

of Quebec with a population of a million and a half, and 41 to Ontario with a population of two million.

He divorced the very small number of divorcees in Quebec with its population of a million and a half to the "excellent influence of the Roman Catholic Church."

We wish success to the movement of the American Episcopal Church to check divorce, and congratulate its promoters on this approach to the ancient faith of Christendom; though we fear their success will be very partial, owing to the fact that the Protestant Episcopal Church is but a small fraction of the population, and to the other fact that the public will not have confidence in any divine authority at the back of any pronouncement which may be made.

But there is another consideration which makes the outcome of the present movement very dubious. The same question has been frequently before the General synods of the Episcopal Church, but the proposition now offered has always been defeated by the lay vote, and it is most likely this will occur again.

In fact Christ sent His Apostles to teach "all things whatsoever He commanded," but in the Convention, the Lay vote will probably oblige the supposed successors of the Apostles to teach only whatever they are desirous of being taught.

At a later stage of the proceedings, it was seen that our presentment as expressed above is very likely to be the decision of the Convention.

A lengthy report was handed in by the Rev. J. E. Davenport of Memphis on behalf of the Committee on canons appointed at the previous convention to deal with the subject. They recommend that where there is reasonable cause to doubt whether a person desirous of receiving baptism, or communion has been married according to the Word of God and discipline of the Church, the case shall be referred to the Bishop for his judgment thereon.

A minister, however, is not to refuse the sacraments "to a penitent in imminent danger of death, nor to any person who shall solemnly aver that he or she was the innocent party in a divorce for the cause of adultery."

The crucial passage now comes: "No minister shall solemnize a marriage between any two persons, unless by enquiry he shall have satisfied himself that neither person has been or is the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage."

This sets forth in an unmistakable manner the course to be pursued under the circumstances referred to, but it has already been shown that this position will be bitterly opposed.

The Rev. G. B. Van Waters of Portland, Oregon, in a warm speech declared that the divorce reformers of the Church are requiring more than Christ Himself required, and that such a canon as the majority report proposed, will drive persons to other denominations. He favors "letting well enough alone."

A GOOD WORK.

Holy Angels' parish of St. Thomas, Ont., has established the custom of forwarding annually to the reverend Fathers laboring on the Indian Missions boxes of good, serviceable, second-hand clothing, quilts, shoes, etc., for distribution to the poor Indians to whom they are preaching the gospel, and even to the pagan Indians among whom they are laboring.

MRS. CARRIE NATION AND HER COMPANY.

Mrs. Carrie Nation, who has for several years past been notorious for the raids made by her upon saloons, entering them with a number of female followers, hacking the fixtures with hatchets, and breaking bottles, has again got herself and companions into trouble. A few days ago she broke into several saloons along with Mrs. Lucy Wilhout, Mrs. Myra McHenry, and Mrs. Lydia Mounitz, doing considerable damage. These were all arrested, and penalties were imposed. Mrs. Nation was fined \$150, and given six months in jail. Mrs. McHenry and Mrs. Wilhout were fined \$150 each, and Mrs. Mounitz \$50. Notice of appeal was given on behalf of all these.

Mrs. Nation and Mrs. McHenry were

no sooner released from jail on appeal bond on the 7th inst. than they went down the streets of the city, (Wichita, Kansas,) knocking cigars from the mouths of the men they met.

They were again arrested, and are now once more in the city jail on a charge of disturbing the peace and obstructing the sidewalk.

This uncouth mode of promoting temperance in regard to liquors and the use of tobacco, deserves all the penalties which have been imposed upon these enthusiasts, or rather fanatics, and it is to be desired that the authorities shall prevent the recurrence of such pranks.

A CATHOLIC FACTORY.

INTERESTING INSTITUTION IN FRANCE WHICH MAKES MONEY WHILE PUNCTUATING THE DAY WITH RELIGIOUS EXERCISES.

