

INTERMARRIAGE

DR. BRANN EXPLAINS SOME INTEREST ING POINTS.

The learned Rev. Henry A. Brann, D. D., rector of St. Agnes Church, New York city, writing in the New York Herald on the laws of the Church in reference to intermarriage between sons of different religious beliefs,

of such marriage shall be brought up Catholics ; third, that there be a probable hope of the conversion of the non-Catholic party, and, fourth, that there shall be no double ceremony.

Pater Bonaventura lecture. He is of our order, and acknowledged the first version either in faith or morals, and that the rights of God shall be re-spected; second, that the children born preacher Church.' of the German Catholic "Then this group - who were all

Catholics — bezan to praise Father Bonaventura. They recounted how Catholics of all grades in life flocked in great numbers to the Dominican church -far from the center of Berlin-to hear

which

thirdly, for their encouragement, He said that He would be with them "all days," all along, in every emergency or occasion, until that consummation. They had a duty put upon them of teaching their Master's words, a duty which they sould n t fulfill in the per-fection which fidelity required, without His help; therefore came His promise to be with them in their performance (f it. Nor did that promise of super natural help end with the Apostles per atural help end with the Apostles per sonally, for He adds, "to the consum-mation of the world," implying that the Apostles would have successors and engaging that He would be with those successors as He had been with them " The same safeguard of the revelation -viz., an authoritative, rermanent tradition of teaching, is insisted upon tradition of teaching, is insisted upon by an informant of equal authority with St. Matthew, but all ogether independ-ent of him, I mean St. Paul. He calls the Church " the pillar and ground of the Truth ;" and he bids his convert, Timothy, when he had become a ruler in that Church, to " take heed unto his doctrine," the things which he had heard from him self " to faithful men who should be fit to teach others." This is how Catholics understand the Scripture record, nor docs it ap pear how it can otherwise be under-stood. . . . Heresies. "A new heresy to day is an impossi-bility. It cannot even be imagined. The world has so completely passed be

yond that stage of antagonism to the Church that it can never recur to it. Church that it can never recur to it. The great controversies of the past are now regarded by an influential sec-tion of thinkers as child-ish, because metaphysical. The world has cast aside the shreds and patches of doctrinal truth left by the Reformation; and now stands forth in all the bareness of its agnosticism, naked and unashamed. "-Dr. Sheehan. ST. AUGUSTINE. As was at nounced in the CATHOLIC RECORD some time ago, Rev. J. A. Hanion has been transferred from the parishes of St. Augustine and Wingham to Cluton. Taking advantage of this occasion a numb.r of the members of St. Augustine parish assembled in Father Hanion's parlor last Mon day evening to bid good bye to their beloved pastor and to present him with an address and yourse in appreciation of his kindness atd good work while here. He was parish priest here for nearly five years, and during that time was loved and esteemed by sil.

bis favorite St. Thomas of Aquin. Since that time Pater Bonaventura has been continually engaged in missionary work throughout Germany. There is scarcely a cathedrai, scarcely a Catho lic town of any size, where he has not preached. "In 1896 he came to Berlin, that ex-cessively Protestant city — where his splendid Lenten sermons at the Domi-ican Church of St. Paul at Moabit at tracted thousands of believers and un-believers. The former to be strengt

VOLUME

The Catho LONDON, SATURD

OUR SCHOO.

Perhaps the jou been weeping ove pressed of Russia lachrymal glands school children. school buildings certificated teacher with small salaries of compliments, have no monetary suspicion that we for other things school system, wh at this writing. ever, remembers ready to approve plan of the school all he is one of th sidered. But it s superintendents have an idea the boy and girl ity, and has no la spected. We thin ity of text-book anaemia. The be knowledge and The various " look well-but th that houses adorn gimeracks rest o stions. So a bo grade to grade of miscellaneous in time to an ad ished product of yet be not grou And the boy may extent of not b himself, and he becomes self-ac perchance refus merchant who s correctly and doubts as to th I still doubt w ter, says Dea children than paratory school few subjects, n Cardinal Newm practical error has been the enfeebling the profusion of sul a smattering in study is not really is, but e not. All thing at once-not fi other : not one So long, how is satisfied wi improved off t some instance adorn the curr gin to think an educational fai to the young i upon food that educate itself.

