LETTER FROM **NEWFOUNDLAND**

St. John's, Nfid., March 1st, 1912. St. John's, Nid., March let, 1912.

Dear Mr. Editor,—it is now quite a while since I had the pleasure of sending a tew notes to your esteemed jurnal, and I propose now, to attempt for the benefit of your many readers, a resume of a recent sermon in our magnificent cathedral, one of a series of Lenten sermons, delivered by His Grace Archbishop Howley.

By way of preface, Mr. Editor, I might say that, as a Catholic people, we are keeping up the best traditions of our faith, in so far as religion is concerned, a matter on which we have been frequently congratulated by visiting cieries

a matter on which we have been frequently congratulated by visiting cleries of high rank.
On last Wednesday night, the second week in Lent, our beloved Archbishop addressed the vast congregation that filled the sacred edifice, choosing for the subject of his remarks, the holy sacrament of matrimony, and treating in his own learned way, on the relationship it bears both to the social and religious aspect of life.

His Grace opened his remarks with a ciear, concise explanation in simple language, of the cause of the much-talked-of Reformation, and showed in a forceful manner that it was based on an attempt to interfere with the solemn authority of the Church, in the sacrament of matrices.

matrimony.

From the earliest days when first the command was given — "Those whom God had joined together, let no man separate" the Church had always taken separate" the Church had always taken a foremost place in the carrying out of this sacred edict, and has been firm in her laws governing marriage. Up to the reign of Henry VIII. the Sovereigns of England had admitted the Supremacy of the Pope, until that sovereign at-tempted a free and easy plan of taking a sixth wife while his fifth wife was yet alive. Already, an ecclesiastical law had been suspended by the Church, allowing him to marry a blood relative, allowing him to marry a blood relative, and this was probably his reason for supposing that the Pope would permit him to marry Anne Boleyn while Catherine of Arragon was alive—his lawful wife. Incensed at the opposition of the Holy Father, he threw off the influence and yoke of the Church, and commenced through the instrumentality of a monk named Luther, what is known as the Reformation, the era of so-called free thought, religious liberty or freedom of conscience, from which the present Church of England had its origin.

His Grace then came down to more

His Grace then came down to more codern history, and gave a brief but exmodern history, and gave a brief but ex-plicit description of the Ne Temere decree, about which so much has re-cently been published in certain sec-tions of the Canadian press. Quoting records, the Archbishop showed how this decree had been issued, from a de-sire on the part of our Holy Father to safeguard the validity of marriage, and to throw all possible protection about those who entered into this solemn life contract.

contract.

By letters patent, not since revoked, the religion of Quebec is Roman Catholic ever since its capitulation to the English, when full power and authority were then conferred on the Catholic Church, to practise all its religious rites, without interruption. This therefore, is the Civil Law of Quebec, and being so, emphasizes the absurdity of that circumlocutory resolution adopted last year by the Methodist Ecumenical Conference of Toronto, and about which onference of Toronto, and about which leading Protestant lawyer of Quebec a leading Protestant lawyer of Quebec says, "that it is erroneous in its aim, absurd in its diction and of no possible benefit to those, who would range themselves against the authority of the only power, that can now check the troubles arising from a fine disregard of the marriage tar." "The leavest areaches also arising from a fine disregard of the marriage laws." The learned preacher also freely animadverted on the decision of certain sects in arrogating to themselves the right to limit the number of a population by a studied decrease of births, and quoted the command of the Almighty to Adam and Eve to "multiply and fill the earth." Certain people foresaw that in a few years' time, the production feed the inhabitants, and devised a plan to offset this imaginary trouble by a reduction of the number of births in each family. This plan rapidly gained favor, as it allowed the idle rich to shirk the responsibilities of the married state and thus devote more time to modern amusements, and gay frivolous living, To such an extent had this outrage grown, that at a recent date a Commission was appointed in England for quire into the phononic frequency. To such an extent had this outrage grown, that at a recent date a Commission was appointed in England to enquire into the phenomena; decrease of population, the astounding report of which, was, that in a given district there was an absence of 200,000 births that should have been recorded. The Church's position in this matter was unassailable and the report of the Commission clearly showed that in Catholic countries, the percentage was very small, while in Protestant countries it small, white in Protestant countries it was abnormally large. His Grace gave special emphasis to the report of this Commission, inasmuch as it was most gratifying to the Catholic Church, though compiled by Protestants purely as a State affair, and not in the interests of any Church or faith

When the Lungs Are Weak

To every person with weak lungs or who has a family history with records of consumption, a cough or cold is a seri-

Coughs have a tendency to hang on. They irritate the weakened membranes and prevent healing. There is always the danger that a cold may get a firm foothold and settle on the lungs. It is so easy under these conditions for pneumonia or consumption to develop.

