that they have virtues too, and that its peculiar views of justification, on the while their transgressions are world's, their virtues are their own. are the

THE FOLLOWING delineation of the Anglican Church will scarcely meet with the approval of such controversial crusaders as, say the Rev. Mr. Holmstead who in taking exception to Father Vanghan's characterization of that body as the creation of an act of Parliament, would claim rather for it identity with the Catholic Church throughout the world. Dr. Inge, Dean of St. Paul's, has apparently no such lofty aspira-tions and has told the truth about it in a homely and ingenuous fashion. In an address to women recently on the co-operation of the church with the spirit was a characteristically insular instituits present shape it was the product of a political compromise which was so framed as to include Catholics (sic) who would renounce the Pope, and Puritans who were not anarchists on principle. It was officially Protestant and disliked the name. It has been, in a word, the church of the most honest and most illogical nation on the face of the globe. What it was now, it was very hard to say. If they took the whole English - speaking population into account they would find that Episcopalians only ranked on a par numerically with the Methodists and one or two other sects whom they called Dissenters -an unpleasant fact, which they too often forgot."

MR. HOIMSTEAD and those who think with him will not derive much comfort from these artless admissions of, in the matter of rank, a greater than they. Nor will they sit easily under the Dean's conception of "re-union." This Dr. Inge thinks most unlikely to come about with Rome, since that could only be effected by complete submission. Nor does he favorably regard the aspiration of some for re-union with the Greek Church, which he considers "the State church of a semi-barbarous autocracy." The only other alternative then is re-union with the Dissenters "with whom they have much in common though the question is not yet one of practical politics." Mr. Holmstead will have to revise his ecclesiastical outlook. Meanwhile he will have enough on his hands to frame an answer to Father Canning's questions.

PROOF THAT PROTESTANTISM IS NOT HIS. TORIC CHRISTIANITY

is an interesting world and a treasury of vast sources of contemplation, in which I read the true and the beautiful, but the world cannot satisfy me. Philosophy and civilization are good, but philosophy cannot answer the questions patiosophy cannot answer the questions of my sout, nor civilization gratify its hunger. I need more, and I know that is your state also. A man may be foris your state also. A man may be for-tunate and successful, but never satis-fied; often the more he owns of this world's wealth, the more he is unhappy. It is not the world's fault. It is the heart that is too large for the world. We are wonderfully made in mind and heart, and the most wretched and ragged beggar on the streets knows that if all the world were given to him. he would want something given to him, he would want something more. This craving does not come at every turn; yet in every life there are moments of wonderful insight, when the inner being cries out: "I am unhappy. I crave you to do something for me."
This is not the cry of the beggar alone, it is the cry of the king also. We need more than this world can supply, and therefore, I maintain that we were made for a hereafter, where mind and heart and senses will be sated, else this life is a mockery, and God would have given us faculties and aspirations simply to make us wretched. I need religion and I expect God to communicate with me. to do something for me

the first two centuries. They would see the same beilef, the same seven sacraments as the channels of grace, the same holy government, the same final appeal in doubt and dispute to a See exercising jurisdiction over the whole of Christendom. They would see in her a growth in wisdom and knowledge and truth, the natural expansion of the remarked word and of the grace of Jesus vealed word and of the grace of Jesus Christ. They would recognize her features in undying youth, yet admire features in undying youth, yet admire her growth in prudence gained by living experience and her skill formed by protracted warfare. They would, in the twentieth century, see her in her pope and bishops, the self same as when she blessed the Roman soldiers as they fell around the cross at the bidding of Constantine, the first Christian em-

Historically, the Church was called

Though I have had no variation of religious personal history, yet have I ligious personal history, yet have I analyzed the reasons of my faith, and have dug down to the foundations on which it rests.

