# The Catholic Record

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ecommended by the Arch on, Ottawa and St. Bor on, Hamilton, Peterboro

## LETTERS OF RECOMMENDATION Apostolic Delegation. Ottawa, June 13th, 1905.

My Dear Sir.—Since coming to Canada I have en a reader of your paper. I have noted with satistion that it is directed with intelligence and ility, and, above all, that it is imbued with a strong tholic spirit. It strenuously defends Catholic nciples and rights, and stands firmly by the teaches and authority of the Church, at the same time moting the best interests of the country. Follow these lines it has done a great deal of good for welfare of religion and country, and it will do and more, as its wholesome influence reaches at the catholic homes. I therefore earnests 

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey
Dear Sir: For some time past I have read your
estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, with
pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to re-

LONDON, SATURDAY, MARCH 9, 1912

MR. BOURASSA AND PROVINCIAL

The agitation for Federal interference with provincial jurisdiction over all that concerns the solemnization of marriage may have very far-reaching results. The whole edifice of Confederation rests on Provincial autonomy in certain clearly defined matters.

The United States were at first only loose aggregation of sovereign state with the consequent right of any state to secede from the Union. To drive home the Federal idea required the gigantic civil war. Since that time, under the guise of interstate commerce and the like, the Federal power has been strengthened and extended. Even yet ome embarrassing vestiges of sovereignty remain to the nominally sovereign states, for example, the necessity of extradition between different states of the same country. Again, the Federal Constitution gives to the central government certain clearly-defined legislative powers, and all jurisdiction not thus clearly defined and delegated to the Federal government is vested in the State Legislatures. It will be remembered how California, in the exercise of her undoubted constitutional rights a few years ago, almost involved the

Federal government in war with Japan. The Fathers of Confederation, profiting doubtless by the experience of the United States, made the Central Government of Canada much stronger, giving to the various provinces certain definite powers, but vesting the residuum of legislative jurisdiction in the Dominion Parliament. There is no talk here of sovereign provinces; British Columbia could not involve Canada in a dispute with Japan ; the Federal Government finds no difficulty in disallowing the Natal acts passed by British Columbia to exclude oriental immigration. On the whole our constitution has worked smoothly, precisely because provincial jurisdiction is limited definitely and clearly deficed. But questions have arisen, and inevitably will arise, unforeseen by the authors of Confederation, and consequently not specifically provided for. But always Provincial Rights have had valiant champions. Passing over those questions on which Ontario's claims were upheld by the Privy Council, let us revert for a moment to the Manitoba Schools case. Here the judicial committee of the Privy Council decided that the Catholics of Manitoba had a grievance, and that the Dominion Parliament had the legal and constitutions right to pass remedied legislation. Ther the very people who are now loudly clamoring for Federal interference with the autonomy of Quebec, indignantly shouted " Hands off Manitoba !"

In the Legislature of Quebec, the othe day, Mr. Bourassa called attention to the fact that the solemnization of marriage in the province of Quebec was only one phase of the difficulty, as, if the jurisdiction of the Federal authorities was maintained, other civil acts would be similarly affected. And we might call attention to the evident fact that other provinces may be affected.

Mr. Bourassa stated emphatically, and repeated the statement, that the Ne Temere decree affected the civil law only in so far as was permitted by the Legislature. Hence, under cover o religious liberty and religious equality, the Ne Temere agitators were really attacking Quebec's autonomy and pro vincial rights. Mr. Borrassa maintaine that the Federal Government should not have the right to plead a case ex parte without calling into aid the pro-

whose jurisdiction might be atned by the decision. This tention has since been recognized as ust by the Federal Government, which, ugh the Minister of Justice, has invited all provincial government represented by counsel if they so de-

mixed margiages makes this quotation from Mr. Bourassa's speech very oppor-

"In this question of mixed marriage Quebec never has a single marriage between a Protestant and a Catholie, as performed by a Protestant minister, been declared invalid."

