

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Paclan, 4th Century.

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### THE Y. M. C. A.

The Y. M. C. A., with its spacious buildings equipped with devices to allure the average man, is in a position to make a bid for the unreflecting Catholic. According to some of its adherents it is non-sectarian. Aiming at but mental and physical development, it welcomes non-Catholics and Catholics alike, and places them on equal footing on the platform of common brotherhood. But all this is but stuff out of which dreams are made. We do not underestimate its influence for good upon Protestants, nor do we forget the earnestness and generosity of its supporters. But in all fairness the Y. M. C. A. should, when soliciting members, acknowledge that it is a Protestant and not a non-sectarian institution. Protestant services are held in its rooms every Sunday: Protestant books are in its libraries: its atmosphere is Protestant. No Catholic can hold office on its board or have anything to do with its management. Catholics are, indeed, invited to help its progress by either donations or membership fees, but its constitution brands such Catholics as outsiders. Can a Catholic, who has even a suspicion of self-respect for himself, join this organization? Can a Catholic, with his own organizations round about him, give adhesion to the Y. M. C. A., that has, to put it mildly, no sympathy with the faith or any other thing dear to the Catholic heart? Unfortunately, however, here and there there are spineless individuals who follow the lead of the Y. M. C. A. Sometimes they are forced into it by parents who think that character means crossed trousers and immaculate linen, and who bring up children on a pulchritude of gossip and exhortations on getting on in the world. At other times the Catholics who enter the portals of the Y. M. C. A. are the poor, purblind mortals who imagine that membership in a Protestant organization is a passport to success. And the snob sits himself down, unashamed, in its rooms, because he and others do not stop to think that they are there on sufferance, tolerated merely as means to swell membership and to increase receipts.

Protestations, however, against the Y. M. C. A. discriminating against Catholics because of their religion may while they agitate the atmosphere, tell us also into believing that we have thereby counteracted its influence. The one and the only effective way is to make our own halls as attractive as possible. If non-Catholics enjoy a gymnasium as a magnet for the young let us also have a gymnasium. If they make an appeal for membership through their libraries, public lectures, accommodations for strangers, we are surely not so deficient in initiative and energy as to permit ourselves a policy of apathy. All this demands money, self-sacrifice, steadfastness, work and interest in souls redeemed by Christ. It is futile to hark back to other days when Catholics were content with their own societies. We may deplore the want of docility; but the fact remains that talk will not be a potent factor against an organization equipped with every device to captivate the unthinking.

### WHAT ABOUT IT?

Have the gentlemen who promised us plans for a federation of Canadian Catholic societies taken flight to another clime. Many moons ago they were at work, and we impatient then at their slow progress, were bidden to cultivate self-restraint. But the plans are as yet unpublished. Perhaps other laymen will take up this work and achieve a success that cannot be permanent. In our opinion a federation would be welcomed by our organizations. Disassociated from politics and pledged to every good cause, it would contribute its quota to the formation of public opinion and destroy many a prejudice. It would mean concentration, an united body that could, when necessary, focus its energies on any given point. It would make for an interchange of thought and aspiration and knowledge: in a word, it would bind up our organizations and impart to them a compactness and strength which individually they cannot possess. In the United States federation is an unqualified success. Guided by capable officials, it has placed before the public the Catholic solution of modern problems, the Catholic doctrine on education, divorce, socialism. We hope that before long federation will be a fact in Canada.

### AN OBJECT LESSON

What can be done by organization is made manifest by the career of Dr. Windthorst, the great leader of the German Centre Party. When he began his work the German Catholic was an object of compassion, if not of contempt, to the outsider. He was hedged round about by statutes inimical to his religion. Bismarck was on the saddle, and used mercilessly and ruthlessly the whip of unjust laws. There were murmurs of sullen discontent; protests were heard, but they were as futile as they were unavailing. Windthorst, however, began to fight: he infused his own spirit into his countrymen; roused and led them; formed them into an army, with one voice and mind. He battered down prejudice and destroyed sophism and calumny. He uplifted his brethren from the quagmire of discouragement and equipped them to play no unimportant role in the development of Germany. The Centre Party, the fruit of his earnestness and wise policy, is to-day one of Germany's best assets. It is a bulwark against socialism and against those who would fain sweep the country into the maelstrom of revolutionary theories. A marvel of unity, it is an object lesson of what organization can effect.