About the surest means of controlling coughs and colds is by the use of Dr. Chase's Syrup of Linseed and Turpentine. This treatment losens the cough, allays the irritation and inflammation and thoroughly overcomes the disagree-

allays the irritation and inhamation and thoroughly overcomes the disagree-able symptoms. The success of this medicine has given rise to many imita-tions. It is only natural to suppose that the original possesses merit of an un-

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Strong mention was made also of the laws of divorce as applied in recent years, and His Grace deplored the fact, that in America no less than 1,000,000 divorces had been granted between the years 1896 and 1906—the latest statistics of the party of a first of a fir years 1896 and 1906—the latest statistics obtainable, what state of affairs must be existing there where practically every third or fourth person you meet is a divorcee. On this point the Church was always firm—" what God has joined together, let no man separate." The contracting parties pledge themselves to be faithful to each other, and as one, "until death do us part." Is it not then most dealorable that two persons so most deplorable that two persons so solemnly pledged, should forget their promises, and seek and so easily obtain a

For over an hour the Archbishop expounded the dogma of the Roman Catholic Church in connection with this important matter, and exhorted his hearers to keep up the lofty ideals of our Holy Faith, by a continued and emphatic carrying-out of the policy under which all marriages are performed, fashioned as they are, after the precept of the Creator of mankind—"Those whom God hath joined together, let no man separate."

man separate."
I need not tell you, Mr. Editor, that I need not tell you, Mr. Editor, that the discourse was highly interesting and very instructive, and was listened to with rapt attention by the entire congregation. Long may our beloved Archbishop be spared to rule over his people in Newfoundland, and to expound to us, in his learned yet simple manner, the tenets of the grand old faith for which in earlier days our forefathers gave up their lives, that we might be enabled to save our immorbal souls. It is such sermons as this, Sir, that forcibly shows us the void of life without religion, and because it so appealed to me I have tried with my poor, feeble pen to outline the substance of it for the beneat of your thousands of readers, some of whom, perhaps, have not frequently the opportunity of listening to such a splendid and instructive discourse.

Yours very truly,
J. J. LAGEY.

As a safe-guard buy nothing in the baking powder line unless all the ingredients are printed on the label. The manufacturers of the brands of baking powder in which large quantities of alum are used, are afraid to print the ingredients on the label as no per-son would buy it at any price. Magic Baking Powder is pure and guarante not to contain alum.

A REMINISCENCE OF EDWARD BLAKE

In looking over my scrap-book recently I came upon the peroration of a speech delivered by the late Hon. Edspeech delivered by the late Hon. Ed-ward Blake, then member for South Longford, in the British House of Common. The incident, which called forth this outspoken expression as sense of justiae and British fair-play which dom-

"Look at Ireland," said he. "I know all here do not share my views. I respect th ir opinions. But you will slow me, standing here, an Irish member, and proud of it, to declare that I believe, with a passionate intensity of conviction, whereof I have given some proofs, that the true cure for her ills, and for those weaknesses of the empire which her ills create, is to apply courageously to her the same great prinwhich her ills create, is to apply courageously to her the same great principles which, with such signal fortune, you have applied elsewhere.
Sir, I believe that no such object
lesson has ever been presented to this
people as that shown by the great
colonies this month. I thank God for it
and I humbly pray that they may take
to heart the lesson. To me it seems
truth. I make no apology for stating it.
Had I failed I should have justly come
under the censure of those noble lines
with which I close: "

"Think you truth a farthing rush light
to be pinched out when yov will
With your deft official fingers and your
politicians skill?
Is your God a wooden fetish to be
hidden out of sight
That his block eyes may not see you do
the thing that is not right?
But the destinies think not so! to their

the thing that is not right?

