

The Catholic Record

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

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ARCHBISHOP SPRATT

SOLEMN CEREMONIES OF CONSECRATION AT KINGSTON—ENTHUSIASTIC RECEPTION BY THE CLERGY AND LAITY AS WELL AS BY THE CITIZENS GENERALLY

FULL REPORT OF THE Eloquent SERMON OF HIS BISHOP

We are indebted to the Kingston Standard for a portion of the following report of the ceremonies connected with the consecration of Most Rev. Dr. Spratt as Archbishop of Kingston:

The Roman Catholic, and Kingstontians generally, this afternoon gave a royal reception to Archbishop-elect Spratt and the Papal Delegate, Mgr. Segni. Large processions conducted with order to the Bishop's palace. The route of the march was lined with hundreds of citizens. In the rear of the cavalcade, the Holy Ghost and the Cathedral were grouped school children who waved the papal flag and the Union Jack as the honored prelates were driven by.

THE ARRIVAL

Archbishop-elect Spratt arrived at the inner G. T. R. station shortly after 2 o'clock, the train being about 15 minutes late. He came down from Belleville in a private car, and was accompanied by a number of priests. The administrator of the arch-diocese, Vicar-General M. Dawson, and Rev. Father McLeod, M.A., of Port Hope, met the Archbishop-elect at the outer station. As the train pulled into the inner station the fourteenth Band, which was on the platform played a selection. The Archbishop-elect was met by the reception committee and after greetings had been exchanged, was escorted to his carriage.

THE RECEPTION COMMITTEE

The reception committee was composed of Rev. Father Hanley, James Swift, John Hickey, Thomas Cunningham, Dr. Ryan, Dr. McCarthy, Z. P. Frost, E. T. Sweeney, Archibald Hanley and the presidents of the five Roman Catholic Societies: J. J. Bhan, C. M. B. A., D. Gibson, Knights of Columbus; W. James, A. O. H.; W. Duffy, C. O. F., and Dr. Morrison, C. M. B. A.

THE PROCESSION

The procession finally got under way and made a grand and impressive cavalcade. It was led by four marshals, of whom Patrick Fannon of the Y. L. C. B. A. was chief. The other marshals were: M. Goodman, C. O. F.; C. J. Millan, C. M. B. A., and T. James, A. O. H. The route of the procession was: Brock street to Brook street; Brook street to Wellington street; Wellington street to Johnson street and Johnson street to the Cathedral.

The order of the procession was: Band of the R. A. R. Knights of Columbus, Ancient Order of Hibernians, Catholic Order of Foresters, Catholic Mutual Benefit Association, men of St. Mary's congregation, 14th Band and the clergy in carriages.

The procession took ten minutes to pass a given point. It was well marshalled and the men marched with precision. The clergy followed in files, riding four to a cab. There were about fifty cabs in line, so that about two hundred clergymen took part in the parade. The majority of the clergy were from the Archdiocese of Kingston.

ARCHBISHOP'S CARRIAGE

The carriage which all were most interested in was the last one. It was escorted by the Archbishop-elect, his brother, Rev. Father Spratt, of Wolfe Island, Mgr. Masterson and Rev. Father Hanley. It was an object of great interest as it passed through the thronged streets, and the consensus of opinion was that the Archbishop-elect, with his strong, kindly face, would make an excellent successor to the good and great man gone before.

As the Archbishop-elect's carriage drew near in succession to the convent, the Hotel Dieu and the Cathedral, the children who were grouped in front of their buildings waved their flags and sang. At each of the buildings the carriage was stopped, while the Archbishop-elect was greeted with a bouquet which he graciously accepted.

VISITED PALACE FIRST

The Archbishop-elect was conveyed to the palace, where he spent a few minutes before going to the Cathedral from the congregation to which he made a most suitable reply.

That over, the procession reformed and marched down to the G. T. R. station, where at four o'clock it welcomed Mgr. Segni, and escorted him to the palace.

In the cathedral later Archbishop-elect Spratt delivered an address of welcome to the Apostolic Delegate and Mgr. Segni made a fitting reply. This was followed by the Benediction of the most Blessed Sacrament. The cathedral was crowded throughout all of the ceremonies and hundreds who were unable to gain admission stood about outside.

CONGREGATION'S ADDRESS

The address of the congregation of St. Mary's Cathedral to His Grace, who was read by J. J. Bhan, was as follows:

Thy S. Grace! Most Reverend M. J. Spratt, D. D., Archbishop of Kingston:

Your Grace: The congregation of St. Mary's Cathedral unite with your faithful clergy throughout the diocese in extending to Your Grace our warm congratulations and cordial welcome to your future home.

Many illustrious men, men in whose hearts burned the zeal of the missionary life, men of profound erudition and renowned scholastic attainments, men of gentle culture and broad humanity. Yours in this diocese was laid waste and deep the spirit of faith; schools and colleges have been founded and hospitals and charities erected and endowed. There is observed a devoted loyalty to authority, and at the same time a happy absence of religious intolerance and religious strife; all classes dwelling together in peace and unity.

May we not say to Your Grace that your life has been typical of the See you are called to govern. The trials and labors, the hardships and privations of the mission were yours, but no work was too great for your hand to overcome; the laborer was equal to the task, and so parishes were carved out, churches and presbyteries erected, and the entire rural and pastoral duty discharged with ease and well. Then followed promotion with wider cares, with responsibilities greater and more diversified, with fast pressing, serious duties. All these qualities you meet with in the same wise judgment, the same calm determination, and the same marked success.

Thus along your way of life stand monuments of your priestly labors, till now what wonder you are called upon to rule the Archdiocese, whereas for so many arduous years you served so faithfully, with such loyal devotion, and such distinguished success.

Educated and trained in your native province, laboring close to the lives and habits of the people, you are by birth, education and experience pre-eminently qualified to discharge the high and important duties of your sacred office. With a stern sense of duty, with a broad view of human life, with wide toleration and respect for all classes, with gentle consideration for the frailties of human life, with these qualities your reign cannot but add fresh lustre and renown to Kingston's historic See.

Altho' the apostolic work has been accomplished by your illustrious predecessors, much remains to be done. There are problems—financial, educational and charitable—a serious nature yet to be solved. But to what avail unless you turn your hand, whatever sphere you contemplate, you will find at your command in Kingston a faithful, loyal and devoted people following where you lead, and exhibiting in your services that zeal and piety, that affection, that profound faith which under wise guidance have made the name of Kingston renowned in the Canadian Empire.

So we in Your Grace a generous welcome to E. Kingston, and it is our best prayer that your years may be long, that peace and happiness may wait on you always and that your labors may be crowned with glorious results to the Church and to your people.

ARCHBISHOP-ELECT'S REPLY

The Archbishop-elect in his reply to the address from the clergy and laity of the people of Kingston, and the faithful of Kingston were known to be faithful at all times to the calls of the Church. He came as a stranger and had been welcomed with open arms. This was characteristic of the people of Kingston who were true to holy church. It is his will that he have been consulted he would have retired to solitude and rested in peace. It was his nature to shrink from publicity. However, when he was made a priest he promised to be obedient unto death. He believed that God called him to fill the office and had strengthened him to do his duty. The questions might be asked how a man of such disposition could undertake such a task and on such an occasion. It was obedience. Notwithstanding the outward ceremony the speaker was but a mere man. The great example of the world said, "He that will comfort Me let him take up his cross." The only occasion in which the Archbishop-elect had accompanied with pomp was his entry into Jerusalem on Palm Sunday.