And, first, I must be religious. This is an interesting world and a treasury in medical treatise to a man and tell him medical tr medical treatise to a man and teil him to core himself, yet it is by a long way easier to interpret these books than to wrest the true meaning of Christ from the written word of God. Our fore-fathers were practical people. Had they handed to every man a copy of the laws and institutions of the country. laws and institutions of the country, would they have safeguarded them? No, but they, instead, established at the No, but they, instead, established at the outset a supreme court of appeal. And what for? To decide on the meaning of any position of the laws or constitution which fell into a dispute. It is as infallible as a human constitution can be, and, if by its vote, the people of America could make it infallible in the sense in which the Catholic Church claims infallibility, every man would record his vote. Yet this is a mere temporal matter and not to be compared with the right understanding of Christ's message. Will Christ be less wise than men? He had every advantage. He message. Will Christ be less wise than men? He had every advantage. He could establish an infallible court of appeal. Did He do so? I believe He did, and that is why I am a Catholic. What a security I find here! It never cocurs to me to speculate about the What a security I find here! It never occurs to me to speculate about the maning of a text, because I believe Christ is assisting His Church so that she cannot err dootrinally. My intellect finds rest in certainty. The Church tells me that she has sealed every article of the creed with the stamp of the truth of Christ and that there can be no error to it.

it its peculiar views of justification, on the nature of grace, on the sacramental system, on its rejection of the sacrifices and sacrificial prieshood, on its rejection of orders and of a ministry with the street of orders and of a ministry with the street of orders and of a ministry with the street of orders and of a ministry with the street of orders and of a ministry with the street of orders and of a ministry with the street of orders and of the Lollard Winches in energy flowers on the Reformation. Geremony with the street of some stately dathedral and it know, but the mirth of England idea of the Reformation. Geremony was once happy, now it is cold and the turrent of some stately dathedral such early with the street of some stately dathedral such early with the street of some stately dathedral with the street of the street o stricken, beating along with my own poor heart?" This is realizing the Christ and making life in this world less miserable than it was. Go to a Cath-olic country and there you will find the olic country and there you will find the beggar everywhere. He is not molested, he is a natural part of the social system, he is the Lazarus of the time of Christ, in whom the people see Christ, and they give to the beggar gladly, and he receives it as his due, but pays for it with his own coin, "God bless you." He cannot ask alms here in the name of Christ, nor in Protestant England without a license, but he is encouraged in other

fess that after my own utilitarian American breeding I have found it hard American breeding I have found it hard to fall in with the custom.

But does he not make the way happier and does he not give you many a healthy opportunity for the practice of charity, and does not his cheery "God bless you," follow you alone with a real blessing? We call these disadvantages. I wish we had more of them to soften hearts and bring the classes and the masses nearer to godly charity. And look how the Catholic child's heart leaps for joy when he joins in the pro-MOST REV. J. J. KEANE, ARCH-BISHOP OF DUBUQUE, OFFERS, INDISPUTABLE EVIDENCE OF THE FACT

Personal history has an exceptional facility and the series of the chard and mercifal, I want certainty of the practice of the unvariable truth, which will show me a God sympathetic, loving, in show me a God sympathetic, loving, in the unvariable truth, which will show the certainty in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable of the change the unvariable truth, which will show the conduction of the Bissed Secration of Catholic, but, and the cription? To give me intellectual certainty in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, in the unvariable truth, which will show me a God sympathetic, loving, the unvariable truth, which will show the unvariable truth, which will show me a God sympathetic, loving, the same right to believe that the masses again the right to be a serving and the case of the mi

tell you that he is in the house and in the presence of his own brother and fellow man, Jesus Christ, and he acis as if he realized his kinship with the God man. Enter one of our old cathedrais. How they speak of God. They were built for an altar and sacrifice. The place is still there. They tell of the place is still there. They tell of the days of faith and of inspiration of Catholicism. No mere genius built Notre Dame at Paris. Faith built it after inspiring it. Faith in and love for Jesus in the little tabernacle reared these monuments to heaven. Do I believe that Jesus Christ is present in this little Host? Yes, and if I had an ambition, it would be to lay down my life for that truth. God is everywhere, but Jesus Christ is not everywhere, but in heaven and in the Blessed Sacrament. I believe that Jesus is in the little Host, night and day; that angels little Host, night and day; that angels little Host, hight and day; that angels little Host hat His hand is there to ment. I believe that Jesus is in the little Host, night and day; that angels keep watch; that His hand is there to bless me and His eyes to look on me. Put yourself in my position. Is not this something to make life brighter than the professional hands and massion? In its position. and happier and merrier? Is it not making life more divine?—Church Pro-