### SOCIAL WORK

In our opinion the least effective way to combat socialism is to revile it. To show the principles which govern the movement; to state its aims as outlined by its leaders, is far more effective than gibe and witticism. For many of those who are seduced by the specious promises of socialism, by the dream of a heaven upon earth, are not in a mood to enjoy humour which uses them as a target. If they are persuaded that Christianity has lost its vitality we must endeavor to show that Christianity can, as it has done before, draw the various classes of society together in bonds of justice and charity. Our principal weapon is achievement—by proving that socialism is not necessary by our lives. It is our duty to show that Christianity is a barrier to wrong and oppression and that justice and brotherhood find their meaning and support in the words "You are all brethren and of the Father Who is in heaven." Hence every legitimate effort of the workman should get assistance from every member of the community. Any encroachment on the workman's rights as a man should be repelled by legislative enactment. For a society which gives a clear track to the ruthless capitalist is inviting its own destruction.

We have every reason to be proud of the Church's record in social work. Her triumphs in this matter, not writ in water on the pages of history, should be remembered by us as an antidote to the loose and false statements that are published by the anti-Catholic press. It is admitted by the enemy that in the past she has championed the cause of the workman, but they claim that to-day her arm is feeble and her heart is not responsive to the cry of the toll-driven and oppressed. The facts, however, prove that the Church is as solicitous for the welfare of the workman as in the days when she brought him from serfdom to freedom and through her guilds crowned his life with plenty and piety. Leo XIII., in his encyclical devoted to the labour question, said that there can be no question whatever that some remedy must be found for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. In Germany, Monsignor Kettler revived the courage of the workman by his words and work in their behalf. In 1869, the Catholic Bishops assembled at Fulda declared that were the Church to ignore the social question and limit her action to opposing to its dangers the usual exercises of her ministry, she would be wanting in her duty to millions of souls in that office entrusted to her by Christ. In 1847, Father Koeping, originally a shoemaker, organized a workman's club in Cologne, and in 1865 saw four hundred clubs with a membership of eighty thousand. In Switzerland, Catholic action, thanks especially to Cardinal Merillon, was stimulated in a wonderful manner. In Belgium it is the same story. At the congress of Liege, in 1890, Bishop Korum, of Treves, told the delegates that action in behalf of the workman should be supported by the State. Societies for different objects flourish in every town and village. Cardinal Manning's labors for the toiler are well known. In the United States the zeal of priest and prelate has more than once frustrated the designs of the capitalist, whose horizon is bounded by the market. The world will never be carpeted with roses. There will be suffering and poverty. The tears will fall, and

anguish sit itself down by our hearths. The Church, while she is and must be always against wrong and oppression, has a sovereign aim for the miserable and wretched. She pours the oil of patience into our wounds, and lifts us far above the sad realities of life, and speaks to us of the God Who weighs our tears and will reward our sacrifices.

### PESTILENT NATIONALISM

The Bishops of the ecclesiastical province of Milwaukee have issued a collective letter in which they expose the virus of nationalism that is at work amongst the Polish Catholics of their flocks. We offer the letter for the attentive consideration of our readers. Its principles may be opportunely applied in many places besides the province of Milwaukee.

### TO OUR BELOVED BROTHERS OF THE CLERGY AND THE LAITY GREETING AND BLESSING

When St. Paul addressed the ancient of Ephesus he told them: "Take heed to yourselves and to your whole flock, wherein the Holy Ghost hath placed you bishops to rule the Church of God, which He hath purchased with His own blood. I know that after my departure ravens will enter in among you, not sparing the flock. And of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch." (Acts xx, 28ff.) With these words the Apostle pointed to the sacred duty of bishops to watch over the purity of faith and the bond of unity among the faithful of their flocks. Bishops were not only to preach the word of divine truth and to administer the mysteries of eternal salvation, but wherever there was danger of false doctrines spreading among the believers and of disorder and dissension arising in the Church, they were in conscience bound, as watchful shepherds of the flock of Christ, to warn the faithful of that danger and to take the necessary measures of guarding the faithful against it. Our Lord Jesus Christ foretold that false prophets and seducers would arise in the Church. His prophecy was fulfilled even in the time of the apostles who had to raise their voices against teachers of false doctrines and self-appointed leaders causing disruption and schism. That prophecy was fulfilled in the time of the successors of the Apostles, the Popes and bishops of the Catholic Church, had to contend with the same scandals of heresy and schism. The few years of our present century have repeatedly heard the voice of the Supreme Shepherd of the Church, Leo XIII., warning Catholics all over the world against the insidious errors of Modernism and condemning in its first stages an un-Catholic and rebellious movement against the disciplinary authority of Pope and bishops.