In the address men of mark were spoken of. Nothing was expected from him. He had had no training for the office and he had lived among a simple people during the past twenty-two years. The future was in the hands of Divine Providence. God had called him, he could not fail, so he did not come with a trembling heart, but one filled with courage. As long as God was with him he would be able to carry out His plan. The assurance that there were willing hands to assist him, he could not give them the Episcopal blessing to day, but as the Apostle St. Peter said, "What I have I will give you God bless you."

HONOR TO ARCHBISHOP

On his departure from Belleville today, Archbishop Spratt was further honored by a grand demonstration of respect and veneration from the members of St. Michael's congregation, who accompanied him in procession from the presbytery to the depot. This procession started from the church at 11:30 sharp and proceeded to the station by way of Victoria Avenue, Albert Place Street and Bloor Street. A number of cabs were in line to accommodate any who wished to drive. Before leaving the Archbishop-elect was presented with a purse of \$1,000 and several other gifts.

THE CONSECRATION CEREMONIES

From the Kingston Standard, Nov. 30.

The Most Reverend Michael Joseph Spratt was today morning enthroned in the cathedral of the Archdiocese of Kingston. The consecration took place this morning in St. Mary's Cathedral and was a most impressive affair. It was impressive from the fact that the great cathedral was crowded to the doors. It was impressive from the great number of rubed

pristia. It was impressive from the majesty of ritual which characterized the ceremony and from the great solemnity which marked the entire sacred proceedings. It was impressive from the profound reverence which characterized the great congregations.

All in all, it was a memorable scene, and will live long in the memories of those who witnessed it.

The consecrator was His Excellency Mgr. Segni, Archbishop of Aquila, Apostolic Delegate to Canada. The assisting bishops were Bishop O'Connor, of Peterboro; Bishop Assistant, and Bishop Macdonell, of Alexandria, junior assistant.

Others taking part in the consecration were: Mgr. A. Sinnott, Ottawa; Mgr. Masterson, Prescott, assistant priest; Very Rev. C. R. Murray, Brockville, and Rev. T. J. Spratt, Wolfe Island, deacons of honor; Rev. John T. H. Fox, Peterboro; Rev. J. H. Hardigan, Deseronto, deacons of Mass; Rev. J. J. O'Reilly, master of ceremonies.

BISHOP FALLON'S SERMON

The following is a full report of the sermon preached by R. G. Rev. M. F. Fallon, Bishop of London.

I have lived to your day and to the whole flock, where the Holy Ghost has placed you Bishops to rule the Church of God.

Your Excellency, My Lords Archbishops and Bishops, Right Rev. and Rev. Clergy, dearly beloved Brethren:

The words of my text, taken from the twentieth chapter of the Acts of the Apostles, express the essential function and duty of the Episcopacy. From the moment when it pleased the Son of God to create a number of bishops in His Name and the observers of His life, it became a logical necessity that such a society should receive from Him a form of government adapted to its needs and its object. It is a mistake to suppose that the multitude of diverse wills require a practical and a single direction, if they are to arrive at one and the same end.

For this reason Our Saviour Jesus Christ, wishing to establish the Kingdom of God in the form of a Church, that is of a religious society, instituted a hierarchy of power, and chose as His model the monarchy, and selecting one man, He centralized in his person the supreme power of the Kingdom. To this supreme shepherd He gave His command to feed His lambs and His sheep throughout the world. Then, as this society was to be so extensive with the world, the divine legislator desired that this society should be governed by a single source, might be multiplied without suffering division and might be communicated to many while remaining whole and entire in the hands of one.

Thus it is that the Catholic Church during her long history, continues to exist and appears always with the Bishop of Rome, the successor of the Prince of the Apostles, at the summit of the hierarchy; and under this sovereign pastor the Bishops, though the latter thank the authority of the Apostle mission, but their proper and legitimate place. Such is, in law and in fact, the divine order in the spiritual government of mankind. "The Holy Ghost has placed Bishops to rule the Church of God."

It will readily appear then, why on such an occasion as the present, I should choose for the subject of my discourse that very power and dignity with which a priest has this day been invested. I might speak of the Church of God, of its mission to the world, of the sacraments and ceremonial, the supreme significance of every act performed, the profound spiritual meaning of every word spoken, might be left to themselves to plead their own cause, to express their own meaning and to prove their own divinity. But, underlying right and ceremony, language and meaning, there is the sublime and eternal principle upon which they all rest, and from which they all derive their power. It is this principle which needs assertion and explanation. We live in an age of loose thinking and wild language. And upon a subject like this, more nonsense has been written and spoken than upon any other. The Church and ecclesiastical power, it may not be too presumptuous or useless to outline the principles upon which ecclesiastical authority rests, to discuss its nature, and to observe in what it consists. To establish that God Himself created ecclesiastical power, and that He made it supernatural in its origin, and sovereign and independent in its sphere, is the main purpose I presently have in view.

The distinguishing characteristic of ecclesiastical authority, which lifts it above the powers of the earth, is its supernatural origin. All power indeed comes from God, in the sense that God is the source of all being, the principle of all movement, the origin of all right and the last end of all creatures. From the fact that He created the family, He is the author of paternal authority; and since He destined all human families to live in society, He is the author and creator of civil authority. Nevertheless, however right and incontestable these two authorities may be in themselves, they are only the natural consequences of the order established by God at creation. Neither the one nor the other was constituted by a special divine intervention. They have their origin in the natural laws of nature, and in the necessities of human life, and not in the arbitrary will of man, nor in the arbitrary power of any individual.

This fact, however, in no sense detracts from the sacred character of the family and the State. They both rest upon divine institutions, for God is the author of nature as He is of grace. Neither physical force nor legal superiority, nor contracts, nor consent gives to one man the right to command and govern others. The father exercises authority over his child because God, in bestowing upon man the

power of reason, invested him with the rights flowing from this august privilege. And when a whole people bow before law and government, it is because for these people these authorities are manifestations of the divine will and of the eternal law.

Such is the glorious doctrine of the Catholic Church, which alone makes authority forceful and obedience dignified by investing men to give before the laws of the Kingdom of Heaven; feed your lambs, feed my sheep." In virtue of this divine command, man can reach the kingdom of heaven only through the ascent of his mind given to the truths of faith, through the submission of his will to the authority of the spiritual law, and through the participation by his soul in the source of grace. These are the three elements which constitute spiritual power.

The Holy Ghost gave to His Church the mission and the duty of teaching: "Go into the whole world; preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be condemned."

He gave to His Church a sacerdotal and a sacramental power. "Take and eat; this is My Body; do this in remembrance of me." Remove ye the Holy Ghost, whenever you shall forgive they are forgiven, who sins you shall retain they are retained."