NONCONFORMITY AND THE "NE TEMERE"

The latest protest against the "Ne Temere" decree comes from the Wesley-an Methodists. No doubt the greater number of those who protest—or at least, of those who organize the protest—know broadly that the "Ne Temere" is a decree of the Holy See by which the marriages of Catholics, under pain of nullity, must be celebrated by a Catholic priest authorized for the purpose. But to protest against the decree it is not always necessary to understand it. Somebody has said that the Protestant Alliance would gladly hold a meeting any day to protost against anything coming from the Pope just because it came from him, and even if it were only an ntterance embodying the Sermon on the Mount or the Ten Commandments. Uncertified people of that kind, however rampant and at large, are naturally a negligible quantity.

minded men, and we shall remain quite to convinced of that, in spite of much that some of their leaders and platform constructions and the state of the convinced of that, in spite of much that some of their leaders and platform constructions and the state of the convinced of that, in spite of much that some of their leaders and platform constructions and the state of the convinced of their leaders and platform constructions and the state of the convinced and the state of the convinced and the state of the convinced of the convi

of the "Ne Temere."
Considering the fact that the decree is addressed by the head of the Catholic Church to Catholics, and it deals with the marriages of Catholics alone, and that it leaves the marriages of Protestants amongst themselves absolutely untouched, it is not to be wondered at if there are Catholics who regard the decree as a matter which is domestic to the 'Catholic Church, and feel some measure of surprise that non-Catholics should to intervene in what can hardly be said to concern them. That ground would be unexceptional if Catholics only married, Catholics. But sometimes—too often i—they marry Protestants, and hence the Protestant public may very pardonably take an interest in the stability of such marriages in so far as they affect the status and happiness of the Protestant party. It may plead that the Protestant party in such "mixed marriages" needs protection, and it may feel it a duty to sak the civil power to intervene for that purpose.

It seems to us that the Committee of

pose.
It seems to us that the Com It seems to us that the Committee of Privileges, which speaks for the Wesleyan Methodist body in this matter, has, while adopting this standpoint, allowed itself to take up a very illogical position and to indulge in language which savours not of sober thought, but of more sectarian rhetoric.

It has stated its grounds of hostility to the Papal deares in the following

The Decree declares null and void marriages contracted between Roman Catholics and persons who are not mem-bers of that Church, even when such bers of that Church, even when such marriages are perfectly valid according to the laws of this Realm. The Decree degrades those who contract these marriages to the level of persons living in open sin, and by consequence affixes the brand of illegitimacy upon their chil dren. The Decree, by declaring such marriages null and void, incites unworthy persons to evandiate their most searce. persons to expudiate their most sacred obligations, and exposes their wives and children to cruel desertion and des-

The Committee of Privileges there fore regards the promulgation of this fore regards the promulgation of this Decree as constituting a serious danger to the public welfare, and calls upon His Majesty's Government to do their utmost to protect British subjects who may become its helpless victims.

This attitude is quite conceivable rom the Erastian theory that conceivable must be appropriated when the

of the State; if they will invoke the power of the State to coerce us into believing that these mixed marriages contracted outside the conditions of the "Ne Temere" decree are valid, not only in civil law but in conscience and in the eyes of God, and into suppressing under penalties the expression of our conscient. penalties the expression of our cons penalties the expression of our conscientious conviction to the contrary, then we can only fell them that they are asking the State to do what it cannot do, and, moreover, that they are intermeddling and attempting to induce the law to intermeddle in the domain of our conscience and consequently, that they conscience, and, consequently, that they are engaged in what we can only describe as a hopeless and at the same time an exceedingly non-Conformist

For, after all, when it comes to

To the Catholic and Christian mind it would mean the bathos of barn-yard morality. Yet it is by no means impossible that now, or in the future, the Legislature of some European State might be found to contain a majority favouring these bestial ideals of free love or lessehold marriage, and might pass a code of laws declaring such unions terminable by mutual consent to be valid marriages. Who will say that Catholics in such a case would have to be valid marriages. Who will say that Catholics in such a case would have to recognise such validity as binding in conscience or in the eyes of God, any more than if the law of the land sanc-

tioned open polyandry or polygamy?