With regard to the possible effe Ne Temere might have on mixed mar riages Mr. Bourassa said :

riages Mr. Bourassa said:

"When the case was finally decided, if any doubt existed in the minds of anyone as to the validity of their marriage that it was the duty of the Legislature to find some remedy for it, as it was unfair to exact of anyone not a member of the Church to be submitted to the jurisdiction of another church and his opinion was that if finally there was any doubt on this question it would be the duty of the government of Quebec to confer with the Catholic Church authorities so as to remove the doubt, as had been done in other countries, for example Germany. But as to the marriage of two Catholics, neither John Dougall, Mr. Lancaster, or Bishop Farthing should put their nose into that affair. Those who were attacking so much the position of the Catholic Church and the sanctity of marriage as performed by that church should look to their own glass house and put a stop to the divorce scandal."

This pronouncement of the Nationalist leader, who is regarded as "ultra-mon ape" in his views, should convince fairminded Protestants that though Quebec may not tolerate Protestant interference with Catholic marriages, the fullest liberty and the most ample security will be extended to Protestant and mixed marriages.

If Quebec Protestants have any grievance their appeal lies, at least in the first instance, with the Legislature of the Province. Not until such appeal for redress is rejected should the matter be brought into the arena of Federal poli-

JUDGE CHARBONNEAU'S DECL SION

The decision of Judge Charbonneau reverses that of Judge Laurendeau and declares the Hebert-Clouatre marriage valid and binding in the eyes of the civil law.

The widest possible interest centred in this case and we have before us newspaper comments from Halifax to Van ouver. The tone of these comments is indicated by La Presse:

"The judgment has brought joy to the full into the camp of the adversaries of the Ne Temere decree. It is acclaimed as a Protestant victory over the Catho-lic Church. And as a matter of fact the Protestant ministers are the one people to benefit by gaining in this case the power to marry Catholics, and to make a breach among the followers of the Church of Rome. The guarantees which surround marriage are not in creased, they may even be considerably diminished."

This, unfortunately, but too accurate ly describes the spirit which animates the widespread public interest in the case. The Manitoba Free Press savs that Judge Charbonneau's decision, if upheld by the higher courts, "will make church annulments of marriages worthmatter of fact there is no such question at issue. The canonical impediments invalidating marriage are recognized by the civil code section 127, and it is their interpretation of that section of the civil code, that impelled five Quebec judges to decide that two Catholics cannot be legally or civilly married before a Protestant minister. Judge Charbonneau and the two judges who reache a contrary decision, all agree with the other five judges as to the law they were called upon to interpret and apply in the marriage cases that came before them. This was in all cases the civil law of the Province of Quebec. The decrees of the Church have no civil effect except in so far as the civil power recognizes their value and incor-

orates them in the civil code. In this respect Quebec does what all the other provinces do; the legislature uses it own judgment as to how far it will give civil effect to Christian laws. In all parts of Canada bigamy is a crime punishable in the civil courts. Why? What right has the state to decide how many wives a free born British' subject may have? The state in Turkey does not thus restrict individual liberty. Still the state does prohibit bigamy and polygamy, thus "outraging" the concience of Mormons and others. Again, with regard to Sunday observance, the state steps in and imposes the Christian idea, sometimes the Puritan idea, of the Sabbath on Jews, Seventh Day Adventists and others who do not share the

ides of the Lord's Day Alliance. What is the justification? Simply that the sentiment of the country is over wholmingly in favor of these laws.

Then if the sentiment of Quebec verwhelmingly in favor of Catholic marriage laws for Catholics, with entire liberty to non-Catholics, why may not the Legislature enact laws to that may say, by the way, that some individ- given birth."

effect ? It is not the energ Rome, but the free exercise of her civil powers by the Province of Quebec, that our over-sealous Protestant friends are attacking.

Of course Judge Charbo on settles nothing; other learned judges hold the very opposite view of the bear-ing of the civil law of Quebec as it tands. And even if the highest cour should finally decide that the latter are wrong and Judge Charbon is right there is still no reason why the Quebec Legislature, if it deem it advisable should not make the provisions of the civil code perfectly clear and unequivocal.