To our great sorrow duty compels us to warn our faithful against a similar movement in our own country which threatens to mislead the people into false doctrines, regarding ecclesiastical authority and to direct its passions into the path of schism and separation. The agitation for Polish bishops in the United States has assumed such a character, especially in our province, that it comes positively subversive and destructive of Catholic faith, loyalty, discipline and order. No sensible person will blame the Polish Catholics of America for being desirous of having bishops who can preach to them the word of God in their own mother tongue. Rome with its wisdom gathered from the experience of over a thousand years and guided by the Spirit from on high, will know the time and the way to solve this important problem confronting the Church in America. Whenever and wherever the Holy See shall see fit to appoint Polish bishops in the United States, whether to residential parishes or to auxiliary, the other bishops of the American Catholic Hierarchy will receive them with sentiments of a true and loyal Catholic love and reverence. In the meantime Polish Catholics may rest assured that the bishops of our hierarchy will be just as solicitous and zealous for the spiritual and ecclesiastical interests of the Polish faithful as they must be for all the other children of the Church whatever their nationality or race. But Polish Catholics must also be persuaded that love of one's nation or race or tongue cannot be allowed to degenerate into blind passion and narrow-minded sentiment, and that blind nationalism has been the cause of all the great and disastrous schisms in the history of the Church. Nationalism of this kind has no place whatever in God's Holy Church of which St. Paul says: "There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus." (Gal. III, 28.) Of whatever race or nationality we may be, in the Church we are all members of the same mystic body of Christ, children of the same spouse of Christ being animated and sanctified by the same Holy Spirit of Christ. For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink. \* \* \* Now you are the body of Christ and members of member." (I Cor. xii, 13, 27.) Where Nationalism and nationalistic passions strive to become the leading and ruling principles in the affairs of the Church, general or local, they breathe and beget the spirit of disobedience and rebellion and very soon of heresy itself. When men of this spirit systematically attack the public acts of ecclesiastical superiors in the exercise of their lawful

authority, they undermine that ecclesiastical authority itself and shatter the very foundation of rule and order in the Church. When in that same spirit they claim for the lay people the power of government in ecclesiastical affairs, the right of management of the church properties, independent of the lawfully appointed bishops, they attack the very constitution and fundamental law upon which the visible organization of the Church is built. When this same spirit becomes a common scandalmonger and blackmailing by spreading broadcast before the masses all kinds of reports of so-called clerical scandals, it destroys the reverence and love of the people for the priesthood and for the religious institutions of the Church. Again when this un-Catholic and un-Christian nationalistic spirit denounces as traitors to the holy cause and as apostates from their nation whosever refuse to submit to its dictates and to follow its call, when it sows the seed of strife and hatred among children of that same race, it sets up father against son, brother against brother, children against parents to the great scandal of Catholics and non-Catholics and to the great detriment of religion and nationality. Finally, when that same spirit, not satisfied with merely preaching its false doctrines, organizes and leads misled masses into combined bodies of agitation, even at the risk of incurring the censures and excommunications of the Church, then it will soon attain its last object, namely, independence from the authority of the Church, separation and complete schism.

Unfortunately this spirit of revolt and disorder is at present being fostered to a dangerous degree among our Polish Catholic brethren. The highest interests of their Catholic faith and religion are at stake. Unbeknown to themselves they are gradually being led away, by a clever and cunning agitation, from the path of Catholic obedience and allegiance to the Church and their rightful superior, the Roman Pontiff, Our Lord Jesus Christ, to a false and malicious call the "German" bishop of this province of Milwaukee, is but a sham battle to cover the real fight for ecclesiastical independence from non-Polish bishops; the proposed appeal to the Holy Father himself as against the American bishops is but a device to deceive the unwary Polish faithful; even the words of the Pope, reported by the clergyman as having been spoken to him some eight years ago, are being most shamefully misused for the purpose of poisoning the minds of Polish Catholics against the Pope as being untrue to his word against American bishops as stopping the Pope from keeping his promise.