He gave to His Church a legislative and a judicial power. "Whatever you shall bind upon earth, it shall be bound also in heaven; and whatsoever you shall loose upon earth it shall be loosed also in heaven. Let him who will not hear the Church be as heathen and a publican." Teaching, the priesthood and spiritual government—such are the three powers in which the ecclesiastical power is destined and intended by God, its Founder, to exercise sovereign jurisdiction.

And this sovereignty of the ecclesiastical power flows from its origin, its object and its end. Alone among the powers here below, the rights and claims of the Church are of supernatural origin. In contrast with all human sovereignties, the Church is constituted outside the laws of nature, by a special and extraordinary intervention of the Divine Will manifesting itself in the Word made Flesh. Hence in her own sphere the Church is outside all human domination. She belongs to the Son of God, for the Church is God's. Were it ours, there might we traffic with it; it will make large its functions or contract; serve it or sell; worship or crucify; but the Church is God's, who depends upon man by any title direct or indirect. To wish to subject her to any power of purely natural origin, to any power born not of God, but of man, is to offend both against the law of nature and the law of God.

Such is the clear and simple, yet sublime and divine origin of ecclesiastical authority. The powers of this world may boast of illustrious births, of noble parentage, of brilliant deeds of rights acquired, of popular support. Nothing of the kind surrounds the birth or supports the life of the Church. She springs neither from knowledge nor genius, nor from the consent of men, but from the holiness of God, exclusively from God, through the inter-mediation of the Incarnate Word.

This exclusively divine origin is what constitutes the Church a power apart and distinct from all other powers. It is a divine mission to mankind, "for Christ, therefore, we are ambassadors, God as if we were, exhorting by us." Whatever may be their individual worth, the personality of those who exercise authority under the powers with which they are clothed. What the world is invited to see in the priests and bishops of the Church is not gifts of nature, or qualities of mind, but Christ, whose minister we are. Let a man so possess himself as to become a minister of Christ, and the dispensers of the mysteries of God." Behind the bishops and the priests there is that which surpasses all things created—there is Jesus Christ; Jesus Christ who dwells in Him who represents, and whose mission they continue and perpetuate; Jesus Christ who preaches; Jesus Christ who teaches; Jesus Christ who offers sacrifice; Jesus Christ who administers the sacraments; Jesus Christ who sanctifies souls; Jesus Christ who reigns and governs.

Behold, then, what it is that raises the ecclesiastical power to an incomparable dignity. And it is this supernatural origin, this exceptional and unique origin, that prompts you, without any injury to your dignity as men, to bow in submission to an authority which is in reality and truth the authority of Jesus Christ Himself. And no matter what may be your influence and your power, your learning or your genius, your position or your glory, you sacrifice nothing in Christing your subordination to the authority of the Church, for properly understood, it is man counts for nothing; God is everything.

An ecclesiastical power is supernatural in its origin, it must as a consequence be supernatural in its exercise of its prerogatives. The Church, which is ecclesiastical power in operation, must be sovereign within its proper limits and rights. It was divinely established to lead men to the supreme destiny, the vision and possession of God in eternal happiness. Such is its direct and immediate end. It is entirely supernatural. With commerce or literature, or science or art, or culture, as such, it has absolutely nothing to do. If these things lead man to God, the Church blesses them, but if they withdraw him from his divine destiny, she brands them with her withering curses. She insists that God's children must not be always occupied with these things, they must give their chief attention to what concerns their eternal lot. Man is not most concerned in seeing what his eyes are oftenest looking at, nor in hearing what his ears are oftenest listening to, nor in feeling what his hands most fre-

quently touch. The bustle and the hurry and the business of this world must not blind him to the claims of the next. And the aim of eternity are in the keeping of Holy Church. To her, in the person of its chief, Blessed Peter, was confided the keys of the Kingdom of Heaven. "Thou art Peter, and upon this rock I will build my Church. And I will give to you the keys of the Kingdom of Heaven; feed your lambs, feed my sheep." In virtue of this divine command, man can reach the kingdom of heaven only through the ascent of his mind given to the truths of faith, through the submission of his will to the authority of the spiritual law, and through the participation by his soul in the source of grace. These are the three elements which constitute spiritual power.

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Behold, then, what it is that raises the ecclesiastical power to an incomparable dignity. And it is this supernatural origin, this exceptional and unique origin, that prompts you, without any injury to your dignity as men, to bow in submission to an authority which is in reality and truth the authority of Jesus Christ Himself. And no matter what may be your influence and your power, your learning or your genius, your position or your glory, you sacrifice nothing in Christing your subordination to the authority of the Church, for properly understood, it is man counts for nothing; God is everything.

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This exclusively divine origin is what constitutes the Church a power apart and distinct from all other powers. It is a divine mission to mankind, "for Christ, therefore, we are ambassadors, God as if we were, exhorting by us." Whatever may be their individual worth, the personality of those who exercise authority under the powers with which they are clothed. What the world is invited to see in the priests and bishops of the Church is not gifts of nature, or qualities of mind, but Christ, whose minister we are. Let a man so possess himself as to become a minister of Christ, and the dispensers of the mysteries of God." Behind the bishops and the priests there is that which surpasses all things created—there is Jesus Christ; Jesus Christ who dwells in Him who represents, and whose mission they continue and perpetuate; Jesus Christ who preaches; Jesus Christ who teaches; Jesus Christ who offers sacrifice; Jesus Christ who administers the sacraments; Jesus Christ who sanctifies souls; Jesus Christ who reigns and governs.

Behold, then, what it is that raises the ecclesiastical power to an incomparable dignity. And it is this supernatural origin, this exceptional and unique origin, that prompts you, without any injury to your dignity as men, to bow in submission to an authority which is in reality and truth the authority of Jesus Christ Himself. And no matter what may be your influence and your power, your learning or your genius, your position or your glory, you sacrifice nothing in Christing your subordination to the authority of the Church, for properly understood, it is man counts for nothing; God is everything.

An ecclesiastical power is supernatural in its origin, it must as a consequence be supernatural in its exercise of its prerogatives. The Church, which is ecclesiastical power in operation, must be sovereign within its proper limits and rights. It was divinely established to lead men to the supreme destiny, the vision and possession of God in eternal happiness. Such is its direct and immediate end. It is entirely supernatural. With commerce or literature, or science or art, or culture, as such, it has absolutely nothing to do. If these things lead man to God, the Church blesses them, but if they withdraw him from his divine destiny, she brands them with her withering curses. She insists that God's children must not be always occupied with these things, they must give their chief attention to what concerns their eternal lot. Man is not most concerned in seeing what his eyes are oftenest looking at, nor in hearing what his ears are oftenest listening to, nor in feeling what his hands most fre-

quently touch. The bustle and the hurry and the business of this world must not blind him to the claims of the next. And the aim of eternity are in the keeping of Holy Church. To her, in the person of its chief, Blessed Peter, was confided the keys of the Kingdom of Heaven. "Thou art Peter, and upon this rock I will build my Church. And I will give to you the keys of the Kingdom of Heaven; feed your lambs, feed my sheep." In virtue of this divine command, man can reach the kingdom of heaven only through the ascent of his mind given to the truths of faith, through the submission of his will to the authority of the spiritual law, and through the participation by his soul in the source of grace. These are the three elements which constitute spiritual power.