In the meantime the matter is unde cided and we commend to clergymentike the Rev. E. I. Hart, of Montrea who says he never hesitated to marry Roman Catholic couples, the following editorial comment of the Quebec Chron

"So far, however, as it is a question of the Hebert case itself, we have always considered that every Protestant min-ister should make it a point of honor never to celebrate the marriage of two Catholics, even though it should be legal to do so. Where both parties be ong to the same church, they shoul not go to the clergy of another faith to be married. To do so implies some-thing radically wrong, and the Protest-ant minister who unites two Catholies is liable to be abusing the law and encouraging immorality

In the Province of Quebec the competence of a Protestant minister to marry two Catholics is still undecided What then can be thought of those minis ters who, with doubtful jurisdiction persist in intermeddling with Catholic marriages? Peshaps the marriage question at Niagara Falls and Windsor may suggest the answer.

> FAVORS CELIBACY OF THE CLERGY

Rev. Byron H. Stauffer, of Toronto has some interesting things to say about the celibate, as compared with a married clergy. Commenting on the statements in a Globe editorial that "the tragedy of the Church is the unrecognized creeping paralysis of the pulpit," he said that a celibate clergy was preferable to a lifeless one.

"Bad as the idea of a celibate "Bad as the idea of a cellibate clergy may be," said Mr. Stauffer, "if fear of loss of position and consequent loss of adequate support of wife and children stands in the way of out-spokeness on moral issues, it is better that the twentieth century preacher be untrampelled by temporal precessition lied by temporal necessition at free from the power of and go out free

and go out free from the power of money, to preach the gospel that this age assuredly needs.

"We are so dependent upon the in-fluence of money, the age is so material, the cost of living is so high and the loss of income consequently so serious that an outspoken pulpit in the circles of society where outspokenness counts is well nigh an impossibility."

"Bad as the idea of a celibate clergy may be!" To understand fully the meaning of this we must forget our own experience as Catholics with manly, virile priests faithfully corresponding with the grace of state, and remember the Protestant conception of the celibate clergy. Still it is better than the dumb

dogs whose god is their belly. The tongues of these dumb dogs are posed only when they join the yelping pack in pursuit of some Papist game This requires no moral courage; indeed it takes considerable courage for the average minister to refuse to join the

In the meantime, with newspapers and even clergymen fearlessly voicing the opinions long held by the Protestant nultitude, who no longer sit under the ifeless pulpit, it behooves our friends to set their own house in order and let Popery alone.

# NO HEAVEN HERE

Some of the wise philosophers who re ject revelation labor to make a heaven upon earth. It is true, indeed, that inventions, a better knowledge of nature's laws and regard for hygiene, are responsible for a greater measure of well-being But it is also true that, despite the conquests of genius, sorrow is the insepar able companion of man. Man has breathed into marble and canvas sublime thoughts and visions of beauty he has freed himself from the bonds that could attach his soul to earth, but he has done nothing against the kingship of sorrow. Every generation has seen the wet eyes of men and women. Hygiene will not banish it. Nor will the efforts however well-intentioned, of philanthropists make the dream of terrestrial happiness an assured fact. We can and we should endeavor to alleviate the wretchedness that is man-made. Some of the conditions under which the very poor live are a disgrace to our civilization The tenements that are finding place for disease and sin : the foul rookeries which are a testimony to the rapacity of landlords and to the inertness of civic authorities should be demolished. Now and then disease breaks out in these foul and loathsome hovels and forthwith there is clamor and sapient directions about the use of chloride of lime. And then we have dissertations on the housing problem. Speeches are made, and then there is a lull and forgetfulness

uals, who are more impeteous than con-versant with the housing problem, advo-cate the erection of a number of build-ings in a certain quarter of the city for the very poor. They would make it a se who wish to escape the refuge for the exactions of the tenement landlord. We fear, however, that these houses would be shunned by the very people for whom they are planned. An expert is a safer guide on this matter than a philanthropist who talks. He ought to be able to furnish a plan that would commend itself to the self-respect of the poor, and moreover, have it supported by legislative enactment. We can also make our fellow-wayfarer a neighbor by helping him. The man out of work, the urchins who run the streets, they who are stumbling along with their burdensthese are at our doors and are our breth ren. We may be able to do but little but anything is better than inaction and the following of the don't care pol icy of the pagan. A little thought, little self-sacrifice will benefit us far more than the recipients of our brother ly love. Our brothren with tear-stained faces are round about us and we can minister unto them. We can shut our eyes, and, shirking our duty, let Christ pass by unheeded. Work for our brethren is the best answer to the arguments of the socialists.