We have a number of "model factories" in this country, all more or less exploited, and all exhibiting some really admirable features. None of them are in any sense "religious" factories, and it is difficult to conceive how such an institution could exist with profit to the owners and without absurdity to the employees.

And, of course, being in the hands of thorough Catholics, it naturally has as its object a factory in France, however, a Catholic factory, where the religious exercises are as much a matter of course as the labor. Its very unusual character makes interesting the following description of it by an Anglican minister, the Rev. James Addeley, in the Church Times:

It is the strictly religious spirit of the whole place which impresses one. And, of course, being in the hands of thorough Catholics, it naturally has as its object a factory in France, however, a Catholic factory, where the religious exercises are as much a matter of course as the labor. Its very unusual character makes interesting the following description of it by an Anglican minister, the Rev. James Addeley, in the Church Times:

We commenced our day with the High Mass, sung in the chapel of the factory, and attended by nearly all the colonists. The chapel is the home of the great family of six hundred employees. Though no secret is made of it that religion is what the Harmels really care for, there is no compulsion exercised. Everyone is free to "practice" religion or not as he likes. As a matter of fact, the bulk are zealous Catholics.

Scattered about the chapel one saw young soldier sons and others who had come over to spend the day with their families. The music was hearty, though a little rough. It was homely to hear the Missa de Angelis and other familiar sounds. The cure celebrated most reverently, attended by eight little garçons de chaer, who did the parts well, just giggling enough to assure us that they were not angels but real boys. After the Creed the prayers were bidden in the "Parson's Handbook" style. I wished that some of our "spikes" had been present to be shown that such things are done by Romans. The notices, too, were characteristic. They chiefly concerned the preparation for the Feast of the Assumption.

Another joyous sight met my eyes. It was a committee of men who opened and closed their proceedings with prayer. They meet every Sunday to arrange for the relief of those who, for one cause or another, have not been able to earn sufficient during the week. The "Living Wage Problem" is here solved in an early Christian way. They part to every man as ever man has need. Wages are paid to the fathers of each family for the work of wife and children. If so much per head has not been earned, it is made up out of the fund administered by the committee.

The practical Britisher will no doubt ask me: "What about the business?" Well, the business has all the appearance of being very prosperous. Scarcely a day goes by without the Harmel family from making substantial profits. Their business is extending rapidly; they are opening out trade with Yorkshire and Lancashire; the great loss they sustained by a terrible fire some few years ago has been recouped. They are men of genuine faith. That is the secret of it all. They believe in the religion of the Incarnation. Their God is a God Who by becoming Man has sanctified all human things, and with them human work is worship. They cannot believe that the righteous will ever be forsaken, nor his seed begging their bread. Then, again, the Church is a great reality to these people. It is not a separate organization, acting upon them from the outside, with a set of officials whom they come in contact with only on occasions and for posthumous purposes. It is the one real true human living body to which they belong and in which they are active members. Their committees and councils are merely parts of the great whole which is the Catholic Church of Christ.

It is as Churchmen that they do their daily work in the factory, just as it is as Churchmen that they make their Communions and confessions. Nor do they only live religiously within their own narrow circle. They are made to feel that their hearts are beating with the one great pulse of Christian Labor Community throughout the world. Regularly, year by year, M. Harmel takes them, together with thousands of other French working people, up to Rome to visit the Pope. For a week or more they live in the Eternal City fed at an astonishing small cost of per head at the Vatican itself.

If a man is not greater than the greatest things he does, the less said about him and them the better.

The daily round of duty is full of probation and of discipline; it trains the will, the heart, and the conscience.—Cardinal Manning.

MASS RESTORED.

WAS SAID SEPTEMBER 4TH, FIRST TIME SINCE SUPPRESSION IN ELIZABETH'S REIGN.