The Holy Ghost gave to His Church the mission and the duty of teaching: "Go into the whole world; preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be condemned."

He gave to His Church a sacerdotal and a sacramental power. "Take and eat; this is My Body; do this in remembrance of me." Remove ye the Holy Ghost, whenever you shall forgive they are forgiven, who sins you shall retain they are retained."

He gave to His Church a legislative and a judicial power. "Whatever you shall bind upon earth, it shall be bound also in heaven; and whatsoever you shall loose upon earth it shall be loosed also in heaven. Let him who will not hear the Church be as heathen and a publican." Teaching, the priesthood and spiritual government—such are the three powers in which the ecclesiastical power is destined and intended by God, its Founder, to exercise sovereign jurisdiction.

And this sovereignty of the ecclesiastical power flows from its origin, its object and its end. Alone among the powers here below, the rights and claims of the Church are of supernatural origin. In contrast with all human sovereignties, the Church is constituted outside the laws of nature, by a special and extraordinary intervention of the Divine Will manifesting itself in the Word made Flesh. Hence in her own sphere the Church is outside all human domination. She belongs to the Son of God, for the Church is God's. Were it ours, there might we traffic with it; it will make large its functions or contract; serve it or sell; worship or crucify; but the Church is God's, who depends upon man by any title direct or indirect. To wish to subject her to any power of purely natural origin, to any power born not of God, but of man, is to offend both against the law of nature and the law of God.

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THE REFUGEE

So many things happened, and happened so fast, on that memorable day, that only a blurred and distorted impression of them remained on Herman's mind. The first rude and seemingly reverencing shock—Herman, for all his twenty-six years, had not lost his youthful fear of earthquakes. The first quake, then, came the smoke and the flame and the shonings and the clatter of impotent engines; and, their spirits frozen into apathy, he and Josie gathered together a chair or two, some leading half a sack of oats and a few cooking utensils and started for—anywhere. South-of-Market was doomed.

It was a long, weary tramp out Howard street and well into the Mission district on that unforgettable eighteen-day day of April. Men, women and children were there in throngs, all fleeing from a nameless horror, carrying bundles, and pushing baby carriages piled high with bedding and br-o-a-bras, and dragging heavy, cumbersome trunks that grated over the pavements with a sickening, bloodchilling noise. Herman followed with the throng, his nerves numb, his throat parched and dry. Once he cursed softly because of the innumerable and the next moment he vaguely wondered why he had cursed. It was all like some monster spectacular performance in which he was a super; he was going to, on, on, because the mob was going on; but why he was fleeing he scarcely knew, and whether he was fleeing he scarcely cared.

But a glance at Josie, striding bravely by his side, brought him back to a sense of his dangers and his responsibilities. Her pale, thin face was tense with terror and drawn into sharp, unlovely lines. Her eyes, bright and dilated, were fixed vacantly ahead, and her brown hair blew about her face in whirling, untidy tangles. He knew that the mob must be very, very tired. But on she trudged, bearing her even half of the refuge luggage awkwardly tied up in a pink quilt.

Once, by tacit agreement, they paused to rest, stopping down on a friendly street; and Herman put his arm about her trembling shoulders and pressed his lips to the little white triangle behind her delicate, shapely ear. "Dear little Josie!" he murmured. "Brave little Josie!"

It was evening, almost, before Herman found a piece of refuge. On the far side of the Army street gully, near the Franciscan church and school, the young bridegroom ensconced every evening of seven months and some days. And there for the first time since the awful shock of the early dawn, Herman, realizing for the first time that the little Jessie street home was gone and with it so many of the things that had made life so sweet—survivors of the first sweet weeks of married life—and that the future was black, black, black,—then it was that Herman's soul knew anguished while Josie wept for many long, bitter hours.

But Josie, who could not stay the flames came daily to his ear.

And it was the faithful light of a burning metropolis that Herman looked for the first time into the face of his child.

The next day, while the unblurred flames raged nearer and nearer till they were eating out the heart of the Mission, Herman saw his wife lifted into the patrol wagon that was to bear her to the hospital in the western addition; and with her went the child, one of the scores and scores of little ones who, on the night of April the eighteenth, had come prematurely into a chaotic world.

Two days after the bugles at the Presidi had announced the end of the conflagration, Herman secured a job as a teamster. His work was hard, but he found in his labor an outlet for his grief, and he found in the maternity hospital to see Josie, pale and wan and listless, and to clutch little Anthony to his breast. His heart beat a wild tattoo one night when the ward physician drew him aside.

"Good God, doctor!" Herman cried. "Is she—going to—?"

The worn-out physician put a kindly hand on his shoulder. "She is going to get well," he said, "but she will need a very narrow escape. She is still very weak, but in a fortnight or so she will be able to leave the hospital—she and the little fellow. I suppose you lost your home?"

Yes, Herman said, he lost his home; but he must secure another home for Josie—and something better than a refuge tent in Jefferson Square, too. Three days later he had towed a discarded mudsucker in on the water's side, and had a snug old Fifth street home cast and set up on the stero's slightly rounded deck. And in ten days a home was ready for his wife and baby boy.

It was not the sort of home of which doctors are wont to sing. The Grampus—the second floor—was a wretchedly named—could not be induced entirely to live down its past. Perhaps a coat of paint would have wrought its salvation, but paint cost money, and Herman had no money to spare. The street car portion of the Grampus boomed out in faded, dirty red, with a figure five painted on each side in tarnished gold. All in all, the Grampus might have been described as a sympathy in mud colors; but it was habitation, at any rate, and to Herman and Josie and little Anthony it was home.

To Herman, the rude, hybrid houseboat seemed at times a thing of life. It gripped the water with a sure hand and was the kindest possible pleasure for him to sit out on the deck in the twilight, Josie by his side, and roll numbered cigarettes and chat of his prospects of the future. And then she asked him about the little fellow who had been born, now asleep in his home made crib. Josie was his, Anthony was his, the Grampus was his, and he gloried in the sense of possession.

But night after night just as the curtain of fog fell darker and darker across the shimmering mud flats, a spontaneous feeling of discontent sprang itself, little by little, over his soul. Herman noticed that somehow, he knew not how,

Josie was losing her good looks. She had been attractive enough in her early wedded life, in the days before the quake, when her brow was unfurrowed and her cheeks were full and her brown hair was kept in order and her figure, though slight, was rounded and symmetrical. But now, and Herman admitted it reluctantly, she was no longer the same old Josie. That long flight from the hostile street, that night in the shadow of St. Anthony's church, her long stay in the overcrowded maternity hospital, her household work on the Grampus—all these things left their mark on the girl who was almost too young to be a mother at all, and who was one of those mothers destined to grow prematurely old.