To maintain any such obligation is to say that we must give the State a blank cheque upon our conscience, and that we must blindly accommodate our con-science to concern to whatever any State may set up in the way of marriage laws now or in future. Clearly that would be not the liberty but the proatitution of conscience. What is more, it tution of conscience. What is more, it would in its very essence cut at the root of the whole meaning and principle

root of the whole meaning and principle of non-conformity.

And why? Because if my neighbour considers himself free to believe that God has made no restrictions or regulations as to marriage, and that society, organised in the State, has consequently a free hand to decide for itself the conditions of civil validity—which in that case would be the only conceivable sort of validity—he is exercising what he deems to be a conceivable sort of validity—he is exercising what he deems to be a right of conscience. But I, too, have surely, on the same grounds, precisely the same right to believe that there is a God, and that He has made restrictions.

and the civil effects which flow from it and the civil enects which how from it as lying within the competence of the State; but at the same time we keep our conscience free to accept from God, through the teaching of His Church, through the teaching of His Church, what is or is not required that a marriage shall be valid in conscience and in the eyes of Him Whose joining no man may put asunder. That is only to say that as Christians we refuse to put our consciences in the pocket of Cæsar and to hold them ready to say yes or no, according to the fluctuations of majorities in the present or any future Parliament. The State in last analysis is, after all, the sovereignty of our fellow-man organized into that function, and the submission of our conscience to our fellow-man as such is just about the

and the submission of our conscience to our fellow-man as such is just about the last thing which Catholics would brook as tolerable.

Surely in all this there is nothing that non-Conformists ought not to be the first to understand and appreciate. the first to understand and appreciate. They above all others ought to remember that what makes to our consciences a real marriage, and one that is conscientiously binding is a matter of Christ's teaching, and consequently a matter of religion, and that it is elementary liberty of conscience that we should have a perfect right to consider it to be so. We expect them, of all people, to be the last to question that right or to join in the degrading Erastianism of the cry "that what the law of the land pronounces to be valid no man must call invalid"—or, as we should put it, make us wretched. I need religion and I expect God to communicate with mo. I look on the civilized world and I stand on the civilized world and I shools, Catholicism and Protestantism. I could not be a Protestant, and so I am a Catholic. Now, why can I not be a Protestant, and so I am a Catholic. Now, why can I not be a Protestant of Christ and the can be no error to it.

I ask religion to give me a law for my action of the creed with the same obstitute. I want, in protestant of the marriages of Catholics, which that He intended it for all future generations of men. I must, therefore, be certain that the creed which I profess is apostolic, that it has come down authernicated from the sposties who were sent to deliver his revealed message to all men. Now, where is a fifficulty with Protestantism. Christianity as fact. It has lived an objective life. There is a history of its present state. Now, there is a child, and the tender of the marriages of considence all in the case of Catholic, which and the protestant of the marriages of catholic, which and the catholic price of the Church's condition of the constant of the catholic price of the Church's condition of the catholic price of the catholic price of the Churc

case is freed from an invalid marriage can never be set free from the obligations of natural justice. It cannot be a case of "casting adrift," as certain orators are very ready to imagine. Whatever fair and just treatment of his late partner and of his children may require him to do, he is bound to do it. Naturally there is in such a separation much that cannot be compensated. much that cannot be compensated and when he has done his utter and when he has done his utter-most, his action may still en-tail hardship. This is undoubtedly true, but it is to be observed that such hardship is not confined to cases which arise under the application of the de-gree "Ne Temere." If A had married oree "Ne Temere." If A had married B as the divorced partner of a man still B as the divorced partner of a man still living, or as a widow, and subsequently discovered that her husband, supposed to be dead, was still alive, precisely the same difficulty would have pre-ented itself as far as the hardship to B is concerned. Yet no one would have felt it necessary to raise an agitation over this inexitable conflict between conscience. necessary to raise an agitation over this inevitable conflict between conscience and civil law, or to engineer public meetings of protest in the Albert Hall for the protection of the aggrieved party. On the contrary, people would have spoken philosophically about the need that persons entering into matrimony have to take proper precautions to know whom they are marrying, or at most to put up with loss, which if not their fault is their misfortune. With all such cases of grievance we have every sympathy, and press the duty of all such cases of grievance we have every sympathy, and press the duty of every possible redress; but we do not see how they can be allowed to trammel

as to the sinfulness of the union.

