

THE NE TEMERE DECREE

CONTINUED FROM PAGE FIVE

to the law of the Church of England and the law of the land as well.

Of course that law was based upon an error—a misconception of the Jewish law.

The change in the law of England and of this country in this respect has been made in recent years.

You will notice that in the judgment which I have read that there is reference to the date of the baptism of each of the parties named in the parish in which they were respectively baptized.

(1) "After the celebration of a marriage the parish priest or who takes his place has to write at once in the book of marriages the name of the couple and of the witnesses, the place and day of the celebration of the marriage, and the other details prescribed in the ritual book of the Ordinary; and these even when another priest delegated by the parish priest himself or by the ordinary has assisted at the marriage.

(2) "Moreover the parish priest has to note also in the book of baptisms that the married persons contracted marriage on such a day in his parish. If the married persons have been baptized elsewhere the parish priest who has assisted at the marriage has to explain either directly or through the episcopal Curia, the announcement of the marriage that has taken place to the parish priest in the place where the person was baptized, in order that the baptism may be inscribed in the book of baptisms."

You will understand the importance of this provision in the decree and this importance is recognized by Hammick in his work on the "Marriage Law of England" in which he says, "The strictness of the clergy of the Roman Catholic Church in whatever concerns the law of marriage and the facilities at their disposal for making preliminary enquiries in almost any part of the world giving them advantages in guarding against deception which may be usefully kept in mind by superintending registrars in receiving notices for the marriages of Roman Catholics in other than their own churches or chapels. It is stated, however, that when persons of the Roman Catholic religion shun their Church, knowing the facilities which the clergy have for discovering the fact of their marriages, and have recourse to the Registry Office or to the Established Church, not improbable some great impediment of which one or both parties are conscious—for example they have a husband or wife living, in Quebec, America, or in some distant part of the country—may exist, and their motives in so doing is to escape detection."

Now observe the value of this provision, for a Roman Catholic has his name inscribed in the book of his baptism usually in the Parish of his birth. It is impossible for him, when the question of his marriage is in the hands of a man of conscience to commit such a crime as were rampant in Europe before the promulgation of the "Tamec six Decree and which may be committed still in the various "Gretina Greens" throughout the world. At Windsor, for instance, a man may come from Pontiac, Saginaw, Kalamazoo, Grand Rapids, or Detroit, and bring with him a young girl six or seven years of age; if a Roman Catholic and he should repair to the residence of a Priest and produce his license which he has obtained from an official in Windsor, and ask to be married, the Priest cannot marry him who is this young woman appearing to be under age. The applicant in vain replies that he has the license and that he has satisfied the official issuing the license on that point—the priest must be satisfied himself. He must know who this young woman is, and who her parents are, and he must know from themselves that he has their consent to celebrate this sacrament. He must further know from the book of baptisms in the parish where the man was baptized, that he has not already a wife. The priest must know these things for himself. He cannot according to the law of his Church rashly perform a ceremony of marriage between two parties without knowing these things, consequently the provision was made in the decree, they must be married by the priest of the parish in which they reside; and now under the Ne Temere decree even the priest who comes from outside must know from the priest on the inside that the parties are competent to marry. So that if a man were baptized in Italy and married in the Yukon, the priest in the Yukon must know from the priest in the parish in Italy whether an entry is made in the book of baptisms as to this man's marriage, because if he ever was married according to the rites of his Church the particulars of his marriage will appear in the book of his baptism in the parish in whatever part of the world he may come from.

Neither the law of the land nor that of conscience operates as a restraint upon the clergyman of any other denomination equal to this, nor offers the safeguard to the contracting parties or their friends in this Province of Ontario where we find so presumptuous a spirit of reform.

Is there not much to be said in favor of the sacramental character of marriage?

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riage? Do not most young people prefer the solemnity associated with the entering into so important a relation to the frivolity which sometimes characterizes the ceremony as performed in some of the Protestant churches, where the clergyman considers himself merely a civil officer to obtain the perquisites and the people who through the pews go into the pews armed with slippers, old shoes, stockings, baby dolls, bags of rice and marriage to be amused and to hold in dignity upon the blushing bride. Is it not a mortification to a delicate mind to be the subject of so gross consideration at the hands of her friends, and the supposed sacred relation which she has determined upon is treated as a nasty joke. Is it any wonder that divorce in such minds should be deemed only a matter of course. A man desirous of being loosed from the matrimonial bond, but without the cause for which divorce may be granted in Canada, can desert his wife and family and migrate to Dakota, where, after a residence of ninety days, he can obtain a decree of divorce on the ground of his wife's desertion. It is not so in all the States, for there is not a uniformity of law upon the subject of marriage or divorce. There is not uniformly in this country either. But into whatever country you may go, whether Christian, or Jew, or Mohammedan, within the pale of the Roman Catholic Church there is one law for all. Are you going to lend your influence to ask the State to use the machinery of Government to break down this barrier which ought to meet with commendation, the principles of which ought to be the law for all people. Protestants practically ask that legislation which conforms to Catholic doctrine be repealed and their arguments be made law.

