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this, but obnoxious as it is, there is little In it that is a worse assault on the de-cencies of life than the so-called "prize weddings" and public matrimonial affairs that are coming to be so common. It is refreshing to read of the denunciation from the pulpit of these affairs as a gross violation of the sanetity of the marriage rite. Monsignor Fox, a distinguished dignitary of the Catholic Church of Trenton, N. J., has given his slock and all members of the church in which he stands so high, solemn warning against the innate immorality of such affairs, and admonished them in the plainest possible terms against countenneing them by their presence or in any

The more common plan is for a couple to agree to be married in public in the presence of the members of a lodge or a club or other organization, or even in a public ball before a general public, a sum of money being given them and an admission price being charged. This is sometimes done at country or town fairs, and even at gatherings of religious organizations, the justification being found in the fact that the organization, lodge or club gets a percentage of the money returns. Monsigaor Fox doesn't hesitate to declare in the plainest of terms that such pretended justification is no justification at all, and in fact trifling with the sacred and solemn rites of marriage. He denounces the public prize wedding, whether for advertising or for other purposes, as even worse than the exploitation in a similar manner of the granting of a decree of divorce. Marriages of the kind mentioned are essentially bad, and have in 145. mer of the granting of a decree of divorce. Marriages of the kind mentioned are essentially bad, and have in them the essence of vileness. They are the chief aids and abettors of that control orders to the amount of \$2.50 or over. dition in society that contributes to the growth of the divorce evil, and makes a mockery of that which should be revered and held sacred. In the same category the distinguished churchman places the so-called mock marriage of fictitious ceremony, sometimes gone through for money-making purposes and sometimes merely for amusement and in a spirit of frolicksomeness. All such things, he kolds, are making light of the gravest and most important function in life, next to death. "Sacrilegious buffoonery" is what he calls it all, and there are a great multitude of people who will agree most heartily with him and utter a fervent amen to his words.

#### THE POPE OF ORDER.

FRENCH WRITER PAYS BRILLIANT TRI-BUTE TO PIUS X.

Paul Bourget, one of the most brilliant of French contemporary writers, pays a striking tribute to Pope Pius X. as the "great Pope who will be known in history as the Pope of Order." "For contemporary with the property of the prop sider," he says, " the end to which all the acts of this Pope of Order have been directed since his accession : solely and indefatigably to maintain coherence be-tween men's minds and wills. He is like those clear-sighted physicians whose diagnosis goes straight for the diseased part of the organism. He has divined at a glance that the real danger for the Church lay in the secret, hidden menace of an anarchy all the more dangerou from the fact that it was latent. Tha anarchy has its cause in that spirit of adaptation to the age which so many of the faithful honestly profess, but which is just the surest way not to be able to act on the age. What these children of the age ask of the Church is not to bring them together, but to give them their minds, thrown out of order by the critical spirit, a fixed point above all discussion of which they feel the need: what they require is that there should be given to their sensibilities, unnerved by the Revolution and its perpetual repetition, the spectacle of a constant ferce, always equal to itself; that there should be presented to their energies, worn out by the abuse of individualism, the sensation of a society, really organized, where all the elements are development.

azed, where all the elements are developed subordinating themselves, in which variey tends to harmony."

"Pius X. contemptuously described as a 'country parish priest,' just as though the qualities of a parish priest are not those of an apostle, this great Pope has spoken and modernism has seen its day. Catholic thought has suddenly taken on new vigor, and the

TRIFLING WITH SACRED THINGS.

ATTITUDE OF CATHOLIC CHURCH COMMENDED BY WOMAN'S PAPER.