## A FRIEND

Sorrow is one of our best friends. I gives us vision. It makes us appreciate at their just value the little things which enchain our attention. It strips us of our pride and clothes us with humility. It whips us from the pursuit of pleasure. It pours strength into bodies emasculated through sin and selfishness. And it turns our face towards the eternal gates. We may strive as we will, but the way will be ever hard, and the feet be tired, and sorrow be at our side making us strong an getting us ready for the world beyond

## THESE MISSIONARIES

Some time ago we read an account o "farewell" to a few men and women off to convert the Chinese to Protestantism. For weapon they had the " open Bible: ' just how much of it was not stated. We do not impugn their motives but surely they must have a bewildering belief in the gullibility of the Chinese. For they cannot on their own principles prove that they have a Bible, open or otherwise. If they go it blind they cannot expect others to have a similar credulity. They cannot prove the inspiration of the Bible. They regard it, we know, as inspired, but seeing that there is not a line in it from cover to cover to justify this regard, and even if there were it would not help them they are in sorry plight. Supposing that a Chinaman were to ask them to prove the correctness of their interpretation of the Bible, what would they say? They would say something, but nothing to quiet an enquiring mind. They are, as well as those who sent them, but fallible men. They may be wrong. They cannot say what is true or what is false doctrin The Presbyterian, for instance, believes that baptism should be given to infants the Baptist believes that it should not Hence they must ask the Chinaman to the word of men, who may be deceived, and who can give neither, for the Bible of which they talk, nor for their authority to teach a semblance of proof. And how is the Chinaman going to select the right doctrines from the multitudinous and contradictory beliefs preached by the sects. If blessed with a modicum o common sense he will be bewildered by the many grave gentlemen taking differ ent meanings from the same Bible. He may be led to believe that there is thing wrong in their business or in the Bible. And yet every year this comedy of farewall to missionsries is staged in some section of the country.

HOW WE REGARD IT The Catholic is exhorted to read the Bible for his instruction and sanctifies tion. He knows that the Bible is proteeted by the Church from the noto ety-seeking divine and the free thinker who says that he can beat the Ten Commandments. He does not give the Word of God the meaning that falls in with his imaginings or preconceived ideas. He believes in the inspiration of the Bible because the infailible Church of God declares it to be inspired. The Catholic is also aware that to reject the Church and to accept its documents as inspired is subversive of comm sense. He knows that unless the Bible is interpreted by divinely appointed au thority it becomes not God's word but man's word. If "historic Christianity, which is the Catholic Church, is not God's superns tural religion, God has no supernatural religion. And if so, then will a wise man leave far behind him the narrowness, the bitterness, the dryness, the unloveliness of the warring and wranguntil the next danger to health. We ling sects to which Protestantism has LENT

The worldling scoffs at the very me tion of the word penance. He prates about nature. He coddles his poor body, wraps it up in purple and fine ets no thought of an hereafter int with its ease and comfort. But the Church of God will allow no Catholic to entertain these notions. She presches that penance is as essential to-day as it was when her discipline was more rigid. She ids us look into our hearts and discover what fruits the sacraments we have received have brought forth. difference is there between us and those not of the fold? Where is the penas in our lives? St. Gregory says : "Our ions are of no. avail unless we ssume the labor of penance: and one as being truly and sincerely converted unless he will struggle to wash out his sins by the proper painful austerities." "Thou has not left unpunished." says St. Augustine to the Lord, " the sins of those whom Thou hast pardoned Thou pardonest him who confesses his sin ; but Thou pardonest only according to the measure in which the sinner punishes himself. Thus mercy and justice are satisfied : mercy is satisfied be sause man is delivered out of his sin justice is appeased because man's sin is ounished."

