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MONTREAL CORRESPONDENCE

ST. PATRICK'S PARISH.

A very edifying sight was witnessed on Sunday last at the eight o'clock mass, when the members of the Holy Name Society received communion in a body. Over 150 members were present. This Society is doing noble work not only in the parish, but its influence extends to the city in general. Many of the leading parishioners are now members of this society, which has such a grand object in view to honor the Holy Name of Jesus. In the afternoon a meeting was held and seven new members were admitted. Rev. Dr. Luke Callaghan gave the instruction. At the nine o'clock mass the immense edifice was crowded to the doors with children and adults. The singing of the girls' choir was very devotional.

At the high mass the solemnity of the Feast of St. Michael the Archangel was celebrated. Rev. Father Peter Heffernan was the celebrant. The sermon was delivered by Rev. Dr. Luke Callaghan. The sermon was on the "Labor Question." The preacher handled his subject in an able manner and laid particular stress on Catholics joining societies which are condemned by the Church. The collection taken up on the second Sunday of each month is for the benefit of the new school fund. The parish will be visited next week. Rev. Father Callaghan, P.P., will assign each priest his district.

The eucharist and social held on Friday evening by the St. Patrick's Total Abstinence and Benefit Society, in honor of the anniversary of Father Matthew was a great success. Over 200 people participated. Refreshments were served during the evening.

From all parishes of the city the children are asking for admission to St. Patrick's School. But with sixty over the required number in the school and two hundred and fifty waiting, something will have to be done.

ST. ANTHONY'S PARISH.

Since the foundation of St. Anthony's Parish it has made wonderful progress, until to-day it stands out a noble example of courage, good-will, unity and perseverance. At present it numbers 1,300 families, over 5,000 souls. The church is becoming too small for the large congregations who assist at the Sunday masses. The parish has a young men's society who possess a property of their own. It has a first-class school for girls and the Rev. pastor hopes by next September to have the same for the boys. The people of St. Anthony's are justly proud of their noble and zealous pastor, Rev. J. E. Donnelly, who has done so much for their spiritual and temporal welfare since the foundation of the parish. To his two able assistants, Rev. Fathers M. L. Shea and Thos. Heffernan, a large share of the work has fallen during the past three years and by their tireless energy and unflinching devotion to duty, they have helped in no small manner to make St. Anthony's parish a model one. The Second Eucharist of the eucharist series will be given on Wednesday, Oct. 26th, under the auspices of Dominions Council No. 465, Knights of Columbus. The popularity of the Knights is so great that it goes without saying that the hall will be crowded on the occasion of their first appearance in St. Anthony's.

Among the prizes already received for the General Drawing are a piano, the gift of Willis & Co.; a gold watch, the gift of Mr. Wall; a ladies' tailor-made costume, the gift of Mr. J. Bannan; a piano cover, Miss McAfee; a gent's suit, case, Mr. P. Rowan; a picture of the Madonna, Sandler & Co.; a fancy parlor chair, Mr. L. Chaslebois; an expensive fountain pen, Granger Freres; and a donation of \$50.00 from a prominent gentleman of the city.

ST. MICHAEL'S PARISH.

The Feast of the Parish was being celebrated on Sunday last. Rev. Father Hayes, of Annapolis, N.S., sang high mass. There was no sermon. AD 237 0115 103437

COTE DES NEIGES CEMETERY.

Three pilgrimages were held to Cote des Neiges Cemetery on Sunday last. The Franciscan Brothers, English and French (Third Order), and St. Ann's Parish went. The day was fine and large numbers attended.

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M. MURPHY

AN INTERESTING CASE

A correspondent sends Father Lambert of The New York Freeman's Journal a clipping from a Pittsburgh paper giving an account of a breach of promise suit in the courts there, and asks an answer to certain questions which it involves.

The clipping in full reads: "Charles S. Hollman, a prominent resident of Carnegie, who was made defendant in a breach of promise suit filed an affidavit of defence yesterday, in which he sets forth his reasons for not entering into the marriage, which, he says, involved the sanction of the Catholic Church.

"Hollman states that their marriage was subject to an agreement which required the consent of the Church. Both litigants, he says, are members of St. Mary's Roman Catholic Church of Carnegie, and both knew that Catholic clergymen and priests are forbidden to perform marriage ceremonies in which one of the contracting parties has been divorced, and they also knew, he states, the only marriage possible was a civil one, which would bring them under the ban and displeasure of the Church. The defendant says he was divorced from a former wife, who is still living.