The traveler in South Devon who follows the road from Ashburton to Chudleigh, after passing the village of Bickington, sees stretched out before him a wide and beautiful valley, bounded on the northeast by a high hill. On the slope of this hill is the ancient town of Bovey Tracey, consisting of one very long street. The Bovey, an affluent of the Teign, flows below this now extinct borough, which hardly numbers more than 2,700 inhabitants. It has a singularly beautiful old parish church, and its surroundings, with the Haytor Rocks and the stern solitudes of Dartmoor it its immediate neighborhood invest it with a charm of its own. In old times the manor must have been bordered by that of Heathfield of which the Abbot of Buckfast was the feudal lord, and the Cistercian habit would be now and then seen at Bovey. It was a history, to which a new interest has been given by the fact that after a lapse of 343 years, Mass has again been said in this ancient manor of the Traceys, Barons of Barnstaple. Indeed of all the events of its history, this one ought to be looked on as one of transcendent importance.

Bovi was the Saxon name of the place, probably the name of some forgottenthane, like that Tovi who owned a good deal of land in Devon in Saxon times. But in the days of the Conqueror it belonged to Harold, afterwards the brief space King of England, the Conqueror gave it to the Bishop of Coutances, from whom it passed not long after to the Traceys, created by King John Barons of Barnstaple, in North Devon. William de Tracey, the son of Oliver, was one of the murderers of St. Thomas of Canterbury, and by his crime was entailed on the family the curse expressed in the old rhyme:

"All the Traceys Have the wind in their faces,"

to indicate the evil fortune that attended the house of Tracey ever after the murder Tracey, who had fled to Devon to escape popular vengeance, hid himself in a secluded part of his estates at Wollacombe, (it is said) before proceeding to Rome to obtain penance and absolution. He died at Cosanza, on his way to the Holy Land, of a horrible malady. But it has always been said by Devonshire men that as part of his penance he gave land and money for building at Bovey Tracey that parish church which until the Reformation bore the title of St. Thomas of Canterbury. The title was altered in the reign of Henry VIII., and has since been restored; and even now one of the two annual fairs is held on July 7th, the Feast of the Translation of St. Thomas of Canterbury, according to the grant made to Henry de Tracey in the thirteenth century, while the paintings on the screen seem to represent passages in the life of the great Archbishop.

The church built by Sir William or by his family was nearly destroyed a century and a half later, and the one that succeeded it was like most churches in Devon, restored in perpendicular style during the fifteenth century. There is no record of a religious foundation at Bovey, but the parish church was at least from Bishop Grandison's time charged with annual payment for the maintenance of the Augustinian Hospital of St. John at Bridgewater. How the manor came to be the property of George, Duke of Clarence, is not clear, but so it was, and after his execution the Duke's lands reverted to the Crown. By Henry VII. it was given with other estates in Devon to his mother, the saintly Lady Margaret Beaufort, Countess of Richmond. When in Devon she usually lived in the manor house at Torrington, of which she made a present to the parish priest, to save him the trouble of a walk from his house to the church. But it is hardly possible she should not have visited the rest of her Devonshire manors, and have prayed to St. Thomas in the church of Bovey Tracey, little dreaming that her grandson was to proclaim the glorious martyr a traitor to his king.

It is to be feared that George Manning inducted as Vicar in 1516, was a time-server, for he seems to have retained his benefice during the reign of Edward VI and until 1554, when he was either displaced or he died, and Christopher Pettit succeeded him. He must be looked on as the last Catholic parish priest. Unable, doubtless, to conform to the change of religion, he resigned not long after Elizabeth's accession, and William Merriek, the first Protestant vicar, was installed in his place, and the long night of heresy settled down on the quiet Devonshire town. The only event worth recording in its history during the next three centuries happened on February 9, 1646. Fairfax and Waller had been gradually narrowing the circle round the Royalist forces, then in arms for King Charles. It was 6 in the evening and already dark. The joyful cavalier officers quartered at Bovey were drinking and playing at cards when the tramp of horse in the street warned them that Cromwell's troopers were upon them, commanded by Cromwell in person. Lord Wentworth and the other card-players opened the windows and threw out the stakes, escaping while the Roundheads scrambled for the coins, for the Royalists were not even armed and resistance was hopeless. Cromwell's march had been kept carefully secret. Up the valley of the Teign he had led his troopers till very near Chudleigh, when he suddenly wheeled round and hastened to Bovey in the hope of capturing Wentworth, in this he failed, the fugitive cavalier, making their way to Islington and Ashburton. But this is a digression.

