

that will include not only readers of the *Magnificat*, but every friend of the Catholic Press throughout Canada and the States? COLUMBIA.

NOTES AND COMMENTS

WE HAVE been favored with a copy of the Sixth Annual Report of London (England) Traffic Branch of the Board of Trade, which though at first glance a maze of figures and technicalities, yields, upon examination, a mass of interesting details which help one to realize the vastness of the world's greatest city and the complex character of the problems with which its governing authorities are constantly confronted. A glance at the immensity of its traffic as exhibited in these pages, and the dangers attendant upon it, may be of general interest.

DURING 1912 the local railways of greater London carried 436,000,000 passengers, and the omnibuses—that all-pervading feature of London's streets—551,000,000 more. These figures represent 243 journeys for each inhabitant during the year. In addition there were 250,000,000 passengers on trunk railways within the area of Greater London, that is, we take it within the 25 mile area of the Royal Exchange. In the last ten years 70 miles of railway have been opened and tramway tracks have grown from 180 to 353 miles. In this connection it should be borne in mind that there are no tramways within the busier section of London, and that apart from the omnibuses—horse-drawn, electric or other power—traffic is confined to the vast underground system which is the special pride of its citizens.

IN THE matter of accidents the rapid development of the motor has brought with it increased insecurity to the foot passenger. To the stranger the comparative rarity of accidents on London's streets used to be a matter for wonderment, and to the efficiency and watchfulness of the police this was largely attributed. There has been no relaxation certainly on the part of that wonderful organization, but the advent of the motor bus and truck has created a new set of problems and vastly multiplied the dangers of foot traffic. A census taken last July at 99 points on the main roads leading out of London showed that while 88 per cent. of trade vehicles were still horse drawn, only 6 per cent. of passenger vehicles were in the same category. In view of this it is instructive to learn that while the increase of population since 1904 has been but one tenth, accidents upon the streets have more than doubled within the same period.

THE GENERAL conclusion drawn from these figures by the compilers of the Report is that there is a very grave and sudden menace to safety in the congestion of traffic conditions. The motor bus is deemed to have had the greatest influence in this direction and it is pointed out that in the introduction of improvements designed to overcome the difficulties thus created lies the greatest scope for ensuring the safety of the public. Excessive speed in itself does not appear to have been a very fruitful cause of accident, but the road system has not kept pace with the traffic, it being practically identical with that of a century ago, when, compared with the metropolis of to-day, London was but a large town. The age of the city, with its narrow streets, laid out so irregularly, constitutes the main obstacle to improved locomotion. In the solution of so vast a problem other and lesser cities may reap their meed of advantage.

THE OFFER made to the family of the late Lord Strathcona of interment for that illustrious individual in Westminster Abbey has no doubt drawn attention anew to that venerable edifice as the "valhalla" as it is sometimes called, of Britain's greatness. That it is the resting place of many of the most illustrious of her sons, and, as such, an object of interest to the whole world, is no doubt true, and had the deceased peer not expressly directed that he should be buried elsewhere it would have been right and fitting that his remains should have reposed in such company. But having regard to the lives and beliefs of many who do lie there the Catholic visitor will readily accord to it the title "valhalla," as notwithstanding its holy and venerable associations of a time long past, it has under its more recent auspices taken on many characteristics of a pagan

mausoleum. Filled to overflowing as it is with monstrosities in the shape of monuments to men, many of whom were not even Christians, the effect is apt to be somewhat depressing to the thoughtful Catholic who can recall what the Abbey once was—a consecrated temple to the one true God, where the Holy Sacrifice was daily offered up, and where the prayers of the faithful ascended hourly as sweet incense to heaven.

THESE THOUGHTS have occurred to us once more in reading some account of Kensal Green cemetery, London, where so many of England's illustrious Catholics dead, debarred from their own ancient sanctuary, sleep the sleep of the just. This is one of the two exclusively Catholic cemeteries in the environs of London. It perhaps lacks the venerable aspect of St. Pancras, being more modern, but it has for many years been the favorite place of sepulture for the Catholics of the Metropolis, and in these times of rapid changes has an antiquity of its own. Here were buried the two Cardinals, Wiseman and Manning, until upon the erection of Westminster Cathedral, their remains were transferred thither. Here too lies Canon Frederick Oakley, once, as an Anglican clergyman, one of the storm centres of the Oxford Movement, and later a devoted London priest; Dr. O'Leary, famous as a preacher a century ago, and many of the French emigre priests whose prayers and devout lives did so much to hasten the Catholic Revival.