"As honest and faithful adherents to the Catholic Church, they entered into an agreement by which, he states, he was to make application through the pastor or bishop to the Pope in Rome for a dispensation, and upon its receipt only were they to marry. He alleges that he made such an application and correspondence between the Pope and the Church authorities here has resulted, but so far the matter is undetermined and no dispensation has been granted.

"Hollman alleges that he was willing and ready to marry Annie Pecho up until the suit was entered, but he would have insisted on a Church marriage. He admits she has asked him to marry her, but he adds he told her if she could not wait on the dispensation and was so anxious to get married, she could go and marry someone else."

The reader of the above asks: "Can the Pope grant permission to a divorced man or woman to marry again while the divorced husband or wife is alive?"

The word "permission" is not correctly used here. A divorced man or woman does not appeal to Rome for permission to marry again while either is living. If they know anything about their religion they know better than that. They know that if their marriage is valid and consummated (that is, by living together as husband and wife), there is no power on earth that can divorce them, except that of death. This has always been the doctrine of the Church. It was uncompromising adherence to this doctrine that caused the English schism under Henry VIII.

It was emphasized by Pius VII. when the Emperor Napoleon appealed for a divorce for his brother Jerome from his wife formerly Miss Patterson of Baltimore, a Protestant.

Napoleon claimed that the marriage was invalid from the beginning, and gave every reason he could think of to that end. To which Pius VII. replied:

"Your majesty must see that on the information we have received of this fact, it is out of our power to pass the judgment of nullity. If besides the circumstances already alleged, others exist from which proof might be deduced of any fact constituting an impediment capable of annulling the nullity, we might then support our judgment on this proof and pronounce a decree conformable to the rules of the Church, from which we cannot depart by pronouncing invalid a marriage which, according to the declaration of God, no power can dissolve. Were we to usurp a power that we do not possess, we should render ourselves guilty of the most abominable abuse of our sacred ministry before the tribunal of God and before the whole Church. Your majesty even, in his justice, would not desire us to pronounce the judgment contrary to the testimony of our conscience and the invariable principles of the Church."

Thus on principle the Pope opposed the iron will of the Emperor; then the most powerful man in Europe, and stood by the rights of the American Protestant girl whom Napoleon would not permit to set her feet on French soil.

Hence we repeat that a divorced man or woman, once validly married, would not, if he or she knew their religion, think of appealing to Rome for "permission" to marry again during the lifetime of either.

Therefore, to the question, can the Pope grant permission, etc., we answer, No.

The appeal of Hollman, therefore, is not for permission to marry again, but for a judgment affirming or denying the validity of his marriage with the woman he has been, civilly divorced from. Should the judgment affirm the validity of the marriage the case is ended, and he cannot marry again during the life of his wife. Should the judgment affirm the nullity of the marriage, that is, affirm that there never was a marriage between them, then he is free to marry whom he pleases, without permission of anybody—except that of the girl.

In passing judgment on appealed cases, Rome acts as the Supreme Court, the court of last resort, and the grounds on which decisions are based are facts, facts which existed at the time of the marriage and which constitute impediments that render the marriage contract null and void from the beginning. To illustrate, there is an impediment called consanguinity, or blood relationship, within certain degrees. Now, suppose A, who has been married to B for some time, discovers, or claims to have discovered, that B is his sister from whom he had been separated when both were very young children. Cases of this kind have happened from sending orphan children to the West, where they lose sight and knowledge of each other for years or for life. B denies A's assertion. A, being a Catholic and having a conscience, brings the matter to the attention of the Church authorities, and the case is brought finally to Rome. Here it will be seen that A's appeal to Rome is not for permission to marry again—which he may not be contemplating—but an appeal for a judgment of nullity of the marriage on the evidence which he produces. The evidence is examined and declared by the Roman court to be demonstrative, and therefore the marriage to have been null and void from the beginning; in other words, that there never was a marriage.

Here the Church court gives no permission, no dispensation, no divorce. It simply affirms that the evidence proves the blood relationship between the two, a relationship within the forbidden degree of kindred. The result of which is the discovery, not only that they are free now, but that they were always free, a marriage bond never having existed.

We have here supposed an extreme case in order the more clearly to illustrate the principles governing the action of the court.