Of late the High Church movement has reached an advanced degree in Bovey, and has availed the parishioners with Catholic ideals. The usual consequences followed; the curate was received into the Catholic Church, and six of his parishioners, instructed by the Rev. Father Lawrence Lonergan,

O. S. B., chaplain of Syon Abbey, followed his example, and were confirmed by Bishop Graham on 12th July of this year 1904, in the Church of the Brigantine Community at Chudleigh. The Holy Sacrifice was offered up at Bovey Tracey for the first time since its suppression in Elizabeth's reign, on Sunday September 4th, the celebrant being the Rev. Father Mounitz of St. Michael's Convent, Newton Abbot.—Liverpool Times.

SUNDAY OBSERVANCES — HIGH MASS AND VESPERS.

Not a few persons are ignorant of the fact that High Mass and Vespers are not a matter of choice with the clergy, but of positive command from their ecclesiastical superiors, and this implies a corresponding attendance at them by the laity. It is true one is not obliged to go to these solemn services—Low Mass fulfills one's obligation, and almost any reason excuses non-attendance at Vespers—still the fact remains that one should attend those from a sense of piety and devotion as frequently as possible. In seminaries and all religious houses, where there are large numbers, there are both Low and High Mass. The first takes place at an early hour and is called the community Mass, for all the members of the house receive Holy Communion at it; the High Mass, or song Mass, follows at a later hour, say 9 or 10 o'clock and is the formal offering of the day. Vespers invariably takes place every Sunday and holy day. These solemn services are the joy of the religious. The beauty of the ceremonies appeals to their holy aspirations and the sacred music accompanying them goes to the depths of their souls. No one who has ever been present at a service in a seminary or religious house will ever forget the effect the solemn services made upon him; and the sweetest recollections of those in religious life are the holy hours of High Mass and Vespers passed in the days of the novitiate. See, then, the goodness of Holy Mother Church in arranging that the faithful at large have the opportunity to enjoy the same advantages, by commanding High Mass and Vespers for them also. It was the good old-fashioned custom to attend these solemn services. It should be so then now than in the older days. Ceremony, music, sermon have all improved with the increase of priests and churches, but the attendance, sad to say, has not kept pace. It should be the practice rather than exception to attend at least one of the solemn services on Sundays, High Mass, of course, preferred. The communicants should try to return to it. If not only should every seat be filled, but we should see many standing, as the writer saw not many years ago in a certain cathedral on an ordinary Sunday. How inspiring the sight for every one present! People pray better, everything is more effective the larger the crowd.—Bishop Colton in Catholic Union and Times.

THE EFFICACY OF PRAYER.

SERMON BY CARDINAL GIBBONS.