'An orator of his profound learning

seldon possesses the gift of imparting that learning in so simple, lucid and effective a manner as does this German Dominican nonk. "He was born on December 20, 1862,

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the was born on December 20, 1002, at Karl-ruhe, Baden, bis worldly name being Frederick Julius Kortz. His parents were simple but well-educated people. His father died when his son Frederich was quite a child, and his mother died on the eve of his ordina

serving Mass at the parish church, and he was a favorite with the priests who knew him. A nature like his-full of religious instincts, brought so early in a such close association with the service of God-was naturally imservice of God-was hatdrain in pressed with the beauty of the priestly calling. So then it is not astonishing that, after finishing his literary educa-tion at the Public schools of Karlsruhe and of Freiburg, the youth could not withstand the ever-increasing desire withstand the ever-increasing desire to become a minister of the gospel. He passed his graduating examinations with great distinction at Freiburg in 1884. Immediately afterwards he 1884. Immediately afterwards he matriculated at the University of Frei burg. During this period of his life his scholarly labors were given not only to philosophical and theological sub ects, but also to the most various

and even law. "There his profound appreciation of "There his profound appreciation of Goethe's works, especially of the im-mortal Faust, got new nourishment. It is said that at the age of filteen Pater Bonarentura knew by heart this grand tragedy. About this time he distinguished himself by carrying off a prize which the university offered for the best essay upon an important scientific subject. After having most brilliantly finished his university scientific subject. After having most brilliantly finished his university studies, he entered the clerical semin-ary of St. Peter's, formerly a Bene-dictine abbey, beautifully situated in the heart of the gloomy woods of the renowned Black Forest. There he was ordained priest July 12, 1888, and he said his first Mass the following day— sconjer for the scol of hear who had a requiem for the soul of her who had given him life. At the very hour his mother should have set out for Karls. ruhe to assist at the sacred ceremony, her heart ceased to beat !

her heart ceased to beat! "His priestly life began with a cur acy at Gernsbach and Krozingen, where he remained but a short time. His Bishop soon realized his excep-tional qualities, and decided that the zealous priest's future should be among educated people, and thus sent him to Hiedk berg. Here he first developed his extraordinary oratorical gifts. Whenever he preached, the church was crowded to the doors. However, Hiedleberg did not long enjoy his zea ous labors. In the summer of 1892 he entered the Order of St. Dominic, that order of friar preachers, which in that order of friar preachers, which in its aims and objects seemed so well fitted for this talented orator. As 'Frater Bonaventura' he received the habit of this order at the convent 'Trans Cedron,' at Yenloo, Holland, and spent his novitiate and the two following near a for lower to be been by the second second the second second second second second second the second second second second second second the second second second second second second second the second seco following years at St. Joseph's Priory at Dusseldori. His first sermon as a Dominican was on the feast of Our Lady's Nativity, 1893. The impression it made was enormous. From this day began his reputation as the best Cathoolic preacher in Germany. From Oct. 1895 to October, 1896, he lived with his French brethren at Toulouse, mak ing a profound study of the trachings of the scholastic doctors, especially of his favorite St. Thomas of Aquin. Since

right to expec) you have favored me. In it you inform me that you used (th) "Dark Ages" in "the very or iterary sense of uncellightened." planation, while it leads me to sequi naving used it in the vulgar, offne thousand times refuted sense to w readers of current comment have, become accustomed. I must say that become accustomed. I must say that of the definite "the' in your editor graph on the 3.h inst. would warranti of outlies are not as yet aware of of outlies are not as yet aware of the definite "the your read thirdly, for their encouragement, He

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MARRIAGE.

RYDER O'LEARY.-At the Sacred Heart Church, Port Lambton, on 19th August Mr., Wm. Ryder, Principal of St. Mary s Sparale School, Kingston, to Vera, youngest daughter of Mr. and Mrs. John O Leary, Port Lambton.

DIED. CROWLEY-At West Lorne, Ont., Sept 7th, Timothy H. Crowley, aged seventy-nine years and five months. May his soul rest in peace.

JOHNSTON - At Bradford on the First Friday of Sept 1905, Mr. James Vincent Johnston, aged seven y-three years. May his soul rest in peace! CofFEE.-la London, England, on the lith inst, Mr. Thos. P. Coffee, Managing Director of the Trusts & Guarantee Co., Toronto, Ont. May his soul rest in peace!

NEW BOOKS.

"Light for New Fimss," a book for Catholic dris, by Margaret Fietcher, uxford, England. With a preface by W. D. Strappini, S. J. Pub-ished by Benziger Bros. Price 60 cents. "Out of Bondage." by Martin Holt. Pab-lished by Benziger Bros. Price \$1.24.