And Herman further remarked, with an invincible pang, that Josie had also grown prematurely unkind. The brown hair was rarely combed; it hung in untidy, straggling wisps about her pale face, and blew hither and thither as the Potrero winds listed. The green-and-yellow calico wrapper she wore day in and day out was a shapeless garment, much too large—a donation from a local relief station—and her figure, bit by bit, grew as shapeless as the wrapper. Her hands and face were rarely clean. The Potrero is hardly the cleanest part of San Francisco, and in time Josie seemed to grow indifferent to dirt.

Herman loved his wife, if not deeply, at least devoutly, but, manlike, he resented her discolored fingers and her shapeless green-and-yellow wrapper and her straggling brown hair; and, manlike, he refrained from saying anything about it. He scarcely knew how. But he could not get away from the facts.

"How old are you now, Josie," he asked one evening as they sat on the sloping deck of the Grampus. The face of his wife, standing out in the falling dusk against the dusky, livid mud-flats, was a lined face; and, yes, a dirty face. It was not the face of the girl he had married less than a year before.

"Why don't you remember? I was eighteen last March—before the fire, you know—the twelfth of March. And you were twenty-six on the third of January before. You haven't forgotten that, have you?"

Herman rolled his cigarette, reflexively, and moistened it with his tongue. "Oh, no," he said, absently, "of course not."

And then Josie talked of the price of meat and possibility of a car strike, but Herman gave her only a rambling attention.

Only eighteen!

He flung the burning fragment of the cigarette over the side of the soot and sprang to his feet.

"You look tired tonight, Josie," he said, abruptly, "very tired. Come inside."

The next evening Herman attended a "refugee hop" given by Martin Ashe in the South Park camp. He really did like to dance, but he was not to be married after the New Year to Daisy Brannan—in the b. q. era an elegant Brannan street belle—and Herman was Martin's very particular friend.

Herman's presence at the "refugee hop" made the isosceles triangle complete. The third angle—unmistakably an acute angle—was Mrs. Mildred Price. She was a widow, a very young widow, who had just lost her husband, a very young man, to the quake. She was dressed well, though her color-tone was keyed in the treble clef, and she was undeniably pretty. There was something in her person, very, very attractive, pinkish cheeks and lily blonde hair and dancing blue eyes and creamy, even teeth that drew men to wherever she went and induced the boldest of them to call her "Millie" at shockingly short notices.

Herman had to walk home from the hop on the car strike was on. It is a long trudge from South Park to the Potrero flats, but it was a pleasant stroll for Herman. He was thinking of the infection of her laugh, the challenge of her eyes, the perfume of her hair—these things obsessed his senses. For all his twenty-six years, Herman was but a boy, a boy with full lips and a receding chin.

As Herman stepped aboard the Grampus, there came from the street car portion, dimly outlined in the early morning starlight in dim dismal wall, little Anthony was in pain.

Yes, there was, and the husband and father, rapping softly but petulantly on the door. "Josie! let me in, will you?"

Josie's drowsy response was drowned in the child's cries. Herman turned about and cast his tired eyes over the shimmering flats that lost their selves in the lark gloom. On the other side he saw a grayish strip of road with a background of shadow, which, he knew by the way, was a very young man, with a very young wife, resolve themselves into the brown, barren, quarry-scarred stretches of the Potrero hills. He plucked off his derby and ran his hands thoughtfully through his hair.

"Well, are you going to stand out there all night and give me my death of cold?"

The voice was high-pitched and nagging. An involuntary sensation of repulsion swept over him. In the doorway, holding a smouldering kerosene lamp in her right hand, stood Josie. Little Anthony, moaning and crying, was just falling asleep. Her brown hair, so much scantier than it used to be, hung about her face in untidy tangles, and her cheeks were shiny with moisture. Three deeply drawn lines ran across her brow, and her neck, visible above the faded collar of her nightgown, was patched with shadows as the lamp lit rose and fell.

"I've been having an awful time with Anthony tonight," she said, wearily, as she put down the lamp on the crowded center table and Herman secured the door. And then she asked him about the little fellow who had been born, now asleep in his home made crib. Josie was his, Anthony was his, the Grampus was his, and he gloried in the sense of possession.

But night after night just as the curtain of fog fell darker and darker across the shimmering mud flats, a spontaneous feeling of discontent sprang itself, little by little, over his soul. Herman noticed that somehow, he knew not how,

Herman carefully lowered the lamp. "Sure," was all he said. And he had to force himself to say it, for he could not help thinking what a sorry figure Josie would make alongside the charming Mrs. Price.

The next few evenings were short and chill, and the mother and child sat close beside the ill-smelling coal oil stove in the street car section of the refuge home, huddled together in the heat of the husband and father. Things happened fast in San Francisco, and the acute angle of Josie's three-sided figure had already projected itself into Herman's life. Mrs. Mildred Price, with her wealth of yellowish golden hair, had become an essential of his existence. He felt, sometimes, that it shouldn't be, and he knew, in a vague, impersonal way, that he was in the wrong; but the boy of twenty-six, with his full lips and immaterial chin, followed the line of least resistance.

On Friday of that week a telegram came from Chicago. Mrs. Price had risen untimely plucked. She had sacrificed herself, neglected herself, denied herself for little Anthony. For their child, for his child, she had become "a rag and a bone's end of a hair."

Herman looked long and intently on the Italian's dilapidated pick quilt. Now he knew why it was that Josie had unduly professed a liking for the color that rose untimely plucked. She had sacrificed herself, neglected herself, denied herself for little Anthony. For their child, for his child, she had become "a rag and a bone's end of a hair."

"Dear little Josie! Brave little wife!"—WILL SCARLETT, in Extension.

NE TEMERE DECREE

SOME IMPERIALISTS

BY JOHN S. ENWART, C. C. BARRISTER AT LAW (NON CATHOLIC)

If a reader is disposed to question the accuracy of the quotations are employed in the foregoing article, I would refer him to the original statements in the issue of the Record of the 21st November, 1911, page 12.

It is not my intention to discuss either for or against the decree in its entirety, but to point out some of the points which, in my opinion, are of special importance. I shall not attempt an examination of the merits of these conflicting opinions. There is much to be said on both sides of the question, and I have not fully considered the matter. I have to say that if the view of the statute upheld in the Hebert case is wrong, the remedy is an appeal to a higher court; and if that view is right, then, Roman Catholics desiring to be married must obey the law so long as it stands unchanged. Ought it to be changed? Certainly if Roman Catholics so desire. But I should think that inasmuch as Roman Catholics appear to be perfectly satisfied with the law as it stands, and as Protestants cannot be in the least affected by it, no Protestant ought to expect to accomplish very much by agitation against it.

The Quebec judges hold opposite opinions, also, upon the second point involved in the Hebert case, namely the jurisdiction of the civil courts to decide upon the validity of a marriage contract between two Roman Catholics. In 1880, it was decided (Laramée v. Evans, 24 L. C. J. 253) that the validity of a marriage between Roman Catholics was one for decision by the Roman Catholic Ecclesiastical Court. In 1901, Mr. Justice Archibald, in an exhaustive judgment, held that the law in this respect was not changed (Dubouché v. Cote, R. J. Q. 20 C. 338) held otherwise, and decided the question himself. The Archbishop had held that a marriage of two Roman Catholics was a civil contract, and that the Archbishop's decision was "null and void" and that the marriage was good. A few months afterwards, Mr. Justice Lacombe, in reply to Mr. Justice Archibald, in thirty-seven pages (Durocher v. Degre, 1901, R. J. Q. 20 S. C. 456). A majority of the judges would probably hold that questions of this character must be decided by the Roman Catholic Ecclesiastical Court. Whether or not that is right must be determined by interpretation of the Quebec statute. The Ne Temere decree has not the slightest bearing upon the point.