The true spirit of this whole agitation has been most clearly set forth in the address and program for "The American Federation of Polish Catholic Laymen," issued by the Kuryer Polski of Milwaukee and Dziennik Narodowy of Chicago. This program calls upon the Polish lay people to organize a national federation embracing parish, county and state federations all over the United States. The purpose of this federation is, first, to demand of the Holy See, Polish bishops for the Polish Catholics, a phrase well calculated to convey to thousands of Polish Catholics the idea of separate Polish bishops independent of the other American bishops, so that the Polish Catholics of the United States form a separate religion distinct from the other American hierarchy, a Polish church within the Catholic Church of America. Secondly to obtain civil law by which the control and the management of church property and money affairs of the parishes shall be placed into the hands of the laity. Thirdly, to induce Polish voters to arise as one man against all clerical and judges who show themselves overbearing and unjust against Polish citizens. The program calls upon Polish Catholics to keep up this agitation even if they had to suffer persecution and excommunication from the Church. Meetings of these Polish federations have already been held in different places. A plan for raising a fund money for the defense of Polish priests against persecution from non-Polish bishops is also being discussed among Polish laymen.

For several years the Kuryer Polski has in its columns openly advocated the same doctrines and demands subversive of ecclesiastical order; it has without ceasing, at all times openly and by mere insinuation, attacked Catholic bishops of the United States, particularly the bishops of this province; it has repeatedly reviled and calumniated priests, especially Polish priests who condemned its un-Catholic tone and teaching. Notwithstanding all this it has the effrontery to call under the Catholic flag pretending to be a Catholic lay paper, to speak for the Polish Catholics and to defend and promote the religious interests of the Polish Catholic people. No wonder that thousands of otherwise well-meaning and good Polish Catholics have unconsciously come under the evil influence of this paper, not knowing or even suspecting whether it leads them. The same is true of the Dziennik Narodowy of Chicago, Ill.

Under such conditions We would indeed, be grossly neglectful of our sacred duty, as shepherds and leaders of the Christian souls entrusted to our charge, did we not loudly and solemnly condemn public papers which fill the minds of their readers with false religious doctrines and excite in their hearts sentiments of rebellion and hatred against ecclesiastical authority. Speaking of similar occurrences in his own time, St. Paul writes to St. Titus, bishop of Crete: "There are also many disobedient, vain talkers, and seducers \* \* \* who must be reprov'd; who subvert whole houses teaching things which they ought not, for filthy lucre's sake. \* \* \* Wherefore rebuke them sharply." (Tit. i, 10, 11.) Obdient to this apostolic command We hereby solemnly condemn the said

Kuryer Polski, published in the city of Milwaukee, and the Dziennik Narodowy, published in Chicago, as publications greatly injurious to Catholic faith and discipline and falling under the rules and prohibitions of the Roman Index. Therefore, should any Catholics still dare in face of this solemn warning to read or keep or subscribe to or write for the said Kuryer Polski and Dziennik Narodowy, as long as these papers continue their present course and attitude in ecclesiastical affairs, a matter to be decided by Ourselves, let them know that they commit a grievous sin before God and the Church. Should any such Catholics dare to go to confession and communion without confessing or telling to the priest that they still read or keep or subscribe to the papers mentioned, let them understand that by such confession and communion they commit a horrible sacrilege. This solemn warning will also hold good in case the aforementioned papers should in future be conducted under changed names though still in the same anti-Catholic spirit.

Moreover, we strictly forbid any Catholic of our province to join the above mentioned "American Federation of Polish Catholic Laymen," established according to the program published by the Kuryer Polski. As such a society is evidently full of danger to Catholic loyalty and discipline and in its very purpose tending to create great disorder and even a schism, it must be considered a forbidden society, and no Catholic belonging to it can be admitted to the sacraments of the Church.