Assuming such a position, how can they consistently claim there is any "interference with the ordinary law?" How can it be said to have a law making marriage sacred and indissoluble and placing around it the most impregnable safeguards against fraud, violence and intolerable lust, there can be any "grave menace to the social life of our people?"

How it has been the custom to refer to the Catholic Church as interfering with the marriage relation, that her priests attempt to sow dissension amongst persons who have not less marriage according to the rites of their Church. I can assert, as well as if I were of the Church, that this is not the case, that it is the obligation imposed upon the priest to do all he can to prevent dissension and to bring about harmonious relations between any discord arising. It is not only his duty but he would be going against his positive instructions to the contrary were he to do otherwise than to attempt to bring about a reconciliation. It may not be popular to state these things, but it is on the side of truth and we should prefer the truth rather than be popular; let us stand out and apart from the rabble, let us be great because we are right. I know the difficulty that stands in the way of most clergymen is the fear that they should seem to countenance something contrary to the generally accepted opinion if they do not say right. I know the difficulty that stands in the way of most clergymen is the fear that they should seem to countenance something contrary to the generally accepted opinion if they do not say right.

Some there are who shut their eyes to one truth lest it should impair another they deem more sacred, but one truth can never quench another truth than one sunbeam can quench another sunbeam. Truth is one as God is one. Go forth to meet her in whatever garb; welcome her from whatever quarter she comes; till at last beyond the grave you still have a blaze of glory, which is the reward of the faithful. Let us not be intimidated by the gale of fierce polemical discussion. Your chances for achieving good will be greatly marred by such a course.

It is his disposition to express in extreme language our hatred of any system which runs counter to our own that mars our influence and make us pignus in the eyes of the broad, intelligent, thinking world; it is something worth while to stand out and be great in one's time and not for the sake of gaining a temporary foremost place to yield to the sinister influence of passion and prejudice. Let us be intellectually honest and let us have moral courage and be not afraid to assert ourselves in a position which is right rather than follow the crowd. We should not cavil at the Church of Rome that she chooses to govern her own people in her own way. We should consider whether we are drifting. The tendency of Modernism is to tear down what we formerly considered the standards of faith. In some churches we have removed the crucifix and put from view that which was considered as a sacred emblem throughout the Christian world, and to hold it in horror because it was preserved as sacred by the Church of Rome. In some quarters we deny the divinity of Christ, we question the doctrine of the atonement and dispute the Trinity and deny the virginity of the Virgin Mary; we are indifferent as to forms of baptism, and one by one all those things, which were at one time considered important and sacred by the Church, are gradually being swept away, and by and by the only monument which will be left to preserve intact the faith of our fathers will be the church of Rome.

Our tendency through Modernism is to dissent from the straight teaching of the old schools, to adopt something of the philosophy of the Grecian school, to challenge the old tenets of Faith, and in our efforts to harmonize the doctrine of Christianity with modern thought in science and philosophy, we have reduced the Christian system to a religious metaphysics not incompatible with the theories of the agnostic, and the doctrine of the immanence of God in Man, becomes a theological symbolism. This method of treating the Christian

system is very aptly stated by Mr. Fairbairn of Mansfield College, Oxford, in his Philosophy of the Christian Religion. The story of the historical Jesus as the Saviour of Mankind is replaced by a creature of the mythical imagination; and so uncontrolled by authority, without any fixed standard of faith, we are drifting step by step into a system of empiricism and quite apart from the dogmatic foundation upon which the early church was erected. We may be right in not recognizing any constituted authority in our system. Indeed with the various divergences of opinion standards of authority are scarcely tenable. We agree to man the right of private judgment and then try him for heresy if he differs from us. In the recent trial of the case of Dr. Workman at Montreal we have had the admission of eminent men in a Protestant Church that no man therein speaks with authority.