To understand the Roman Catholic view we must distinguish sharply between marriage and the civil effects of marriage. The Roman Catholic Church declares that marriage is a sacrament; and that the Church alone can deal with it. As to the legal or civil effects of marriage, the Church makes no pronouncement. They are clearly within the scope of the civil law, and in no two countries is the law the same. In one, the sexes may get together, and the husband his "cousin"; in another they are the result of the fact of marriage—they are civil effects, while the marriage itself is a religious act. The distinction is simple.

Although in recent years departure from the Roman Catholic view of marriage as a religious act has been somewhat frequent, our own Canadian History reminds us of the earlier stringency of British marriage law, and the limitation to certain favored churches of the right to solemnize a matrimonial alliance. In 1841, Chief Justice Tindal speaking for all the judges who advised the House of Lords in Queen v. Mills (10 Cl. & F. 434) said that previous to the statute of 25 Geo. 2, some religious solemnity had been essential, and that "Whatever, at any time, has been held by the law of the church to be a sufficiently religious ceremony of marriage, the same has at all times satisfied the common law of England in this respect" (655-6).

The courts of common law took no concern in the matter, he said, leaving them to the sole jurisdiction of the spiritual courts (655).

A man belonging to the Anglican Church had been married to a Presbyterian woman by a Presbyterian clergyman, and inasmuch as the Presbyterian clergyman was not, legally, a clergyman at all, the marriage was held to be bad. That, of course, is not now the law either in England or in Canada. Statutes have changed it very considerably. The view of the Roman Catholic Church, however, remains unaltered. It still regards marriage as a sacrament, and a majority of the Quebec judges would decline to declare Quebec or not two Roman Catholics were husband and wife.

Speaking very deferentially, I believe that the functions of the Quebec civil courts are not thus limited, and that in a province in which all religions are, from a legal standpoint, equal, the majority view is not only anomalous in theory, but impracticable in operation. Very rarely, the Courts must have jurisdiction; in cases in which the parties

involved in the decision, namely: 1. According to the law of Quebec, a Protestant minister cannot marry two Roman Catholics. 2. According to the law of Quebec, the validity of marriage contract between two Roman Catholics must be decided by the Roman Catholic Ecclesiastical courts, and not by the civil courts.

The Ne Temere decree had no relation to, or influence upon, the Hebert case, results very indisputably from the fact that the decree came into existence in 1907, whereas the two points involved in the case have been discussed in a long series of similar cases dating back at least sixty years, and very probably to a very much earlier period. I might content myself with a mere statement of that fact; but perhaps a few words in explanation of each of the points of the case may not be without interest.

The first of them is one of purely legal character. Can Roman Catholics be married upon the terms of any decree—Papal or other—but upon the proper interpretation of an old Quebec statute, and long and technical arguments can be urged in support of each side of the question, with the Quebec judges holding different opinions. The decisions in Burn v. Fontaine, (1872, 4 Rev. Leg. 163, and Debit v. Cote, 1901, R. J. Q. 20 S. C. 338), uphold the validity of such marriages, while other decisions follow the adjudication of the ecclesiastical courts and declare them invalid.

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1. According to the law of Quebec, a Protestant minister cannot marry two Roman Catholics. 2. According to the law of Quebec, the validity of marriage contract between two Roman Catholics must be decided by the Roman Catholic Ecclesiastical courts, and not by the civil courts.

The Ne Temere decree had no relation to, or influence upon, the Hebert case, results very indisputably from the fact that the decree came into existence in 1907, whereas the two points involved in the case have been discussed in a long series of similar cases dating back at least sixty years, and very probably to a very much earlier period. I might content myself with a mere statement of that fact; but perhaps a few words in explanation of each of the points of the case may not be without interest.

The first of them is one of purely legal character. Can Roman Catholics be married upon the terms of any decree—Papal or other—but upon the proper interpretation of an old Quebec statute, and long and technical arguments can be urged in support of each side of the question, with the Quebec judges holding different opinions. The decisions in Burn v. Fontaine, (1872, 4 Rev. Leg. 163, and Debit v. Cote, 1901, R. J. Q. 20 S. C. 338), uphold the validity of such marriages, while other decisions follow the adjudication of the ecclesiastical courts and declare them invalid.

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The Quebec judges hold opposite opinions, also, upon the second point involved in the Hebert case, namely the jurisdiction of the civil courts to decide upon the validity of a marriage contract between two Roman Catholics. In 1880, it was decided (Laramée v. Evans, 24 L. C. J. 253) that the validity of a marriage between Roman Catholics was one for decision by the Roman Catholic Ecclesiastical Court. In 1901, Mr. Justice Archibald, in an exhaustive judgment, held that the law in this respect was not changed (Dubouché v. Cote, R. J. Q. 20 C. 338) held otherwise, and decided the question himself. The Archbishop had held that a marriage of two Roman Catholics was a civil contract, and that the Archbishop's decision was "null and void" and that the marriage was good. A few months afterwards, Mr. Justice Lacombe, in reply to Mr. Justice Archibald, in thirty-seven pages (Durocher v. Degre, 1901, R. J. Q. 20 S. C. 456). A majority of the judges would probably hold that questions of this character must be decided by the Roman Catholic Ecclesiastical Court. Whether or not that is right must be determined by interpretation of the Quebec statute. The Ne Temere decree has not the slightest bearing upon the point.

To understand the Roman Catholic view we must distinguish sharply between marriage and the civil effects of marriage. The Roman Catholic Church declares that marriage is a sacrament; and that the Church alone can deal with it. As to the legal or civil effects of marriage, the Church makes no pronouncement. They are clearly within the scope of the civil law, and in no two countries is the law the same. In one, the sexes may get together, and the husband his "cousin"; in another they are the result of the fact of marriage—they are civil effects, while the marriage itself is a religious act. The distinction is simple.

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Speaking very deferentially, I believe that the functions of the Quebec civil courts are not thus limited, and that in a province in which all religions are, from a legal standpoint, equal, the majority view is not only anomalous in theory, but impracticable in operation. Very rarely, the Courts must have jurisdiction; in cases in which the parties

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THE CATHOLIC RECORD

The Catholic Record

Price of subscription—\$1.00 per annum. United States & Foreign—\$1.50 per annum. THE REV. COFFEY, L. D., Editor and Publisher.

LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1911.

Dear Sir:—Since coming to Canada I have read your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

The Right Rev. Bishop desires to draw attention to a change that will be made effective by the Decree "De Diebus Festis" issued by Pope Pius X., on 2nd of July, 1911.