In conclusion We urgently appeal to all the faithful of our flock, especially our Polish brethren, to be truly mindful of the repeated warnings of Our Lord and His apostles, namely, to beware of false prophets departing from sound doctrine and from false brethren causing dissension and division among the faithful. "Be not seduced. Evil communications corrupt good manners." St. Paul tells the Corinthians (I Cor. xv, 33.) This applies to bad books and papers just as much as to bad talk and speech. The tongue, as St. James tells us (iii, 3, ff.), may do a great deal of harm and become a world of iniquity. But greater harm can be done by the pen and press. It has been well said that the modern press is a hundred thousand tongues. Thousands have lost their faith because of reading books or periodicals dangerous to religion. The danger has become greater and more widespread in our days. Hence the great Popes Pius IX., Leo XIII., Pius X., have repeatedly and most solemnly warned Catholics of this growing danger; they have renewed the rules and laws of the Church forbidding the faithful to read such dangerous publications; they have insisted on the grave duty of Catholics to abstain from such books and papers not only because of the prohibition by the Church, but also because of the law of God which forbids every soul to expose itself knowingly and willingly to dangers of faith or good morals. Hence the twenty-first rule of the Roman Index clearly says:

"Daily journals, newspapers and periodicals which of set purpose attack religion or good morals are prohibited not only by the natural law, but also by the ecclesiastical law. Ordinaries are bound, when necessary, to carefully and properly warn the faithful of the danger and injury that such reading entails."

Therefore We beseech you all to listen to the voice and warning of the Church and keep away from yourselves and your houses all newspapers, periodicals and books that might hurt or weaken in your souls the spirit of holy faith and of Christian virtue. Hearth strengthen in your minds and hearts a loyal Catholic faith and the spirit of Christian piety by the reading of good Catholic literature and by listening attentively to the words of eternal truth preached to you by your priests and pastors, that thus you may grow in the charity of Our Lord Jesus Christ, and in the unity of the Holy Spirit. With the apostle We admonish you: "Let not evil speech proceed from your mouth; but that which is good, to the edification of faith, that it may administer grace to the hearers."

Let all bitterness and anger, and indignation and clamor, and blasphemy, be put away from you with all malice. And be ye kind one to another; merciful forgiving one another, even as God hath forgiven you in Christ." (Eph. iv, 29 ff.) Bestowing upon you all, dearly beloved brethren, our episcopal blessing, We greet you with the salutation of St. Paul: "The grace of Our Lord Jesus Christ be with you all Amen."

Given on the feast of St. Ignatius Bishop and Martyr, Feb. 1st, 1912.  
SEBASTIAN G. MESSMER,  
Archbishop of Milwaukee.  
JAMES SCHWABACK,  
Bishop of La Crosse.  
FREDERICK EIS,  
Bishop of Marquette.  
JOSEPH J. FOX,  
Bishop of Green Bay.  
AUGUSTINE F. SCHINER,  
Bishop of Superior.

### Revere the Madonna

John Ruskin, in a celebrated passage of the Fors Clavigera, writes as follows: "After careful examination, neither adversary nor as friend, of the influences of Catholicism, I am persuaded that reverence for the Madonna has been one of its noblest and most vital graces, and has never been otherwise than productive of holiness of life and purity of character. There has, probably, not been an innocent home throughout Europe during the period of Christianity in which the imagined presence of the Madonna has not given sanctity to the duties and comfort to the trials of men and women. Every brightest and loftiest achievement of the art and strength of manhood and womanhood has been the fulfillment of the prophecy made to the humble Lily of Israel—'He that is mighty hath magnified me.'—True Voice.

### THE HEBERT CASE

#### JUDGE CHARBONNEAU REVERSES THE JUDGMENT OF JUDGE LAURENDEAU

The following comments and summaries taken from Judge Charbonneau's decision in the Hebert marriage case give in a nutshell his opinion of the question at issue:

"The Ne Temere decree of the Roman Catholic Church does not, and cannot, have precedence over the civil law of the Province of Quebec."

"This law does not require that the minister performing the ceremony should be of the same faith as the contracting parties in order to make the marriage legal. A Protestant minister is qualified to marry two Catholics."

"Marriage, as an institution of nature, its perfection to law, its holiness to religion."