But the destinies think not so! to their
Judgment chamber lone

Comes up noise of popular clamor,
Their Fame's trumpet is not

Their Fame's trumpet is not known.
Your majorities they reck not—that you grant, but then you say
That you differ from them somewhat.
Which is stronger? You or they?
Patient are they as the insects that build islands in the deep.
They heed not the bolted thunder but their silent way they keep.
Where they have been that we know!
Where empires towered that were not just

not just
Lo! the skulking wild fox scratches in a
little heap of dust."

THE FATHER OF LIES VERY BUSY

The following dispatch having reforence to another marriage case, appeared in the Montreal Star of Monday:

Moose Jaw, Sask., March 11—The Ne Temere decree is being hotly discussed in this city, as the result of a case which has just been made public. case which has just been made public. It is alleged that a young couple who had been married by an Auglican clergyman. Archdeacon Johason, were visited by a Roman Catholic priest, who addressed the wife—who according to one story, was a Roman Catholic, her husband being a Protestant, and according to another story, vice versa—and called her "Miss" assuring her that she was not married.

was not married.

He caused her such agony of mind that the marriage was speedily recelebrated, according to the Roman Catho-

lic ritual.

Speaking in one of the city pulpits yesterday, Father Woodcutter sought to minimize the gravity of this latest Ne Temere case, declaring that the woman had all along agreed to enter the Roman Catholic Church, and that the couple would be the property of the priest in the couple was the couple of lic ritual. Catholic Church, and that the couple would have been married by a priest in the first place, had one been available. He denies that he had told the young bride that she was living a life of shame until the marriage was re-celebrated. He concluded that he had sufficient ground to have the writer of the article in question arrested for criminal libel, but would give him the benefit of the doubt.

doubt.

Archdeacon Johnson, on the contrary, says the girl had told him she had promised to join the Roman Catholic Church in order to get married, but found she could not enter the Church. Consequently he, (the Archdeacon) had married her. Public opinion is much expressed over the case.

(Canadian Press Despatch)

Moose Jaw, Sask., March 11.-The Ne Temere case which developed here Fri-day was the subject of bitter remarks in both the Anglican and Catholic churches

yesterday.
The Catholic clergyman, Father Woodcutter, said the writer of the story was a liar, and would be arrested for criminal libel.

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Because the Germans are Irish. They are Irish by heart, by religion and

y science.

1. By heart. There is a love between 1. By nears. There is a love between both races, because one is "der deutsche Michel," the other the Irish Pat, but the Irish made Mike the friend of both.

2. By religion. The Irish monks brought to Germany the Catholic faith, and there are over one hundred and fifty Irish saints, patrons of parishes in Germany.

3. By science. How those Germans searched for the Irish poets, music, art and philosopy; that's why the old Gaelic the story again. The language came to its glory again. The Germans did it for love of the firm, in-born, atsunch Catholics, that never, never failed.

where each one had to be born.

PRECURSORS OF LUTHER

smacked of "monks or monkery" was the favorite abomination of all staunch Pro-testants. No contrast apparently could be found more striking than that which inated the life of this great statesman | the life of a zealous preacher of Luther's the life of a zealous preacher of Luther's free gospel, presented to the selfish, superstitious practices of cenobites and hermits. But here is Dr. Hodges, Dean of the Episcopal Theological School at Cambridge, contributing to the March Atlantic a paper on "The Persistence of Religion," who refers to Luther as the man in whom "all the old protests of the monks against the regulation of the priests, and of the mystics against the limitations of the theologians, were magnified, centred and made effective." In fact, we are told that in vindicating "the principle of the development of religion, he is akin to Francis and Benedict." For a monk, it appears, "was a layman who had determined never to go to church again. He turned his back upon the altar, and upon all the ancient order of w.rship and found what seemed to him a better church in a cave or in the woods, where he had no sermons and no sacraments. he had no sermons and no sacraments but sought God in his own way.

Well, Well!



CLEAN and SIMPLE to Use.

THE MOOSE JAW CASE

Neither the Poor Man of 'Assisi, who submitted the rule of his new order to Innocent III, nor the Patriarch, Benedict, who was so dear to Pope Gregory the Great, will thank Dr. Hodges for trying to establish relationship between them and the chit heresiarch of the sixteenth century. Nor would all those monks and eremites, who joyfully received from Holy Church their habits and their rule, so many of whom were conspicuous for their loyalty to the Apostolic See, feel greatly flattered at being considered by the Dean precursors of an apostate Augustinian, who waged a relentless war against Rome.