In the early ages of the Church sin was hated with a deep and abiding hatred, and was punished rigorously and at length. The records of these ages make us blush for our own. Our forbears in the faith were enthusiastic in their piety; they realized the objects of their faith and recognized the necessity of we shall perish.

There were four degrees of canonical enance. The first degree comprised those who were called the weeners. They remained outside the Church, begging for mercy, lamenting with tears their transgressions. Their trial lasted from one to five years according to their sin-The second degree of canonical penance embraced the hearers, who were allowed to listen to the instructions. For period of from one to five years they were obliged to fast and to remain in the vestibule of the church. The third degree consisted of the penitents who were allowed to enter the church but were not adjudged worthy to assist at the Holy Sacrifice. The fourth degree took in those who were not permitted to receive the Body and Blood of Christ for a period of time prescribed by the Bishop. When their ordeal was over they confessed publicly and were absolved. The apostace fasted on bread and water for ten years. Drunkenness was punished with a rigorous fast. We might go on, but these facts will serve to show the spirit that animated the Church, and the docility of her children.

AN OBSTACLE The great obstacle to the progress of the Church is not the machinations of hostile governments, not the auti-Christian propaganda of men who have quarreled with God, but the indifferent Catholic who places the world and self in the first and God in the second place. He is inclined to rail at authority. When a prelate makes some pronouncement he air his superior wisdom born of an un-Catholic heart. He seeks to pose as being independent and broad-minded be cause it helps him in business or enables his wife to enter the sacro-sanct land of society. Any legitimate exercise of authority is deplored as either unneces sary or calculated to provoke the animosity of the non-Catholic. He loves peace so much that he will swallow any insult against the Church with a surprising alscrity. This however, he calls prudence, to the amazement of those who have any regard for manhood. He hides his principles goes through life with bated breath, re sents any guidance of priest or prelate and gets the contempt of Catholic and non-Catholic alike. He may be used for this or that purpose, but he is placed in the category of those who are spineless. The Protestant, however he may view the faithful and ardent Catholic, will re spect him as a man unashamed of his be liefs and ready to defend them. The shuffling Catholic, with his pose of wisdom, his cheap criticism, his strivings to placate others at any cost, his pitiful ef forts to cloak his ignorance with the vesture of broadmindedness, is a living affront to decent men.

# HOW THEY DO IT

Antigonish branch of the C. M.B. A. has given \$1,000 to St. Francis Xavier College in that town. Antigon ish is certainly in the forefront so far as Catholic education is concerned. Its college represents a world of devotion, work and self-sacrifice, and is to-day one of our best assets. With professors trained in America and Europe, it is a factor in the educational world and will in the near future be acknowledged as one o the most efficient halls of learning on