"We are told in the Book of Genesis that the patriarch Jacob in a dream had a vision in which he beheld a ladder extending from earth to Heaven and the angels of God ascending and descending. This vision reveals to us the dignity of prayer and the ministry of the angels of God, who bear our prayers to the throne of grace and return bringing us benedictions from our Heavenly Father. "The same ministry of the angels is referred to in the Book of Tobit. We are told there that the angel Raphael in human shape, accompanied the young Tobias on a long journey and on his return revealed himself to the elder Tobias and said to him: 'Prayer with fasting is good. When thou didst pray with tears and bury the dead, when thou didst leave thy dinner and bury the dead, I offered thy prayers to the Lord.' "Humble and earnest prayer—for this is the only sort of prayer worth considering—is the source of light to the mind, of comfort to the heart, and of strength to the will. By prayer we ascend, like Moses, to the holy mountain. There He removes the scales from our eyes. He dispels the clouds of passion, of prejudice and of ignorance which enveloped us. He sheds a flood of light upon us which enables us to see things as they really are. "Standing on that mountain, we see the shortness of time and how passes like a shadow, and we see the immeasurable length of eternity. We are penetrated with a sense of the greatness of God alone and the littleness of man, and if we perceive anything attractive in him it is because he is shining with borrowed light. We observe how paltry and trifling are all things earthly, since they are passing away; and, like the beloved John, we get a glimpse of the heavenly Jerusalem. It is time, indeed, that outside of prayer we acknowledge these truths. "But it is only in prayer that we fully realize them and relish them and that the words of the Apostle are brought home to us: 'We have not here a lasting city, but we seek one that is to come.' "It was while St. Paul was in an ecstasy of prayer that it was revealed to him the mysteries of the Kingdom of Heaven and was given him an insight of the glory to come. "Which eye has not seen nor ear heard nor the heart of man is able to conceive." "St. Thomas Aquinas was one of the most eminent scholars which Christianity has produced in nineteen centuries. His vast mind ranged over the entire fields of theology and philosophy. His works are an inexhaustible storehouse for statesmen and divines. Being asked one day what was his favorite book, St. Thomas replied that he acquired more knowledge by meditating at the foot of the cross than from any other source. "While we need not expect that God will reveal to us in prayer, as He did to St. Paul and St. Thomas, the mys-

teries of the Kingdom, He will enlighten us on a subject far more useful and profitable to us. He will send his searchlight into the hidden recesses of our souls and disclose to us our hidden sins and transgressions, our imperfections and shortcomings, our vanities and illusions. He will search Jerusalem with lamps,' as He said by His prophet. He will make His lamp to shine within the temple of our hearts and lay bare before us the dust of smaller vices which had accumulated there unobserved for months—aye, for years. He will give us a knowledge the most practical and essential—the knowledge of ourselves.

"Prayer is a sovereign remedy for dejection of spirits. Is anyone sad among you? Let him pray. Prayer is a source of comfort to our hearts. How can we as children approach our Heavenly Father, the Father of mercies and the God of all consolation, without feeling a sense of security and confidence! "You are not obliged to have a friend to present you at His court, for no one knows you better than your Creator. He who fashioned you knows the clay of which you are made. "You are not compelled to wait for an audience. Your heavenly Father never nods nor sleeps. Neither is He preoccupied or engaged. He is always at home and ready to receive you. The eyes of the Lord are upon the just, and His ears are open to their prayers. You can speak to Him in church and out of church, at home and abroad, by day and by night. "And when you enter into the presence of the Most High you are not required to present your petition in choice language and well-sounding periods. Those so-called eloquent prayers of which we sometimes read in the papers I fear do not go farther than their author intended them to reach. They tickle the ears of men, but do not pierce the clouds. The prayer that moves our Heavenly Father is that which spontaneously flows from the heart, such as the prayer of the Publican when he exclaimed: 'O God be merciful to me, a sinner!' or the prayer of David: 'Have mercy on me, O God, according to Thy great mercy.' "To sum up, prayer is the noblest and most sublime act in which man can be engaged, because it exercises the highest faculties of the soul, the intellect and the will. It brings us in communication with the greatest of beings—God Himself. It is the channel of Heaven's choicest blessings. It is the mystical ladder which Jacob saw reaching from the earth to Heaven, angels ascending with our petitions and descending with heavenly gifts. It gives all access to our Heavenly Father at all times, in all places and under all circumstances. In a word, prayer renders us co-operative with our Creator in the moral government of the world, since many of the events of life are shaped by our entreaties. The affairs of mankind are decreed from a eternity, and the eternal decrees themselves are determined by the prayers of His servants. 'Prayer moves the hand that rules the universe.'—Baltimore Mirror.

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CATHOLIC BELGIUM.

HAS BUT ONE PAUPER TO EVERY EIGHTEEN HUNDRED.

It is the fashion at the present time, for enemies of the Catholic Church to endeavor to revive the exploded fiction that where the Catholic Church is there also is poverty, indolence, ignorance and consequently, lack of enterprise.

