliament was, as they knew, made up of men of almost every form of religious belief, and, what was worse, men of no religious belief whatever. Continuing, his Lordship said, he valued the principle of Church establishment; it was invaluable that establishment ; it was invaluable that establishment; it was invaluable that the country should have some such rec-ognized and organised body; yet he would infinitely sconer sarrender it, with whatever benefits it conferred, than accept the doctrine that the internal life of Christ's holy Catholic Church should be regulated or administered by should be regulated or administered by the Houses of Parliament, constituted as

Consciously or not, the Anglican Bis-hop is here inspired by the teaching of the "Roman" Catholic Church. The principles which he asserts are those which every Christian at least "with the New Testament in his hand" ought the New Testament in its into the object to accept, and the hatred of Rome alone could blind the Evangelical Alliance, or any religious body which claims to be Christian, to the extent the appeal of their Secretary shows them to be blind-



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ed. If they are Christians, if they are desirous of following the dictates of reason and wisdom, and anxious for the good of their people, they ought "to make use," as Leo XIII. wrote, "of the

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Mr. Gooch, secretary to the Evan-gelical Alliance, writing to the papers to rouse Protestant citizens of London and England against the "Ne Temere" and England against the "Ne Temere" Decree produces five arguments—or, as he calls them, "facts which may help to explain and reveal the full meaning of the decree." It is these facts or argu-ments which we examine now, after re-marking that the point attacked in the decree is that referring to mixed mar-riages—namely, of non-Catholics with Catholics. Catholics.

The decree threatens the peace of



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