WHERE WAS BEATTIE NESBIT? Massey Hall, where was held the

test against the granting of Home Rule

to Ireland, was, according to the Globe, iven as the number of those pres but as the hall accommodates five thou sand there must have been a large measure of comfort. The speakers on the occasion were Mr. H. C. Hocker Mr. J. S. Willison, editor of the News Hon. Wallace Nesbitt, K. C., and Dr. A. W. Thornton. The chaplains of the meeting were Rev. Canon H. C. Dixon and Rev. Dr. W. H. Hincks. It is cus tomary for clergymen who have small ongregations to attend meetings of this character. The speakers were all in sympathy with and over-ready to glorify that portion of the population of Ireland confined to Ulster who threw rotter eggs, bags of flour, mud and other mis siles at Lord Pirrie, hitting him several times on the face and besnattering Lady Pirrie and the policemen who were escorting them. Would they not likewise give three cheers and a tiger for the same people who offered gross insult to Mr. and Mrs. Winston Churchill when they recently visited Belfast. There was an air of stupidity, buttressed by dense bigotry, [in the utterances of all the speakers. Mr. Willison, editor of the News, said that "what we demand is that the legislatures of Canada shall not again join in a conspiracy against Ulster and that the machines we have taken up to merge the scattered provinces of the Dominion of Canada into a single commonwealth shall not be used to separate Ireland penance. They were warriors : we are from the empire and subject her to reofttimes cowards. They understood strictions and perils to which we in Canwhat it meant to offend God : we are ada would never submit." As Ireland apt to forget that unless we do penance | will in the future bear pretty much the same relation to England as the Province of Ontario does to Ottawa, we may take it that Mr. Willison trimmed his sails to evoke an Orange cheer. It was a typical Orange argument-common sense thivering in the cold outside. But Mr. Wallace Nesbitt, K. C., gave us a serious joke on the occasion. It may not be looked upon as a joke in the Queen City but will be laughed at everywhere else in the Dominion. The King's Counsel recently met Sir Edward Carson, who had expressed surprise when "he (Mr. Nesbit) had told him that the unanimous opinion in Canada was not in favor of Home Rule. He hoped Sir Edward would be in Toronto as his guest next September and the Toronto people would have an opportunity of hearing him then." The interpretation clause applied to this statement would read thus: "Come to Massey Hall, Toronto, and we will call a public meeting to discuss the Home Rule question. You will then see that the people of Canada are against Home Rule." Toronto is a great city and rapidly increasing in population. A pity it is that there are so many within its limits who are saving and doing things to bring it into disrepute elsewhere.

# COMING TO THEIR SENSES

We ask our non-Catholic fellow-citiens to give careful study to the followng article from the Winning Saturday Post a secular paper published by nou-Catholics. Surely the prevailing conditions ought to turn people's minds to a more kindly feeling towards the Pope Temere decree. Our Protestant fellowcitizens will, we feel sure, come to the conclusion sooner or later that Rome is wise after all, and that the severe criticism indulged in against the Catholic Church was both ill-considered and un-

who would marry a girl under such cirwho would marry a girl under such cir-cumstances is deserving of no sympathy. A girl who would play the fool to the extent to which this simpleton played it is not to be pitied either. A preacher who would marry two total strangers, and have witnesses present who knew neither of them, not only deserves no sympathy, but deserves to be roundly censured. The Free Press, which pub-lished the vellow advertisement that led lished the yellow advertisement that led to all the trouble, must now feel proud of itself! No reputable paper on the continent publishes advertisements of continent publishes advertisements of this nature. Only papers that do not hesitate to play the part of agent for procurers and others with questionable motives lend themselves to this service. The whole mix up is one that reflects

mighty little credit on the condition of our marriage laws, and also little credit on our social conditions. The only people really to be pitied are the mem-bers of the unfortunate girl's family. They, at least, are innocent. Everyone else in the transaction is guilty of criminal folly or worse. The girl herself has received her punishment by being lawfully married to a man whom she does not even know. The man is punished in not even know. The man is punished in the same degree. The minister in the case is punished by having made himself supremely ridiculous. He will also have the satisfaction of knowing, as a minister and a man familiar with the law, that the only manner in which this man and this woman can have their man and this woman can have their marriage annuled within seven years will be by the committing of another

offence.

The chief value of the whole absurd The chief value of the whole absurd incident is to be found in the fact that it has called public attention to the dangerous ease with which persons may be married in this province by ministers

of certain churches. Had the minister in this case been a Roman Catholic priest, this mix-up could never have occurred. That very "Ne Temere decree," concerning one feature of which we have heard so much of late, would prevent just such a scandal as this. I do not know, but I doubt very much the possibility of a similar thing occurring with an Anglican clergyman as a party to it. In Canada, however, we should no longer leave matters of this kind merely to Church rules—especially now that there are so many churches that have rules of such astonishing peculiarity. Is it not appalling to think of a condition where it is possible for two utter strangers to be married by a stranger, with two strangers as witnesses—and this in a province and a city where a bank will decline to cash a cheque for a man unless he first be identified! Charly, the law about the constinct of the constinct cheque for a man unless he first be iden-tified! Clearly; the law should be so amended as to make it at least neces-sary for the contracting parties to a marriage to be as well identified before the officiating minister as a man must be before he can obtain money for a \$100