AMONG THE celebrities in the world of art and literature who are interred in Kensal Green are "Dicky" Doyle, who resigned from Punch rather than caricature Pope Pius IX; Phil May and Pellegrini ("Ape") of Vanity Fair; Francis Thompson the poet; Mrs. Craigie ("John Oliver Hobbs"); Adelaide Proctor, the gentle lyricist of the Faith; Panizzi, the celebrated librarian of the British Museum; and Whyte Melville the novelist.

OF JUDGES who were Catholics there are among others buried in Kensal Green, Sir Joseph Walton, Sir William Shea, Judges Bagshawe, Adams and Day. Music and the drama are represented by Count Mazzinghi, well-known composer of church music; Tito Mattei, song composer; Mme. Lebart, the singer, and Mrs. Rousby, the actress. Of soldiers who have won fame are Sir Michael Galloway, Sir A. Smith, and generals Aislabie, Peyton and Creigh. Royalty and the nobility are represented by the Duchess Argyll (wife of the Seventh Duke), a Marchioness of Sligo, the Princess de Ligne, wife of the Belgian Ambassador, and Prince Lucien Bonaparte.

AN INTERESTING group in the cemetery is that of departed diplomats, among whom are Baron Beaulieu (at one time Minister Plenipotentiary of France at the Court of St. James), Baron Van der Velde of the Belgian Embassy, and Signor del Campo, Mexican Minister. An interesting grave until recently was that of Odorico Mendez, the South American poet and patriot, whose remains have been transferred to his native land. Another memorable group is that of old Catholic families who have passed through the era of persecution—the Petres, for example, Churchmen, poets, artists, composers, military men of distinction, and many others who have been prominent in the life of the nation, here, in their consecrated tombs proclaim in eloquent silence the truth that Catholics have in an unbelieving generation, as in the ages of faith, contributed their full share to the glory of their country.

SERMON BY DEAN HARRIS

AT THE DEDICATION OF ST. MARY'S CHURCH, ST. CATHARINES

On the occasion of the dedication of St. Mary's Church, St. Catharines, by His Grace the Most Rev. Neil McNeil, D. D., Archbishop of Toronto, the sermon at vespers was preached by Very Rev. Dean Harris, D. D., LL. D. He spoke as follows:

Man is a creature composed of a perishable body and an immortal soul. He was, when created, destined to enjoy immortality of both body and soul. But the refusal of the first man, Adam, to obey God, his Creator, sin entered the world and with sin came death. "Whereas by sin entered into this world, and by sin death, and so death passed upon all men, in whom all have sinned." (Rom. v. 12)

What is death? Death is the separation of the soul from its body, but

this separation does not end all, it is not a finality. The judgment of God punishing by death and revolt of Adam, and Adam's immediate banishment from Eden, was in pity for him, and for his descendants, followed almost at once by the promise of a Saviour, a Redeemer, Who, in fullness of time, would reconcile the human race with the friendship of God. When Christ, Our Lord, hung on the Cross, a voluntary victim and a bloody sacrifice offered for the sin of Adam and for the sins of Adam's posterity, this promise of God to Adam was fulfilled. More than that, there was the prophecy of a resurrection of the body from the grave, and its reunion with the soul, and when this union takes place there will be no more death in the natural order. This reunion marks a state of inseparability for the soul and body which will endure forever in heaven or hell. And they that have done good deeds, declares St. John, shall come forth into the life, and they that have done evil unto the resurrection of judgment." (John, v. 29) But where is the soul and what does it occupy itself, from the hour it leaves its body until the "Judgment of the Great Day?" We know that the body returns to its original dust. But what becomes of the soul? St. Paul, and the universal content of all races, since the creation and dispersion of men, assure us that the soul does not and cannot cease to exist. Then where is it? Where was the soul of Our Divine Lord, Jesus Christ, while His Body was in the tomb of Joseph of Arimathea? For an answer to our searching we turn to the revealed Word of God, to the New Testament and we are told by the Holy Ghost that after the Crucifixion Our Lord "went to preach to those spirits who were in prison, who in times past were incredulous and tried the patience of God in the days of Noah." (St. Peter, i, iii, 19.)