WE DESIRE to call special attention to the letter in this issue signed "An Anglican Churchman." The writer is one of the most distinguished egyptologists of the Anglican Church in the Dominion.

A KNOW NOTHING. When the news makes it tight the press agencies at times send some very nonsensical matter over the wires. They have a wild man in Boston, Dr. Robt. Cameron.

AN "ULTRA" MEMBER. Mr. Burnham, M. P., ultra Protestant, Peterborough, on the 24th of November, endeavored to raise a No Temere bill in the House of Commons.

THE EASTERN part of the Province of Ontario, bordering on Quebec, supplies Montreal with about one third of the milk used in that city.

THE HON. MEMBER FOR FADS. Mr. E. A. Lancaster, member of the House of Commons for Lincoln and Niagara, is one of the peculiar characters in Parliament.

THE ARCHBISHOP OF KINGSTON. With all the splendid ceremonial of the Church, so touching to the Catholic heart and so admired of the vast majority of our separated brethren.

NOTES AND COMMENTS. THE AGITATION against the No Temere decree keeps merely on. It is noisy and it is tedious as all such things are.

THAT DESPITE all the clamor there is here and there an individual with sufficient penetration to discern the ultimate drift of the outcry against the decree.

THE UNDERLYING principle of the No Temere Decree, so solemnly condemned by the Oecumenical Conference at Toronto, raises indeed a serious question, for it challenges the right of the State to be the supreme and only judge and arbiter of what is a valid Christian marriage.

THE WHOLE story of the Scottish Reformation, he said, "hatched in purchased treason and outrageous intolerance, carried out in open rebellion and ruthless persecution, justified only in its indirect results (?!), is perhaps as sordid and disgusting a story as the annals of any European country can show."

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FIVE-MINUTE SERMON
SECOND SUNDAY OF ADVENT

PURITY
We celebrate to-day, my brethren, the feast of the immaculate Conception of the Blessed Virgin Mary. Holy Church bids us meditate on the perfection of her nature and on the supreme fitness of her supernatural gifts, that we may bless God for her, and that we may be the more encouraged to approach her and ask her intercession. It is very fortunate that this feast is part of the preparation for Christmas; for, as the dogma expresses it, it was by the foreseen merits of her Son that she was saved spotless from Adam's stain. We endeavor to imitate her by undergoing the long and arduous fast of the month of preparation for Christmas; for, as the dogma expresses it, it was by the foreseen merits of her Son that she was saved spotless from Adam's stain. We endeavor to imitate her by undergoing the long and arduous fast of the month of preparation for Christmas; for, as the dogma expresses it, it was by the foreseen merits of her Son that she was saved spotless from Adam's stain.

Chilblains So Bad He Couldn't Wear Boots

DOUGLAS' EGYPTIAN LINIMENT CURED HIM
Though thousands suffer from chilblains every winter, few are laid up with them as Mr. J. A. McFarlane, of Napanea, Oat. What cured him will surely cure anything in the way of chilblains.
Mr. McFarlane writes: "Douglas' Egyptian Liniment cured me of chilblains. My case was so bad that at times I was confined to the house, the affected parts being so sore and festered that I was unable to wear boots. Many remedies were tried with out benefit, until I procured Egyptian Liniment, which gave immediate relief. Whenever I feel symptoms of this trouble returning, one application of this Liniment is sufficient to check it."
It is wise to keep a bottle of Egyptian Liniment always on hand, ready for immediate use in case of frost bites, burns or scalds, it gives instant relief.
25c at all Drugists. Free sample on request. Douglas & Co., Napanea, Oat.

the year 1904 and 1908 as many as 219,708 pagans were baptized. In the island of Ceylon Catholics have increased from 117,342 in 1855 to about 200,000 in 1909.
Indo-China had a total of 300,000 Catholics in 1890; it has now 1,050,000 with 1,234 priests, 1 bishop, and 16 Vicars Apostolic, whilst in China proper there are 3 dioceses with 33 missions and 209,000 Catholics of 1800, have risen to 1,071,200 Catholics, 424,400 catechists, 44 bishops, 41 Vicars Apostolic and 1,330 priests. Aiding in missionary work are 3,400 nuns of various Congregations, of whom no fewer than 1,230 are natives of the country. The number of mission stations is nearly 9,000; there are 4,067 churches and chapels, 99 seminaries with 1,215 boarders, 62 hospitals, and 269 homes for orphan children.

BLEAZING THE WAY IN JAPAN
At the opening of the nineteenth century there was scarcely a streak of Catholicity in Japan; there are now 60,000 of the faithful, 1 archbishop and 3 bishops, 170 missionaries, 40 Japanese priests, 130 members of male Congregations and 208 religious, 210 churches and chapels.
The most recent Catholic statistics relating to Poland give 55,247 Catholics, 77 priests, 413 nuns, and 73 churches or chapels.
FORTY MILLIONS IN LATIN AMERICA
Latin America counts at the present day more than 40,000,000 Catholics. In Brazil the advance has been very striking. In 1800 there were extensive regions remaining to be evangelized; now the Catholic population amounts to 14,500,000; there are 18 bishops, 2,000 priests, 11 ecclesiastical seminaries and numerous colleges. In the other States of South America there are 13 archbishops and 54 bishops, figures which give an idea of the important position the Church occupies in those countries. R. mole Patagonia, converted since 1875, has 128,000 Catholics out of a population of 143,000.
Canada had in 1800, not a single diocese with 169,000 Catholics; it now counts 2,250,000, 20 bishops, 9 archbishops, 2 Catholic universities and 32 seminaries. There are 28 religious Congregations of men and 60 of women.

VITALITY OF THE FAITH IN THE NETHERLANDS
Holland, in 1800 had no more than 300,000 Catholics—priests are relatively few, and there was no resident bishop. According to the official returns of 1907 there were then, 1,882,000 Catholics, 3,758 priests, 1 archbishop, 4 bishops, 18,825 religions of both sexes, 416 new churches and 135 which have been reconstructed in the last twenty years—between 1853 and 1871—\$24,000,000 were expended on the construction of Catholic Churches. In 1901 there were 3 Catholics among the 8 members of the parliament, 25 Catholic deputies and 18 Catholic senators. At the same date the Dutch Catholics possessed 14 daily papers, 29 weeklies, 67 weekly bulletins and 43 reviews or periodicals. These figures are indisputable evidence of the vitality of the Faith in the Netherlands.
At the commencement of the last century there were certain great towns in which there were practically no Catholics—such as Bremen, Hamburg and Leipzig. In the first of these there are now 10,000 Catholics, in the second 2,500, and in the third some 2,400. In Denmark, Norway and Sweden where Catholicity was all but extinct, the prospects of the Church are now very encouraging. Denmark has nearly 3,000 Catholics, and an average of from 20 to 40 conversions each year, among the better classes; there are 90 priests, and 400 religious attached to 8 congregations of men and 7 of women, 14 schools and 40 Catholic societies. In Sweden there are 2,800 Catholics; in Norway 2,500 under a Vicar Apostolic; there are 3 religious Congregations, and the conversions every year average more than 100.