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It would be well for those who intend to write on this and kindred subjects to study them in the text books of theology and of canon law, which are found in every Catholic priest's library. This advice is given even to certain non-Catholic Bishops who write review articles amusing and provoking by their ignorance. A "Bishop" who their ignorance. A "Bishop" who writes about Catholic doctrines should know at least the Catholic catechism, which can be bought for a few cents.

In the Catholic Church there is an impediment diriment called "Cultus Disparitas," "difference of worship." According to this the marriage of a Jew to a Catholic is null and void, un less a dispensation has been obtained from the Pope or his Delegate. Th ordinary Bishop is often the delegate In the matter. This impediment is not of the nat-

ural law, nor of the Divine law, nor. strictly speaking, of ecclesiastical law. It was introduced by custom about the twelith century, when the public opin ion of Christianity was intensely op-posed to the intermarriage of Chris-tians with pagans. Mohammendans and Jews. As to marriage, all unbaptized persons were classed in the same category and consequently incapable of re ceiving the sacraments of the Church Baptism is necessary for the licit and valid reception of the other six sacra ments-confirmation, penance, holy Eucharist, extreme unction, holy orders and matrimony. That which began as a custom even

tually obtained the force of law as it pes to-day. It is not a special law against Jews ;

it includes all the unbaptized, and is more radical than the law forbidding the marriage of Catholics and Pro-This law constitutes an imtestants. illicit, but not invalid, while the other set was I by hesitation and doubt. law renders the marriage of a bap-tized person to one unbaptized null and void. But there may be for serious words of encouragement, counseled pati-and important reasons a dispensation in both cases, always, however, with in both ca the following conditions : First, that the Catholic shall not be exposed to you will have the great joy of hearing

FATHER BONAVENTURA, O. P., SAID TO BE BEST PREACHER IN GERMANY.

One of the principal orators at the great mass meeting in Cincinnati Music Hall last Sund y evening as the closing celebration of the "Catholic Day" planned by the German Catholic Central Verein as part of the observance of its golden jubilee, was the eloquent Ger-Dominican, Father Bonaventura

of Berlin. Father Bonaventura is a present visiting the houses of his order United States. In Europe he the has a great reputation as a scholar and orator.

His appearance before the Cincinnat convention makes timely the following sketch contributed to the current number of the Rosary Magazine by one of his converts, Mme. Von Fuerstenberg: "How well 1 remember the first time

this marvelously gifted man's name was mentioned in my presence. It was a beautiful October afternoon some five years ago, in a castle on the Rhine. Some German officers in their brilliant uniforms, their good wives, two Domin ican friars, relatives of my husband, who is a German, were gathered about the tea table of my mother in law. With one of these priests I have been studying diligently for some time past, trying hard to understand the Catholic conception of a certain vital point of difference between the Catholic and Protestant creeds. For years I had always arrived at this same point, never to advance - always with the same un-

appy result - failure to comprehend, and inability to believe, alas!

" For years I had been kept standing by my intellect at the threshold of the One True Church-longing with all my heart and soul for her consolation, for was particularly discouraged on that October afternoon, but my cousin, the

this famous orator : how, also, Protest A RENOWNED PULPIT ORATOR. ant of note and learning attended his sermons; they spoke of the many con-verts he had made, etc. My sick and disconsolate soul longed to meet this renowned healer of souls, and when went to Berlin the following January my first call was at the Dominican mon astery, where Pater Bonaventura leads the secluded, rigidly severe life of work and study of the German monk.

" He was glad to welcome a member of such a devout family, he told me, and hoped to help me to come into the light of the True Faith. At first he was so shy, so bashful, in fact, I could hardly believe this was the man who had stirred the innermost being of thousands of poor sinners longing to be

shown the way to a better life. His voice was so low-he was so quiet and simple-but when he forgot the bit of worldliness which a worldling always brings along into the monastery, and saw before him one thirsting for the source of Heavenly Love, a change was wrought in that frail little body words fail to describe. His arguments were so clear and convincing that it was simply impossible to withhold as sent any longer.