There were then in Our Lord's time three places or states in the world beyond the grave. There was the Heaven of God and Adorning Angels, the Limbo or the Paradise of Abraham, and there was the Hell of the Damned, the abode of Dives, of reprobate spirits and of lost souls, separated, as Our Lord assures us, by an impassable gulf from Limbo and from Heaven.

After Our Lord returned to earth He again entered his incorruptible Body and the resurrection of the Body of Jesus Christ, united to His soul and divinity immediately followed. So for us, Our Lord, the apostles and the prophets, all, as tell us that we shall rise again. It was this belief in the resurrection of the body and the immortality of the soul which inspired the poet prophet to the confession of faith of the last man when he beholds the sun setting, blood-red, and for the last time:

"Go sun while Mercy holds me up
On Nature's awful waste,
To drain the last and bitter cup
Of grief that man shall taste.
Go tell the night that hides thy face,
Thou hast seen the last of Adam's race
On Earth's sepulchral clod;
The darkening Universe defy
To quench his immortality
Or shake his trust in God."

When the soul leaves the body, it is judged at once, it knows its fate, and goes to its own place. This is the teaching of St. Paul; it is also the teaching of the imperishable Catholic Church. It is a doctrine suggested by Our Blessed Lord in the instantaneous judgment, punishment and reward of Dives and Lazarus. "The soul which it leaves its body," writes the great St. Augustine, "sees as in a mirror all the good and evil acts of its life when the body, and its own conscience being its accuser and defender, its judgment is instantaneous."

Now, the soul that enters the other world in the friendship of God, that is free from the stains and the effects of sin, enters also, and at once, into the company of the "Just made Perfect." That is to say, that the soul which, while on earth tenanted its body, had confessed and repented of its sins, and by penance and sorrow made full atonement to its Creator for sins committed in the flesh; that soul is purified and made by the merits of Jesus Christ, an acceptable companion for the elect of heaven. But what of the unhappy soul that dies in mortal sin, in sin unrepented and unatoned for in enmity with its Creator, unconvinced and unshriven? All Holy Writ and the immutable church of God declare that soul to be lost for all eternity. It shares the unending doom of those despairing rebel spirits that sinned, "who forsook their own habitation and who:

"Salted with fire, still seem to show
How spirits lost in endless woe
Can undecaying live."

While on earth it did the deeds of the damned, and with the damned it now consorts and shares their companionship and their punishment. It becomes in hell, of the existence of which there can be no doubt, a companion of demons and a subject of Satan. Abolish Satan and hell, and there is no Jesus Christ. If there be no hell, no Satan, no demons, there can be no Christ, and if there be no Christ, there is no Christianity. For, from what, and from whom, did Jesus Christ, the Son of God, the Redeemer, come to save us? He came to save us from sin, and why do we make war upon and our? Was it to make war upon and to subdue chimeras or dreams? No, emphatically no. For there is nothing more certain in Holy Writ than that "Jesus Christ, the Son of God, came into the world that He might

destroy the works of the devil." (John i, iii, 8.)

I am not called upon to-night to prove the reality of an endless hell. Our Lord, I may passingly mention, Isaiah, St. Paul, and all Holy Writ have imposed the eternity of hell on human beliefs. If there be no endless hell, what is the meaning of Our Lord's language, "Depart from Me, you accursed into everlasting fire," or of that of Isaiah, when he declares of the wicked: "Their worm shall not die and their fire shall not be quenched, and they shall be a loathsome sight to all flesh," or of the denunciation of St. Paul against a specified class of bad men—who shall suffer eternal punishment in destruction, from the face of the Lord and from the glory of His power.

Who then are they who go down into hell? . . . Those who die in mortal sin, in enmity with God. In a state of impenitence. Now mortal sin is a determined act of the will towards separation from God and a grievous offense or transgression against the law of God. When, with our eyes open, with full knowledge of the evil and the impors of the evil we do, with entire consent of the will to that evil, and to the commission of the serious act of thought forbidden by God and against the warning of our conscience, we persist in doing the act we commit a mortal sin. This mortal sin makes us the enemy of God and if we die in this state of mortal sin and if the faithful departed, through God's mercy, rest in peace."

And wherever and whenever we assemble to pay the tribute of our adoration to God we end our devotion with this prayer for our beloved dead: "Eternal rest give to them O Lord and let perpetual light shine upon them; may their souls and the souls of all the faithful departed, through God's mercy, rest in peace."