We may be right in pursuing a course tending to eliminate the deity as a real and substantial entity and to develop our system as spiritual comprehension of a metaphysical ideal, and, adopting the school of higher criticism, abandon literal understandings of what may be thought the traditions of a mythological age, and grow into the adherence to Christianity for its utility as a moral force in the world. But let us not be intolerant of our brother in the Church of Rome because he holds to the old traditions, that his Church speaks with authority, that she is the same yesterday, to-day and forever. Let us not forget that he is our Brother, and as you know him better you will like him more.



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that when the King realized that he was growing worse he said to this attendant: "If you find that the doctors consider my life in danger, let me know at once, for I do not want to go to the house of the devil." He frequently complained that the members of his family were not allowed to come near him. On the night of January 8 he repeated: "In my present state I cannot think about politics—a little politics for the soul is indispensable for me." He expressed his desire to speak with a priest and not having one he gave orders that a carriage should be prepared for him to go to the Holy Father and to ask pardon for the outrages committed.

At about 5 o'clock on the morning of the 9th he had a weakness and felt that he was dying. The Ministers then called in Canon Anzino who was waiting in the next room. Fortunately after a few minutes the King recovered consciousness and recognised the Canon whom he called by name. A short conversation took place between them, he made his confession, but with great difficulty for the death rattle prevented him from speaking clearly. The confession lasted ten minutes. His son Humbert, noting the shortness of the time, asked the Canon if he thought that was long enough to ensure eternal salvation for the King. The Canon replied in the affirmative and told the Prince to be tranquil. Shortly after Holy Communion was administered to the King who had much difficulty in swallowing it. "At one time," says my attendant, "I saw the Canon looking for pen and paper to write, but he was told that they were not to be had, and warned against writing or manifesting any wish to prolong his life. He had been ordered to do so. I was also able to make out the following words—they were not clearly uttered, but they were several times repeated: 'I have no longer any illusion. I have been cured. I was acting for a good end, but my will was perverted. I want to die a good Catholic, I want to go to the Pope to ask his pardon for the wrongs I have done him. I authorize that the Holy Father be told all that you judge necessary to say and do that I may die a good Catholic.'

"These ideas were expressed more clearly to Canonuzino to whom he said 'I repent of the wrongs done to the Pope and to the Church.' During his last hours he has continually tried to speak, but the sound was more of a rattle than a formation of words. But his conduct showed the state of a Christian who knows that he is dying, who has the faith and desires to be saved and has a great fear of being lost. Some of the ministers were objectionable to him because they would not let him do what he wished or let those he wanted to see come near him. At about 2 o'clock he had his son Humbert called and the latter remained by him for a quarter of an hour. I knew him well and the vicissitudes of his career and said many things which I certainly do not approve he always showed respect for religion. The evil was that he was constantly being told that the priests were his enemies and he was always kept away from them. Whenever he entered a church he behaved devoutly and I have several times in his room seen him make the sign of the Cross and pray. It is certain that he died repentant and I hope that God has pardoned him and that he died in His grace." To which all good Catholics will heartily say: "Amen."

Secured Prompt Relief From Severe Neuralgia of Eight Years' Standing. Mr. James Tait, of Westmeath, Ont., writes: "I have been a dreadful sufferer for the past eight years. The doctors said I had neuralgia of the muscles of my back, the pain was so great it would draw me up and I tried different doctors, but could find no cure until I used Egyptian Liniment, which was highly recommended by Mr. Fraser of this place. It had the desired effect, and I secured prompt relief and have had no return in over 15 months. I only used one bottle, and can now load my own produce, pressed hay, etc. myself. Egyptian Liniment has made my old days brighter, and I trust others may be benefited through the publication of this letter."

DIED. McCANN.—On Saturday, August 19, 1911, at her late residence 1848 Yonge St., Davisville, Ont., Ann, beloved wife of Lawrence McCann, in her eighty-third year. May her soul rest in peace!

O'HALLORAN.—Died, in St. Catherine's, on Sunday, August 27, 1911, Catherine Conroy, wife of Martin O'Halloran, aged sixty-two years. May her soul be at peace! The true dignity of life is not found in escaping difficulties, but in mastering them.—Dean Stanley.

FAVOR RECEIVED.—A subscriber wishes to acknowledge a favor granted after prayers to the Blessed Virgin and the Souls in Purgatory and promise to publish.