Our correspondent refers to another case, that of a Protestant woman divorced from a still living husband—who was married to a Catholic in New York city by a Catholic priest, who was said to have had permission from his Holiness the Pope of Rome to perform the marriage ceremony."

The New York priest had no need to ask permission to marry the couple. All he needed was to know that the Roman court, on presentation of satisfactory evidence, had by reason of the existence of some invalidating impediment at the time of the woman's marriage, passed a judgment of nullity on that former marriage, leaving the woman with the same freedom she possessed before it took place. The New York priest needed only to know this, and you may be sure he took steps to know it. No doubt the parties themselves or their agents, presented the necessary documents.

What reasons were given when the appeal was made to the court, or on what particular ground the decision of the court was based, we know not; but you may be sure it was the proved existence of some one of the invalidating impediments, one of which we have given above—consanguinity—as an illustration.

GIBBONS—O'MALLEY

A very pretty wedding took place at the Sacred Heart Church, Teeswater, on Tuesday last, when Miss Kate O'Malley, daughter of Mr. Thomas O'Malley, of Culross, was united in the holy bonds of matrimony to Mr. John Gibbons of Wawanosh.

The church was tastefully and beautifully decorated for the occasion. Rev. Father Corcoran performed the nuptial ceremony and sang high mass assisted by Father Kehoe of Kenilworth as deacon and Father Hamilton of St. Augustine as sub-deacon. Mrs. D. Kelly of Blyth, a sister to the groom, presided at the organ. Miss Maggie Green of Teeswater and Thomas O'Malley with violin and organ played a wedding march, and the latter sang in a good clear tenor voice, "Contemplation of Heaven."

The bride was given away by her eldest brother, Peter O'Malley. The groom was attended by John O'Malley, while Miss Annie Gallagher acted as bridesmaid. The bride looked particularly sweet in her wedding dress of cream silk eolienne, trimmed with cream chiffon, and wore a large cream silk picture hat with Cluny lace insertion set in brim. The going away dress was a smart tailor-made suit of brown hop sacking, with cream silk blouse, trimmed with Irish point lace, and chic hat of brown beaver, with fur trimmings. The bride carried white, bridal roses with maiden hair fern, whilst the bridesmaid's bouquet was of beautiful pink carnations.

The church was crowded with members of all denominations. After the ceremony the bride was presented on behalf of the congregation with a beautiful gold chain, heart and cross, together with a handsome Morris rocking chair.

The address given underneath, which in a measure expressed the feelings of the donors of those beautiful gifts was read by Mrs. John Marrs of Teeswater.

ADDRESS AND PRESENTATION.
Miss Catherine O'Malley, Teeswater, Ont.

Dear Friend,—We, the members of the choir and congregation of the Sacred Heart Church gladly avail ourselves on this occasion of testifying to you the high appreciation we feel towards you in discharging the onerous duties of organist and leader of the choir for such a lengthened period of time. While you have been with us you have discharged your duties efficiently and with scrupulous exactness and promptitude. In our joys and sorrows you were always with us to preside at the solemn requiem at the funeral mass of those nearest and dearest to us or render the more joyful music of the church on other solemn and festive occasions. Ungrateful then would we be to allow you to depart without giving some tangible proof that your labors have met with appreciation. Though we are unable owing to the brief notice given us to present you with a testimonial worthy of you, we simply offer as a faint echo of esteem and small recognition of your services these mementos, which we earnestly hope may afford some pleasure to you in being presented with, at this suitable time the occasion of your marriage; and in doing so we simply give honor where honor is due. Be good enough to accept this heart token of esteem—this gold chain, heart and cross, and chair. We fondly hope to see you back on many occasions, and wish you heaven's choicest gifts—joy, happiness and prosperity.

Signed on behalf of the choir and congregation.

After the presentation the happy couple and many friends drove to the home of the bride's mother, where a splendid dinner was served. Here again the bride was presented with many beautiful, useful and valuable presents by friends who in this way expressed their regard.

Mr. and Mrs. Gibbons went on a honeymoon tour to Toronto, Niagara and Chicago. On their return they will reside in Wawanosh.

United Irish League Subscriptions

The following subscriptions at the Redmond demonstration were not correctly acknowledged:

M. J. Cassidy, Tottenham.....\$5.00
Mrs. C. Whelan.....1.00

The animosities are mortal, but the humanities live forever.