This, then, is the belief of Catholics bearing upon the place of state of disembodied souls. It is not the opinion of this man or that man, of this professor of chemistry, or that teacher of laws. It is the fixed, permanent and unaltered doctrine of the Catholic Church, the universal belief of a universal Church, whose origin goes back to the Crucifixion of Jesus Christ, the Son of God, whose permanency is established by His word and whose continuity is assured by the indwelling of the Holy Ghost, the spirit of Truth, that, by the word and promise of Jesus, the Crucified, must remain with it forever.

nor can we in any way, try as we may, diminish the sufferings or assuage the miseries of the damned in hell. There is only one order or body of departed souls that we of this earth may plead and pray for. As in the days of old, when sacrifices were offered in Jerusalem by the high priest of the Jews, and prayers went up to God for the souls of those who died in the communion with Israel, so we, Catholics, to-day, yesterday and always, offered up the Adorable Sacrifice, and pray to God for the souls detained in Purgatory, believing with the Jew, with the Apostles, and the Church, "that it is a holy and wholesome thought to pray for the dead that they may be released from their sins." At this consecrated altar this morning, the priest of God offered a "clean and unbloody oblation," the sacrifice of the Body and Blood of Jesus Christ and, as an integral part of this great sacrifice, this consecrated priest sent up to God, on behalf of the dead, this solemn and pleading petition: "Remember Thy mercy, O Lord God, the souls of those, Thy servants who have gone before us, with the sign of faith, and who sleep the sleep of peace."

And wherever and whenever we assemble to pay the tribute of our adoration to God we end our devotion with this prayer for our beloved dead: "Eternal rest give to them O Lord and let perpetual light shine upon them; may their souls and the souls of all the faithful departed, through God's mercy, rest in peace."

It is very regrettable that after so many years, and in the face of so many authoritative explanations, this doctrine is so seriously misunderstood or misrepresented. The policy of misrepresentation has been carried on so long and so energetically that one is almost driven to the conclusion that it is not grounded on good faith. Yours faithfully,
N. H. MEAGHER.

and well-being of citizens of a spiritual organization as such." Later on in that address he said: "You will see by the last paragraph I read to you that in no way does the Church presume to apply to any but those of her own church. Now as to the application of this law in relation to the civil law it has no effect upon the civil contract legally consummated. . . . The position of the Church is that it cares nothing about the civil contract of marriage; that is a provision of the State with which the Church has no concern. It does not interfere with the civil law; but in the celebration of marriage whatever the civil requirements of the law are, the Church always complies with the law while celebrating the marriage as a sacrament."

It is true however that in the Province of Quebec the canon law has some bearing on the civil law in respect to the celebration of marriage. But that so far as it may extend, is, I believe, due to legislative action and is not due in any sense to the *Ne Temere* decree, but sprang from causes occurring a great many years before that decree was heard of. I am only endeavoring to show that by no possibility can any question arise as to its effect on Quebec statute law.

I cannot conceive why such misrepresentations as the one complained of are persisted in unless it be for the purpose of keeping alive and strengthening the prejudice created against the decree by previous false representations of its scope and effect.

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N. H. MEAGHER.

LETTER FROM A NON-CATHOLIC

Ubee, Indiana, Feb. 9, 1914.

Dr. Thos. Coffey, London, Ontario:
Dear Sir:—Enclosed herewith you will find a copy of a letter which I sent to the editor of *The Menace* last November. To this day no response has appeared in said paper. It is quite evident that Editor Walker would rather not attempt to justify his position. It might do some good to publish it in the *RECORD* as an open letter, for the reason that Freeman-onry, as being in conflict with genuine Christianity, ought to be overthrown.

Yours truly,
MOSES H. CLEMENS.