## A NEW MOVING PICTURE SHOW

Rev. C. O. Johnston, of Toronto, essays to be a proud owner of a cinematograph. . He is exceedingly jealous of the crowds that go to see the moving picture shows and Shea's vaudeville, and he bethought him that as a graduate of the Chiniquy-Margaret-Shephard - John Kensit Institute he could, were he to make a furious onslaught on the Vatican, bring to his particular amusement hall a throng of Toronto's population who are ever itching to see a "show," and who, if the show partakes of an anti-Romanist feature, will enjoy it all the more heartily. That there are Protestant clergymen in Toronto who are ashamed of the Rev. C. O. Johnston we have not the smallest doubt, but the pity of it is that in their system of government there is little or no church authority, which could be utilized to prevent him kicking the traces. "I have decided to commit my dife and use all the strength which God has given me to the suppression of all the evils which are identified with priesthood as identified with the Roman Catholic Church.' declared this heated, scattered and turbulent clergyman. We give it literally as the press despatch has ic. He willing to commit his life, but he had better have a care that his life will not be committed for a considerable term in prison. Gross libels are punishable by law. Patience has its limits and some day some one may issue a warrant for the arrest of Rev. C. O. Johnston, and the policeman may take him by the collar and bring him before a judge and the judge may sentence him for a period to a place where he will, after working hours, have an opportunity of meditating upon the inadvisability of leading a life which brings one into contact with a policeman. As the first attraction on Rev. Mr. Johnston's programme will no doubt be the Ne Temere decree, we publish the following article from the North - West Review of Winnipeg:

THE WATSON MARRIAGE Another "No Temere" echo comes

from our local dailies : G W. Watson advertised a few weeks ago in the columns of the Free Press for a wife. Among the replies he re-ceived a letter signed Annabelle Rus-sel. The letter favorably impressed him, and for some days the tw

onded regularly.

In her letter Miss Russell hinted at some grave fears for the future, impli-cating a physician whom she named as Cayle. She said that she had inherited a fortune of about \$12,000, and that the doctor was trying to force her to marry him so that he might secure the

if she did not marry Watson on Satur-day that she would be forced to leave the city for Chicago, and that Watson just:

That marriage mix-up, of which we have heard so much in Winnipeg during the past week, is not only absurdly silly, but it also has a serious side. A man who would mears a cirl make a man who would mears a cirl make a man who would mear a cirl make a man would mear a change a change a change to went to meat a change to well a change a change to well a change to meat a change to me

women in the store at the time of the meeting.

It appears that Miss Russell became tired of waiting for Watson, and left, throwing the rose on the floor in disgust.

Previously, however, she confided in another girl, and the latter, in a romantic spirit, picked up the rose, and impersonated Miss Russell and was married.

The ceremony was performed by Rev. Dr. Eber Crummy. Within twenty minutes after the wedding the girl van-ished and her husband could not locate her. Subsequently she made an arrangement to meet him yesterday afternoon. She went with Wa

afternoon. She went with Watson to his rooming house, where he detained her for hours, and the police were called. The girl then retained T. R. Ferguson to look after her interests, and to try and annul the marriage on the groun that she went through the ceremony a

jest.

It was precisely to prevent these rash
Catholic Church four narriages that the Catholic Church four years ago promulgated the "Ne Temere" decree, which has caused an uproar in this country.

If Dr. Crummy had had a "Ne Temere"

decree, or some such legislation to guide him in this matter, he would have saved himself, to say the least, a lot of

cheap advertising.

According to the Free Press, Dr.
Crummy states that Lo made no inquiries
before performing the ceremony, because it is not customary to do so.

Of course it is not customary to do so,

and that is why we hear of so many run-away marriages, which generally end up in separation or in the divorce court. We suppose Dr. Crummy made Mr. Watson and his lady repeat the old phrase, "until death do us part," it eing understood of course that it has o other meaning than : "until we grow