"What essentially constitutes marriage is the consent of man and woman to unite together for common life; that is not only the basis of the contract, but it is the contract itself. The sacrament gives it solemnity, the civil function gives it publicity, authenticity and civil effect."

"The good faith of the partners, the public possession of the office (held by the clergymen who marry them), and the sanction of the Crown (given in the license to marry) prevent such a contract from being taxed with invalidity."

#### THE FORMAL JUDGMENT

The formal judgment was as follows: "Being itself on the motives above given in detail, the court annuls the judgment of March 23, 1911, declaring the marriage of the said Eugene Hebert and Dame E. Cloutre, celebrated on July 14, 1908, before the Rev. Wm. Timberlake, upon production of a license, dated July 9, 1908, good and valid; declares that the decree proclaimed by the congregation of the Council of the Roman Catholic Church on August 2, 1907, beginning with these, 'Ne Temere iniretur,' has no civil effect on said marriage, that the decree of the Archbishop of the Diocese of Montreal, dated November 12, 1909, produced in this case by the plaintiff, had no judicial effect on said case, and rejects the opposition of the defendant and of the tierce opposant of the case as and of the other conclusions therein taken, each party paying his own costs from the date of the two inscriptions of the defendants' opposition, and of the tierce opposant as qualite respectively, dated December 5, 1911."

#### HON. C. J. DOHERTY'S OPINION

Ottawa, Feb. 22.—Hon. C. J. Doherty, Minister of Justice, was seen in reference to the judgment and its effect in law, as well as on the Lancaster bill, and the reference of the whole case to the Supreme Court and thence to the Privy Council. The Minister said the judgment was not really a reversal of the judgment of Judge Laurendeau in the same case, but rather took its place, because it was a judgment by default, the motion being put in. If either party moves in opposition to such a judgment the case will be reheard, and so this was practically a rehearing.

"Will this make any difference in the reference by this government to the Supreme Court, decided on at the time of the vote on the Lancaster bill?"

"Not the slightest," replied the Minister. "If this were the decision of a final court it would, but as the case stands now there are five judgments that such marriage is invalid, and three that it is valid. Before to-day's judgment there were five one way and two the other. That's all. It makes no difference in the jurisprudence," continued the Minister, "and will not in any way affect the policy of referring such questions to the Supreme Court of Canada."

#### REV. DR. KIDD'S VIEW

The decision in the Hebert case will not affect Roman Catholics whatever, according to Rev. Dr. Kidd, Administrator of the Archdiocese of Toronto. The newspapers, he claimed, had given a great deal of space to the decision as it affected the sacred sacrament without having properly understood the provisions of the latter.

The object of the Church, he said, was to protect her people. It wanted to prevent a scandal already marred from marrying an innocent member of the Church. Such a union, he claimed, would be impossible should the contracting parties come before a priest of the Roman Catholic Church, as the history of both would be diligently searched.

As far as the Heberts were concerned, they were not recognized by the Church as being married. Nor would they be so until the ceremony had been performed by a priest. They could neither receive Communion nor a Christian burial in case of death.

Providing that the Heberts did not wish to live together again and were desirous of coming back to the Church, Dr. Kidd stated that they would first have to secure a civil divorce, and if the Church found them sincerely repentant of their sin, would be again permitted to marry any again.

In discussing the judgment of Judge Charbonneau nearly all the Toronto papers, taking their cue from the premier bigot of Ontario, Mr. S. H. Blake, K. C., gave vent to that narrow, ultra Protestant view of the situation which they thought would be most favorably received by the great mass of the people of Canada's Belfast. A calm, judicial view of the case we could not expect, as it would not fit in with that fierce and unreasoning spirit of intolerance which has taken possession of many of the people of this province. It is a relief to turn from the secular press of Toronto

to the secular press of Montreal, where in we find a review of the subject based on common sense and devoid of bigotry. Even the Montreal Witness, which may be classed as a Protestant paper, deals with the judgment in a fashion which may be taken as a reproof to its Toronto confreres.