CIVILITY PAYS

William Travers Jerome, District Attorney of New York city, in speaking of the necessity of public men exercising courtesy to anybody and everybody, told the following story:

"I want to say, in the first place, that what I am about to relate is not told in order to emphasize the need of politeness on the grounds of mere policy only, but rather to show that an ungentlemanly action is pretty sure to act as a boomerang. Some years ago, a reporter called on a man of wealth and prominence, whom I will call Mr. Blank, in order to interview him in regard to the latter's alleged political ambitions. He was shown into his library.

"Well," said the great man. "The reporter presented his card and explained his errand. Mr. Blank glanced at the pasteboard, deliberately tore it in two and threw it into the waste-basket.

"Nothing to say," he growled, and that was all that the visitor could get from him.

"So the reporter departed with a fush on his cheek and a burning desire in his heart to thrash the discourteous Mr. Blank.

"Several years passed, and Mr. Blank was a candidate for a high municipal office. Meanwhile, the reporter had been made political editor of a journal whose views were opposite to those of Mr. Blank. In that capacity he again called on Mr. Blank and found him suave and silky. The editor did not forget the tort card. The incident rankled within him.

"So it came about that he made such a tremendous fight against Mr. Blank's election that, mainly through his efforts, he suffered an overwhelming defeat.

"A single act of unnecessary rudeness cost him position and power."

Parents and Children

The practical monitor who writes Talks with Parents in the Antigonish Casket reminds them that a very important thing is that father and mother should perfectly agree in the government of their family; for if they do not, it will be impossible to bring up the children well. A carriage drawn by two horses goes along well if both horses are pulling their best in the same direction; but if one is pulling well and the other holding back, the carriage goes badly; worse still, if the two are pulling in opposite directions. If the father thinks the mother is too soft and easy with the children; if the mother thinks the father is too hard and severe; if you disagree between yourselves as to what ought to be done, and above all, if you are so imprudent as to disagree before your children, what is the result? The result is that you are despised by your children, and that correction is made impossible, since the children have reason to believe that one of you will protect them when the other wishes to punish them. It is, therefore, of the very greatest importance that both parents should be perfectly agreed in the education of their children. Or if you sometimes disagree, discuss the matter in secret until you have come to an agreement, but never let the children even suspect that there has been any disagreement at all. Otherwise, the words of our Saviour will be surely fulfilled: "Every kingdom divided against itself shall be made desolate."

Kuropatkin!

There are talkative commanders, Jap and Russian, brown and white; There are blithe Cheloo-liah liars that in fiction take delight. But there's one old war-scarred veteran whose teeth are soldered tight, And his name is Whiskerofski Kuropatkin.

If he opened out and hollered, he might have lots to say. There is no man better posted—in his line he's quite au fait; He might talk an arm off us and we'd listen night and day. But that doesn't seem the build of Kuropatkin.

He's a gaunt and grim old grizzly and his gruffness gives us pause! He's a being half inhuman, for he slights the world's applause! Not Czaz or Jap or Saxon can unclasp his iron jaws, Where he crouches facing danger—Kuropatkin.

Impassive and inscrutable, yet Russia leans on him, With rising hope she gazes on his visage harsh and grim, Anon his "red artillery" will make the heavens swim With the only talk you'll hear from Kuropatkin.

—James B. Dollard, in Boston Pilot.

Lineage of the O'Briens

The privilege enjoyed by Lord Inchiquin, of Dromoland Castle, County Clare, of using scarlet liveries, the same as those worn by Royal servants, is on account of his descent from the Royal line of Thomond, Princes of Ireland. He is the 15th holder of the title. His father was uncle of William Smith O'Brien, the well-known 48th patriot, whom O'Connell once described as "a lineal descendant of Brian Boru." The O'Briens are proud of their ancient race, and emphasize its Celtic origin by the names conferred on their boys and girls. Three of Lord Inchiquin's children answer to the names of Fiann, Phadraig, and Donogh; one of his brothers is Desmond, another Murrough.

The Use of the Crucifix

Keep a crucifix and kiss and adore every day the five precious wounds. Let your kisses and your prayers be like pearls and precious stones, which you never tire of setting in each of the five wounds of your Saviour—in the wounds of the feet for having so long and so wearily followed you; in the wound of the left hand for having so often lifted you up and carried you; in the wound of the right hand for having so often blessed and absolved you; in the wound of the Sacred Heart for being a furnace of love, always open to receive you with love and forgiveness.—The St. John's Quarterly.

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