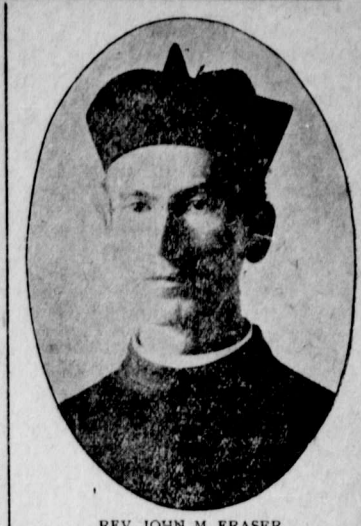
Ubee, Indiana, Nov. 24, 1913
Rev. Theo. C. Walker, editor of *The Menace*, Aurora, Mo.:

Dear Sir:—Here is a quotation from the oath of a Master Mason, taken from a book the author of which was at one time Past Master of Keystone Lodge, No. 639, Chicago, Ill.: "Furthermore, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own, when communicated to and received by me as such, and no treason excepted, and them only at my own option." What does this mean, if not that provision is made in the Master Mason's obligation for the mutual concealment of treason and murder? And yet *The Menace* is lauding Freemasonry in the presence of more than a million readers! Kindly show in the columns of *The Menace* the consistency of your position and oblige.

Yours truly,
MOSES H. CLEMENS.

There is no more noble human trait than that of loyalty. To be loyal is, first and last, to be true. To be loyal is to love a cause or crime, a person or thing, better far than the personal ego commonly claiming first place, a better even than life itself. To be loyal is to be impersonal, disinterested, self-sacrificing, even self-effacing, in every dream and thought, word and deed. To be loyal is to be faithful unto death, even though death be the cost of our loyalty!

We are all of us like the weavers of the Gobelins, who, following out the pattern of a well known artist, endeavor to match the threads of divers colors on the wrong side of the wool, and do not see the result of their labors. It is only when the texture is complete that they can admire at their ease those lovely flowers and figures, those splendid pictures, worthy of the palaces of kings. So it is with us. We work, we suffer, and we see neither the end nor the fruit. But God sees it, and when He releases us from our task, He will disclose to our wondering eyes what He, the great Artist, everywhere present and invisible, has woven out of those toils that now seem so sterile, and He will then deign to hang up, in His palace of gold, the flimsy web that we have spun.—Frederic Ozanam.



REV. JOSIN M. FRASER

LETTER FROM FATHER FRASER

We are pleased to be able to publish this week the following letter from Rev. Father Fraser, the distinguished Canadian priest who is now laboring in the Chinese mission field. On last Wednesday we sent him another cheque on the Home Bank of Canada for the sum of thirteen hundred and twenty dollars and eighty cents (\$1,320.80) representing the total amount received up to the 14th instant. We hope the donations will continue. Father Fraser is engaged in a noble work.

Catholic Mission, Taichowfu, China, Dec. 31, 1913

Dear Mr. Coffey:—I received your welcome letters of Oct. 23 and Nov. 17. I am so thankful for the substantial aid, (\$833.20) you are able to send me this time. I am putting the money immediately into circulation. I think it is only just to the donors that their gifts should be used right away to produce spiritual fruit. I am educating children, saving babies, instructing converts, opening chapels, starting schools, employing catechists, distributing books, etc., with the money. On the 20th and 24th of this month I baptized twenty men and boys. This will be satisfactory for my dear friends to know. These twenty people were from seventeen different towns and villages. You see how the alms you are obtaining for us are enabling me to spread the Faith far and wide.

May God bless the CATHOLIC RECORD! I wish it were in every Catholic home in Canada, and that not from any selfish motive.

Thanks for the 100 copies you sent to the address indicated. It is very kind of you not to send the bill. May God reward you for it and for all the good you are enabling me to do.

To-morrow is New Year's day and I wish you and all the readers of your valuable weekly, especially my dear helpers, a Happy New Year. Excuse bad writing and a longer letter as it is below freezing and there is no fire.

Yours sincerely in Christ,
REV. J. M. FRASER.

Previously acknowledged	\$3,625.70
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REMITTANCES TO FATHER FRASER	
By cheque April 25, 1913	\$750.00
" May 15, 1913 (Special)	5.00
" July 11, 1913	230.70
" Nov. 17, 1913	813.20
" Feb. 11, 1914	1,320.80

CHILD'S PRAYER TO JESUS

Thou canst not have forgotten "All
That it feels like to be small;
And Thou know'st I cannot pray
To Thee in my father's way—
When Thou wast so little, say,
Couldst Thou talk Thy Father's
way?
So, a little child, come down
And hear a child's tongue like Thy
own;
Take me by the hand and walk,
And listen to my baby-talk,
To thy Father show my prayer
(He will look, Thou art so fair).
And say: "O Father, I Thy Son,
Bring the prayer of a little one."
And he will smile, that children's
tongue
Has not changed since Thou wast
young!"

—FRANCIS THOMPSON

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