A few days ago a wowan, thinking nodoubt that she was making social fame, something that seems to be very dear to the hearts of some women, held a reception in celebration of the granting of her divorce. She made up her lists of guests, according to the published accounts, from her friends and acquaintances of both sexes who had gone through the divorce courts, regardless of whether or not they remarried, and when this list ran out she even sent invitations to notable persons she did not know who had had the martial ties legally severed, not neglecting to send a special invitation to her ex-husband. It was a unique gathering and attracted a great deal of attention. But the society columns of the newspapers had not finished with the affair before the editorial columns of many reputable publications were denouncing it as even more indecent than it was unique. There can hardly be two opinions on this, but obnoxious as it is, there is little in it that is a worse assault on the definite of schimm has disappeared—of that schism, for which the way was prepared by a law devised with such skill that we should all have become the victims of it were it not for the acute diagnosis of the Vatican. Behind those associations 'cultuelles' which seemed to offer so many advartages, he has shown us where anarchy lurked; as in Italy, he has revealed to us behind other organizations, and these perhaps animated by the best intentions, the conflict imminent between the faithful and their Bishops end the formation of a party or recalcitrant Catholics. And in Italy, as with us, he has warded off the peril when the hour for doing so arr TRIFLING WITH SACRED THINGS. unity of doctrine has been once again ties, in which independence and obedi-ence, tradition and election, the temporary and perpetual, movement and fixity, are balanced in marvelous equilibrium. That equilibrium Pius X, has in his own mind and through it he works. Thus, too, he works for our own country, for amid the ruins that threaten France the Church represents one of the ultimate elements of order—that against which the votes of deputies is of no avail.'

#### CHRISTMAS DECORATIONS AND NOVELTIES.

At half price. We secured last week about \$500 worth of Bells and other de-corations at our own price. In order to corations at our own price. In order to make a quick sale of them we are going to cut the prices in two: Ic. Bells 9c. a doz., 5c. Bells 3c.; 20c. Bells at 10c.; 10c. Bells at 5 cents. Dennison's Garlands, 1 doz. in a box, in red and green effect, that we have sold at \$2.00 a box, now 75c. a box. The dozen extends over 75 yards. Fancy rosette garlands, \$2.00 a doz. now \$1.00 a doz., Christmus green 40 cents a doz., Christmus fans in red and green 40c. a doz., Garlands extending 10 yards or over with about 8 sacred ing 10 yards or over with about 8 sacred Catholic pictures to each garland, 50 each or 3 for \$1.00 while they last. Flag garlands now \$2.00 a doz., other garlands in holly designs at 40c. a doz., our own there can be no justification for such triffing with the sacred and solemn rites of marriage. He denounces the public Perfumed carnations 20c. a doz., waxed Any one ordering from us and are not satisfied with the goods they received we will refund the money and give them the goods free. We have in stock all kinds of goods for Bazaer purposes from kinds of goods for Bazaer purposes from 10 cents a dozen and upwards. Get your order in early so as to receive promp attention. We will give free to all who place their orders in at once, a large round rosette measuring 30 inches in diameter, which make sa pretty decoration. They sell at 50 cents each. Write the Brantford Artificial Flower Co. Brandford Optonia, Page 45. Co., Brandford, Ontario, Box 45. 1573-2

It would be well were many public officials to follow the example of James H. Hodgins, Deputy Reeve of London township. He divides his yearly allowance between the Catholic and Protestant orphan homes. Mr. Hodgins is in the field for reaches. the field for re-election and we trust he will be retained in the position he now so worthily fills.

Deep within us and ever we know that these fruits of the spirit are more to be desired than any things in the world of sense. Yet they have no place, no jurisdiction, in our lives except as we are spiritual, God-born beings, while we have no possibility of their possession as long as we set first the fruits of the dust, the trivial, empty prizes for which w are now striving.

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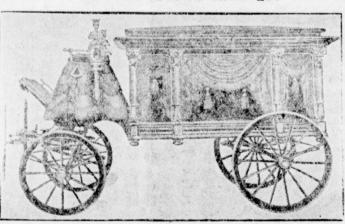
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but can never strong enough degradation. And this is cleverness by colic writers of