"Long were the talks I had with him-great was his patience. The winter went by Lent began. Holy Week came and with it the famous Lenten sermons. How can I describe this man's power in the pulpit; the power which completely dominates his congregation ! He seems as one inspired by the Omnipotent to a flow of eloquence which thrills the very fibre of one's being. "Here are no oratorical tricks, no

one's emotions; he also convinces the understanding. His own immense, un-verts all over the earth "to observ one's emotions; he also convinces the understanding. His own immenso, un-shakable faith in the divine, over-powering love of Jesus Christ for suffering humanity inspires his listeners to hope fervently for that greatest of earthly blessings-perfect faith. "Here, first, He told them to "Here, first, He told them to "teach" His revealed truth; next, "teach" His revealed truth in things;"

believers. The forner to be strength-en d, by the grace of God, in their faith, and many of the latter, if not entirely converted, at least deeply impressed and made better by the fervor and simplicity, the scholarly achieve ments, and the wonderful faith of this great preacher Father Bonaventura.'

CHARACTERISTIC OF THE CHRIS-TIAN REVELATION.

Cardinal Newman's Latter to the Duke of Norfolk, 1875)

The Vatican definition, which comes to us in the shape of the Pope's Encyclical Ball called the Pastor Acternus declares that "the Pope has that same infallibility which the Church has :" to determine therefore what i meant by the infallibility of the Pope we must turn first to consider the infallibility of the Church. And again to determine the character of the Church's infallibility we must consider what is the characteristic of Christian ity. considered as a revelation of God's will.

Our Divine Master might have com

municated to us heavenly truths without telling us that they came from Him, as it is commonly thought He has done in the case of heathen nations : bu; He willed the Gospel to be a rev lation acknowledged and authenticated, to be public, fixed and permanent; and, accordingly, as Catholics hold, He framed a Society of men to be its home, its instrument and its guarantee. The rulers of that Association are the legal trustees, so to say, of the sacred truths "Here are no oratorical tricks, he ruises of one hasociated acred truths exaggerated nor studied gestures—no ranting nor straining after effect. It is nature, all nature, divinely inspired nature. He does not appeal alone to he gave them their great commission. and hade them "teach" their con all things whatever He had commanded them ;" and then He added : " Lo! I am with you always, even to the end of

Your sincere and unaffected plety, your uni-

Your sincere and unaffacted piety, your unf-form kindness and consideration of other, your unflagging zeal and devotion to duty, your marked axience in dealing with the thoughilessand froward, your Christian toler-ance and forbearance these noble priestly virtues and qualities energy and zeal for the greater honor and glory of God-in each and every one of these capacities you were ever found the same-sincere conscientious and de-voled.

Yound the same-sincere, conscientious and de-voied. We feel confident that the labors which await you in your new field of labor will be descharged with that full measure of ability and fidelity, which has ever been the guiding principle of your life in St. Augustine. Rest assured, dear Father, tha we shall never fan to ask God to bies you in your noble work, and big that when offering the Adorable Sacrifice of the Altar you will sometimes re-member the many devoted friends of your first parish.

member the many devoted friends of your first partial blease accept the accompanying You will please accept the appreciation of yourgenuine worth entritained by tach and every one of us. Signed on 0.141 of the congregation by Al x. McCabe, Michael Leddy, and John Giocons.

McGaba, Michael Leddy, and John Gioons, I a response Fahor Hanton said that when he came here it was throughthe wishes of his Bienop, and he was of the same optimon as His Lordanip that the oid church was not in ac-cordance with the resources of the members of the congregation, hence a new church was

the congregation, nence a new church was neccossry. He said, that this manifestation of the con-gregation is kindness was not a surprise to him, he had in fact become accustomed to such acts of generous is on their part. In the efforts which evoked their appreciation he had enly-dons his duty, and dury was only a plasaure to him. He said he was deepy grateful for their generous donation, but appreciated far more the noble semineuts expressed in their ad-dress, and hoped that neither time nor cistance would ever sever their friendship.

" THE DARK AGES." Editor Ottawa Free Press

Editor Ottawa Free Press : In the editorial columns of your issue of this Sh September, referring to the tax imposed on Commercial Travellers by the Government and Legislature of the Province of Quebec, you say it-the aforesaid action--' smacks of the Dark Ages ' (with a big D and A). I have no doubt many of your readers in common with myseif would wish to have your definition of this term '' Dark Ages,'' the particular period in the World's History to which the derega-tory term applies, and also, wherein the con-nection lies between that cycle of years and the action of the Quebec Legislature. Await ing this information, I remain, A READER, P. S. I enclose my name and address which, P. S. I enclose my name and address which, should you think it necessary to do so, you-are it liberty to attach to the foregoing. Ottawa, 8th Sept, 1995.

of earthly blessings—perfect faith. "This is his constant theme—'Oar religion is the religion of the cross—" "to the consummation of all things;"

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0. M. B. A -Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street, Rev. D. J. Egan, President: P. F. Hoyle, Scorecard

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