It follows that, unless we accept the Erastian alternative with its slavery of conscience, the non Catholic party in mixed marriages has already received from the civil law, which guarantees civil validity and civil effects, all the protection which the State is, or even can be, in a position to give. If non-Catholics who enter into

such marriages want more than this, the "protection" can only come from themselves. They could, of course, protect themselves, antecedently by not marrying Catholics at all, and there would be much to be said in favor of that solution of the difficulty. But if they insist upon contracting marriage with Catholics, they can protect themselves abundantly, by seeing that the marriage is celebrated according to the conditions prescribed by the Catholic Church. They will then have the protection, not only of the civil law but of the Catholic Church, for the validity and stability of the marriage. For it stands to reason that it never can be to the interest of the non-Catholic party that his or her union should be one against which the conscience of the Catholic party revolts, or may at any time revolt, as invalid and sinful.—London Tablet.

SOCIALISM AND PLUTOCRACY

ready to use her dispensing power and validate the marriage without any further public ceremony. In either case the canon law recognises fully the legitimacy of the children.

But if A, finding that his marriage is null and void before God and the Church, should wish to reclaim his freedom, what is to become of B, the other partner?

No one can constrain A to believe, as a matter of conscience, that B is his wife when the Church and his own conscience declare that she is not, nor to remain in marital relations which he is convinced would be sinful; but he may well be constrained to do all that is equitable in the discharge of civil or external obligations.

Notwithstanding the remarkable failure of socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as the case of Milwaukee (commented on in a recent issue,) the socialism in practice, as beheld in the case of Milwaukee (commented on in a recent issue,) the soci vanta and municipal theorem towns, simultaneously with the publication of these tidings came this announcement:
Andrew Carnegie turned over \$25,000,000 to the Carnegie Corporation of

New York, the body which was incorporated by the Legislature on June 9 of the present year for the purpose of taking over Mr. Carnegie's work in consection, with educational institutions.

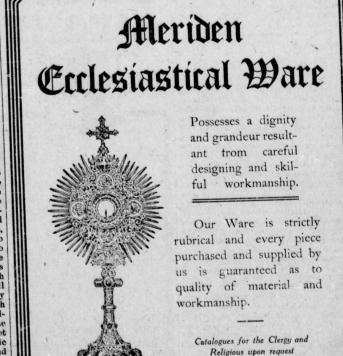
taking over Mr. Carnegie's work in con-nection with educational institutions, libraries and hero funds.

The gift was in the form of a 5 per cent. first mortgage bonds of the United States Steel Corporation, the bonds being given as at par. The income of which the corporators will have the dis-

being given as at par. The income of which the corporators will have the disposition is \$1,250,000 a year.

Mr. Carnegie has distributed about \$2,000,000 in educational and other philanthropic work. Mr. Rockefeller has given more than \$50,000,000 for similar work, and for university purposes separately over \$25,000,000. These are not the only millionaires who have had much puzzling of their brains about the disposal of a wealth that they must perdisposal of a wealth that they must per-force leave behind them at their de-mise. When the social and economical mise. When the social and constant legislation of any country favors the accumulation in individual hands of such enormous hoards of money, the work of the teachers and disciples of a work of the teachers are disciples of a configuration. doctrine of levelement and confiscation is rendered as easy and agreeable as playing at golf. Thinking men who would not willingly behold a magnificent Republic handed over to the rule of the men will are aide long abstinged. of the mob will lay aside long cherished shibboleths of party life and ask themselves is it not better to let watchwords that have lost their significance with the altered circumstances of the times, to find a solution—because for every equation of this kind there is a rational solution, if only an honest desire to find it be existent. This is a law of physi-

Mamilton, Canada



Meriden Britannia Company