PRaise FOR POPULAR CEREAL

Some interesting and at the same time extremely gratifying letters recently have been received by the manufacturers of Kellogg's Toasted Corn Flakes. They come from the most part from fathers and mothers of families, whose children have been benefited by a steady diet of this favorite breakfast food. Many of them testify strongly and in a whole-hearted way to the general health improvement observable in the young ones after they have eaten Toasted Corn Flakes regularly for even a short time. Others state enthusiastically how vigorous and bright the general health of a sickly child. But was so easily digestible that the ailing little one could eat freely of it without any danger of overeating a weak stomach.

All these letters seem to be inspired by an honest desire to testify to the goodness of Kellogg's Corn Flakes and are imbued with a spirit of thankfulness to the maker of this wonderful food. Many of the enthusiastic parents have gone so far as to send photographs of their children after a few weeks' daily use of the cereal and to judge by the plump bodies, healthy clear complexions and bright eyes of the tots, the diet is unusually good. One in particular photographed with a box of Kellogg's Toasted Corn Flakes in front of her. The picture of rosy health and happiness that amply justifies the careful parents in their selection of the main item of his diet. The most pleasing feature to the manufacturers in that it is written in the most unreserved manner, they represent the spontaneous expression of the gratitude and satisfaction of many parents at having found in Kellogg's Toasted Corn Flakes a food which nourishes their youngsters and improves their health, mentality and spirits to a marked degree. In these circumstances there are many who would naturally feel impelled to write to the manufacturer stating their happy experience. The receipt of an occasional letter of this kind, voluntarily written to the makers of a food product is most like a yoke of gold, but that such a large number should find their way into the mail of the Kellogg Toasted Corn Flakes Co. is surely a peculiarly forcible indication of the favor with which the public regards their goods. From this it may be deduced that the actual results from the regular use of this food are strikingly demonstrated in a very short substantiate the claims they make for it.

THE WESTERN FAIR

Big Electrical Exhibit Will Be One of the Features. The management of the Western Fair are progressing nicely with the work of preparation for the ever popular exhibition, which will open on September 8. The grounds will be lighted with hydro-electricity and will be a most interesting feature. The butter-making contest will take place daily. The dairy building will be a most interesting feature this year, when the demonstration of the care of bees will again be a feature. The exhibit of "Old Curiousities" in the main building will again be a feature this year. The exhibit will be in charge of Mr. W. Smith, and any person having anything of interest should communicate with him at 407 Dundas street or the Secretary of the exhibition. Everything loaned will be properly cared for and returned. Prize lists, entry forms, concession privileges, and all information on application to the secretary at the general office.

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TEACHER WANTED FOR R. C. SEPARATE school Section No. 18, Yvonnand, Hastings Co. with normal certificate. Salary \$200. Please address all communications to Michael Daley, London, Ont. 1719-3.

TEACHERS WANTED FOR PUBLIC SCHOOLS Section No. 1, Brantford, holding second class professional certificate. Apply stating experience and salary expected to W. F. Burke, Brantford, Ont. 1719-3.

WANTED EXPERIENCED TEACHER AS Principal for R. C. Separate School, No. 3, Bancourt. Must speak and teach English and French language alike. Duties to commence after midsummer holidays. Send applications to Sec. Treas., Isaac Beaudry, Point St. Charles, Ont. 1719-3.

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Quarterly Dividend Notice. Notice is hereby given that a Dividend at the rate of Six Per Cent. per annum upon the Paid Up Capital Stock of the Home Bank of Canada has been declared for the three months ending 31st August, 1911, and the same will be payable at its Head Office and Branches on and after Friday 1st September next.

The Transfer Books will be closed from the 17th to 31st August, both days inclusive. By Order of the Board, JAMES MASON, General Manager, Toronto, July 19th, 1911.

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FEMALE JUNIOR TEACHER WANTED FOR Separate School, Wickham, Ont. Duties to begin immediately. Apply stating qualifications and salary expected to Rev. Charles Belanger, S. J., Wickham, Ont. 1719-3.

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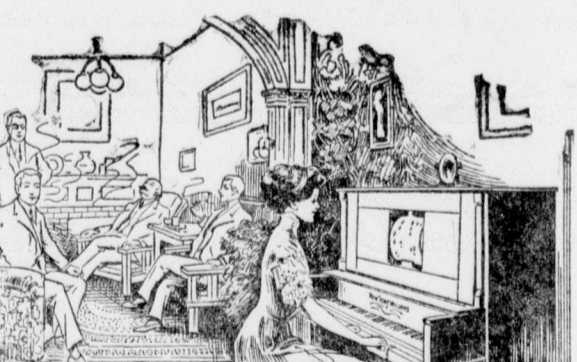
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