They forget that almost half the population of the German Empire is Catholic; that the Austro-Hungarian Empire is a Catholic State, and that Italy and Spain are too distraught to use their natural advantages to the best purpose, it is those forces that have been antagonistic to the Church no the continent that cause the industrial settlement which renders steady industry next to impossible.

And never do these people trouble to learn the condition of life within the borders of their Catholic neighbor, Belgium, a nation which has done no great things in the field of war, nor in ocean trading, but which, withal, can show a population whose intelligence, industry and comparative comfort and wealth rank them as foremost among the industrial communities of the world. And this a Catholic state.

Little more than seventy years ago Belgium was a poor, struggling subject of Protestant Holland. Yet, when she had thrown off the yoke and set herself to the management of her own affairs, prosperity was not long in coming and the 4,000,000 of those days is 7,000,000 to-day. The nation whose 4,000,000 found the struggle for existence under the Protestant rule of Holland a difficult one is to-day able to boast that she has but one pauper to every 1,800 of her population, while England and Wales, the exemplar of Protestant progress has a pauper for every 38 of her inhabitants.

Low taxation and equitable laws are the secret of success under the Catholic government which has already solved those economic problems with which the greatest minds in England are wrestling to-day.

A JAPANESE PRIEST

SERVING HIS TIME IN THE ARMY. THE AUTHORITIES SHOW EVERY CONSIDERATION FOR HIS HOLY OFFICE.

From the Sacred Heart Review.

Some months ago we had a letter from Tokio in our columns, quoted from the Lamp (Protestant Episcopalian), telling about a Japanese priest who was also a soldier in the Japanese army. We learn now further from a letter in the Boston Transcript that this priest when called upon to serve his time in the army was treated by the military authorities with every consideration for his holy office. It was known that he, by his ordination vows, could not take life, and therefore he was sent into the line, but rather was assigned to the medical branch. Thus every duty could be heartily fulfilled

by the reservist, and his native land has the benefit of his service. "The point of it is, of course," says the writer of the note in the Transcript the appreciation of the difficulties of his position by the government and the pains taken to allow for them, while in no way relaxing the duty of military service. This, in a government not Christian, but frankly and openly 'pagan,' is noteworthy. It by no means indicates that Christianity of any sort is likely to be accepted by the Japanese nation very soon, but it does show that the war with Russia is not intended to be to the detriment of Christianity, although some few influential Japanese Buddhists have at one time or other tried to stir up zealous spirits among their fellows to advance the cause of Buddhism. This certainly does speak well for Japanese Governmental fairness. This pagan government is far ahead of France in this particular.

PIUS X. AND THE SACRED HEART

The Osservatore Romano, July 1, 1904, published a decree of the Sacred Congregations of Indulgences and relics dated June 17, in which the Holy Father grants an indulgence of seven years and seven quarantines to the priest and faithful who add to the prayers after Low Mass the invocation 'Cor Jesu Sacratissimum, miserere nobis' three times. We give herewith a translation of the decree: "That the faithful, especially in the bitter trials of the present day, may the more fervently turn to the most Sacred Heart, continually pay to It the tributes of praise and reparation, and implore the divine mercy, requests have been made more than once to His Holiness Pope Pius X, that to the prayers which by commands of Pope Leo XIII. of holy memory are wont to be recited after the celebration of Low Mass, the following invocation might be added three times: 'Most Sacred Heart of Jesus, have mercy on us,' and some Indulgence granted for the priest and the others who recite it devoutly with him. "His Holiness, who on account of the special devotion he has practised even from boyhood, has nothing more at heart than that the devotion of all peoples might daily increase more and more towards the most Sacred Heart of Jesus, in which are hidden the treasures of all graces, has most willingly granted these petitions; and therefore to all Christians who, together with the priest, shall add the above invocation to the prayers already prescribed after Low Mass, he has graciously deigned to grant an Indulgence of seven years and as many quarantines, applicable also to the souls in Purgatory. Rome, June 17, 1904."

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