With regard to the assertions that the monk "turned his back upon the a'tar" and went "where he had no sermons and no sacraments," it is to be feared that Dean Hodges is more familiar with the works of the "advanced thinkers," whom he freely quotes in his paper, than with the writings of Father Dalgairns, or of Marin, not to mention those of the Bollandists or of Cassian. It is abundantly evident, for instance, that the so-called solitaries of Exyron as

that the so-called solitaries of Egypt, as a rule, did not live so far away from a rule, did not live so far away from villages and churches as to be deprived of weekly Communion. Sometimes, indeed, among their huts arose an altar, at which a priest ministered. In the church at Nitria, observes Father Dalagairns, "five thousand monks of that desert assembled to receive the Holy Communion every Saturday and Sunday," while in the laura of St. Euthymius, Mass was said every day. It must not be forgotten, moreover, how readily the Church at that time allowed the faithful to carry the Blessed Sacrament with them. As for the monks of the West, Communion at least six times a year was prescribed by rule.

the West, Communion at least six times a year was prescribed by rule.

This being the case, it can hardly be said with truth that the early monks had "no sacraments," and it is difficult to understand how anyone who has read Cassian can maintain that the ancient solitaries cared for "no sermons." But what these holy cenobites and eremites certainly did not have, Dean Hodges to the contrary notwithstanding, was any the contrary notwithstanding, was any likeness or relationship whatever to the proud and sensual rebel, Martin Luther.

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CONDITION AND CURE

Standing in the shadow of the passing year and looking beyond into the light that experience sheds over the twelve-month that is gone, things do not appear to promise much that is important and desirable.

Those who read and reason will readily again to read our own country is

Those who read and reason will read-ily admit, so far as our own country is concerned, that its cradles and mansions of education emit deadly odors; that sectarianism has practically lost what-ever of power it possessed; that social activity has set itself against authority; that materialism is laying hold of the masses; that commercialism is making for doubt and infidelity; that the preach-ments of puloits and professors and ments of pulpits and professors and books are contrary to the Gospel of Christ, and that the press is a purveyor

of putridity.

Day after day the preachers and doctrines of destruction are multiplying. The Bible is discarded; the Scriptures are folklore; the divinity of Christ is denied; dogma is slavery; redemption is ridiculed; the immortality of the soul is a fancy; the existence of hell is a fable are some of the pronouncements of cur progressive thinkers.

For the fundamental truths taught by

the Saviour they substitute their own dicta, doctrines of hate, of free love, of debauchery, of social snarchy, and of family degeneracy. Nor do they stop here. For who has not heard their demand for the death of the deformed and mentally undeveloped? Who has not read their pleas even for the destruction of the unborn?
This condition of society is causing

This condition of society is causing great uneasiness among the thinking people of our land, as well it may. Its awful fruits are manifest and are daily chronicled in the newspapers and seen by eye witnesses. The reasons for this moral decay are being searched for by theorists and innumerable remodies are theorists and innumerate remedies are being constantly advocated. But there is only one fundamental reason for this condition, and that is Sectarianism; just as there is only one cure for it, the Catholic Church.—Church Progress.

MacDonald.—At North Lancaster, Co. Glengarry, on March 7th., 1912, Mr. Austin R. MacDonald, aged eighty-three years, and seven months. May his soul rest in peace !

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favor from the Sacred Heart.

A subscriber wishes to return thanks to the Sacred Heart, Blessed Virgin, St. Anthony and the Souls in Purgatory for a great favor received through their intercession and a promise of Masses.

A subscriber wishes to return thanks for temporal favors received after promise of a novena of Masses for the Souls in Purgatory in union with the Blessed Virgin. Also requests the prayers of subscribers to the Sacred Heart and the Blessed Virgin for special favors.

favors.

A subscriber wishes to return thanks to the Sacred Heart, through the intercession of the Blessed Virgin and St. Joseph, for relief from pain after applying the Sacred Heart badge and Lady of Victory medal. Also a thanksgiving to the Souls in Purgatory, St. Anthony, St. Ann, St. Benedict, St. Gerard and St. Christopher, and requests the prayers of the readers for two special favors.

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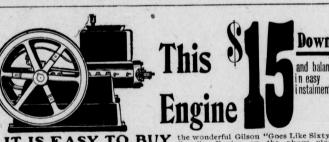
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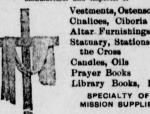
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