#### The Montreal Star

"The judgment of Judge Charbonneau in the Hebert case makes, as Hon. Judge Doherty points out, a score of three to five in the great game of judicial decisions touching the validity of such marriages in Quebec. This is not a satisfactory position in which to leave so important and delicate a question; and every friend of peace and quiet will hope that we will obtain an authoritative declaration of the law. One thing Judge Charbonneau's carefully reasoned judgment will accomplish, it will convince any reasonable people in the other provinces, who imagine that our fellow-citizens of another faith in this province cannot approach a question with an open mind, that they are mightily and cruelly mistaken. There is no ecclesiastical tyranny in Quebec as alleged in Ontario, when it gets seeing things at night. Judge Charbonneau is a French Roman Catholic and yet there is not a fair-minded Protestant who would be unwilling to accept his judgment on this semi-religious issue as the settled law."

#### The Montreal Herald

"It goes without saying that the bearing of the Ne Temere decree upon the Hebert case gave rise to interest greater, if possible, than that taken in the question of the status of a clergyman to perform the marriage rite in his capacity as a keeper of civil registers. This latter phase had already been thoroughly gone into by Justice Archibald. The Ne Temere matter was new. What was resented was the assumption of a finding of a canonical case based on mandatory advice quite apart, in origin and in bearing, from the law of the land, should or must be accepted in the civil courts as the acts not merely of a co-ordinate jurisdiction, but as the decisions of a tribunal from which no appeal was contemplated. Mr. Justice Charbonneau lays it down as distinguished Catholic clergymen have recently declared from the pulpit, that the bearing of the Ne Temere decree upon the conscience alone of those to whom it is addressed, the community of the Roman Catholic Church."

### CATHOLIC NOTES

Mr. Rider Haggard, the British novelist, who wrote "She," and has just been created a baronet, has a Catholic sister who lives in Belgium.

At an Anglican conference in London, it was moved that a resolution of hearty congratulation be sent to Cardinal Bourne on the great honor conferred upon him by the Pope. The resolution failed to obtain a second.

Philip J. Gordon who is at present a clerical student at the University of Innsbruck is a member of the Chippewa tribe of Indians. He graduated with honor from St. Thomas's College, St. Paul, Minn.

In remembrance of a fine sacred concert he heard two years ago in the collegiate church of St. Nicholas at Fribourg, Switzerland, J. Pierpont Morgan has sent \$700 to the church to be used in the purchase of a new organ.

The centenary of Dickens' birth, on February 7, reminds us of all the children of the great novelist's son Henry and Mary Angela Dickens, daughter of his son, Charles, are Catholics. Miss Mary Angela Dickens is herself a novelist of note.

The Bishop Coadjutor of the diocese of Coimbra, Portugal, is to suffer the same punishment as the Patriarch of Lisbon—namely, expulsion from his diocese—in consequence of the publication of a circular protesting against the laws governing the formation of religious associations.

Senator Raynor, of Maryland, has recommended to the President for appointment as a Justice of the United States Supreme Court, Edgar H. Gans, of Baltimore. Mr. Gans is a brilliant lawyer. He is a convert, the son of a Protestant clergyman, who also became a Catholic.

Because of her relationship to President Taft, the conversion of Mrs. Henry W. Taft, his sister-in-law, to the Catholic Church has caused more comment than is usually given to conversions of non-Catholics to the true fold of Christ. This incoming of Protestants is of constant occurrence.

Father Wynne, S. J., at a recent conference of the Philadelphia priests, made the statement that the cost of the Catholic Encyclopedia up to date was over \$600,000. There is the gratifying increase each month in the number of subscribers, and the promoters hope to ultimately come out even on the undertaking. The Boston Public Library has subscribed for twenty-seven sets, or one set for each of its branch libraries.

Large bequests to charitable institutions and churches, including about \$25,000 to St. Patrick's Cathedral, appear in the will of Eugene Kelly, who died recently in New York. The bequest to St. Patrick's is for the purpose of completing and furnishing an annex to the Cathedral known as the "Lady Chapel." The society of St. Vincent de Paul received \$10,000. St. Vincent's Hospital of New York \$15,000, the Jesuit College of St. Mary's, England, Mr. Kelly's Alma Mater, \$10,000, to establish a scholarship, and the society for the Propagation of the Faith and the Novitiate of St. Andrew, on the Hudson, \$5,000 each, both with the request that "they may remember me and members of my family in their Masses for a long time to come."