CATHOLIC POPULATION OF SWITZERLAND
The Catholic population of Switzerland has grown from 423, in 1800, to 1,300,000 under the spiritual government of 5 bishops and a Vicar Apostolic. In the older small European States the growth between the years 1800 and 1900 is as follows:
Rumania from 16,000 to 152,000
Spain 25,000 to 398,000
Bulgaria 1,300 to 28,000
Serbia 6,000 to 20,000
Greece 13,000 to 41,000
According to an official return the number of conversions to Catholicity in Russia between the year 1-05 and 1903 was 234,000, of these 138,000 were in Poland, and 62,000 in the other parts of the Empire.
Statistics furnished by the Propaganda File record an increase of 24,855 Catholics between the years 1901 and 1906 in Turkey-in-Europe, Albania, Macedonia, etc.

CONDITIONS IN AFRICA
Passing to the Dark Continent, we find that whilst in 1800 the number of Catholics amounted to no more than a few thousands, there are at present 73 missions with 600 stations, 3,294 churches and chapels, 16 bishops, 35 Vicars Apostolic, 23 Prefects Apostolic, 1,700 priests, 1,169 seminists and a considerable number of hospitals and other charitable institutions under Catholic management. The Catholic population, which is growing year by year, is at present estimated at 850,000.
PROGRESS IN ASIA
A century ago the outlook for Catholicity in Asia was the reverse of hopeful owing to the death of missionaries and the hostility of native rulers. Catholics now number about 4,600,000; there are 40 dioceses with recent bishops and some 100 Vicars or Prefects Apostolic. Asiatic Russia counts 75,000 Catholics; in Turkey-in-Asia Catholics have increased considerably since 1800. At Sooyra they have risen from 300 to 16,000; at Aleppo from 800 to 10,000 in Palestine from 3,000 to close on 20,000, and in Mesopotamia from 10,000 to 117,000. The increase in these regions within the last six years has been 20,800.
INDIA'S ADVANCEMENT GRATIFYING
In India the prospects of the Church are most gratifying. The progress made within the last century is very remarkable, and each succeeding year sees an increase in the numbers gathered into the True Fold, the result of the activity displayed by the numerous bands of zealous missionary workers scattered over the country. The Catholic population is now nearly 2 1/2 millions. The Indian Hierarchy, established under the pontificate of Leo XIII, embraces 9 archbishops, 24 bishops, and 4 Vicars Apostolic. The number of priests is 2,637, of religions of both sexes 3,859, there are 105 colleges and seminaries and 2,300 Catholic schools. Between

The World's Greatest Operatic Stars Use and Endorse

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LEO SLEZAK
Great Wagnerian Tenor

relics, souvenirs, etc., kept in the billiard room, I remarked that I had heard of two or three Irish priests. At the great day there exists a Hierarchy consisting of 4 archbishops and 20 suffragan bishops, New Zealand which had not a single Catholic in 1800 now counts 108,000, 1 archbishop, 3 bishops, 85 parishes and 280 churches and chapels. These figures enable us to realize the extraordinary growth of the Catholic Church under the Southern Cross.
The Abbate Stradellini writes with satisfaction the marvellous expansion of the Church in the United States during the last century, and gives numerous statistics, showing the increase in the Catholic population, in the number of clergy, religious congregations, churches, chapels, colleges, schools, etc., the details of which are familiar to most of our readers.
It is worthy of remark that it is in the English-speaking countries Catholicism has made, and continues to make, the greatest advance. In those lands, if the Church enjoys no State patronage—of circumstance not to be deplored—she has at least full liberty of action; she demands no more to successfully accomplish the high and holy mission which has been entrusted to her by her Divine Founder.

CHRISTIAN GENEROSITY
Is it not sad to think how short sighted we are, and how little we consult our true interests? We are all so anxious to invest our money to the best possible advantage; and we strive to get not only the best security, but also the largest possible return for our outlay. Yet we very often overlook and refuse the very best possible advice given by the wisest of Fathers. Cannot we not trust our Lord? Has He not our true interests at heart? Would He deceive us or mislead us? Impossible. Now what is His advice? Listen, ye rich and prosperous men and women of the world, who would exult in the fact of laying up our treasures, not in banks and strong rooms and in safes, but where it will be in the first place, more secure, and where, in the second place, it will yield a much larger interest; that is to say, in the hands of the orphan, the deserted, the poor and the needy. "Lay not up to yourselves treasures upon earth," says our divine Master, "where the rust and the moth consume, and where thieves break through and steal." (Mat. vi. 19) Then where would you have us deposit our precious gold? Listen! "Lay up to yourselves treasures in heaven, where neither rust nor moth consumes, and where thieves break not through nor steal." How do we lay up treasures in heaven? By handing them

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may be short or long, but it is quite uncertain at best.
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which enables you to buy Molasses Meal direct from the factory at wholesale prices. Address the envelope to Caldwell Feed Co., Limited, Dundas, Ontario.

organizations have attained in the German empire facilities to the progress of Catholicity continues to make. The most important of these associations is the V. K.verein which counts upwards of 700,000 members. Amongst the daily Catholic papers circulating in the industrial districts are the "Arbeiter Markt" with 80,000 subscribers, the "Essener Volkszeitung" with 60,000 subscribers, the "Augsburger Zeitung", 33,000, etc. There are at least some 49 Catholic dailies, of which the least important reckons no fewer than 18,000 subscribers.

PROGRESS OF CATHOLICISM
An Italian ecclesiastic, the Abbate M. Stradellini, has recently published at Bologna a very interesting volume on the world-wide progress of Catholicism within the last century. The figures taken from the most reliable sources—many of them are accepted as generally accurate. In various countries of Europe where the spirit of materialism and infidelity, if not of atheism, have fallen victims to its ravages, it is, however, essential to find that the losses which the Church may have sustained in consequence, are to no small extent compensated for by her gains in other parts of the world generally.
TEN THOUSAND CONVERSIONS YEARLY IN ENGLAND
The Abbate Stradellini's survey commences with England where, a century ago, the number of Catholics was about 129,000 ministered to by 200 priests and 10 Vicars Apostolic; in 1907 the Catholic population was estimated at 2,180,000 with 4,106 priests, 21 Bishops and 2,071 churches. Conversions in England are most numerous in the educated classes—since 1899 as many as 446 Anglican clergymen, 205 naval officers, 129 lawyers, 60 medical doctors, and 65 members of the aristocracy embraced the Catholic Faith. Conversion authorities estimate the conversions during the last 60 years at about 10,000 annually. There are at present upwards of 80 Catholic Members of Parliament, 41 Catholic Peers, and 20 Catholic members of the Privy Council.

GERMANY'S REMARKABLE GAIN
In Germany the number of Catholics has risen from 6,000,000 in 1830 to 20,321,410 in 1904. In Berlin alone where, in 1871, there were only 4 parishes, there are now 21 parish churches, 23 chapels open to the public, and 3 temporary churches, with upwards of 160,000 Catholics. The Catholic deputies to the Reichstag number 108, to the Chamber 140. The development which social or-

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VITALITY OF THE FAITH IN THE NETHERLANDS
Holland, in 1800 had no more than 300,000 Catholics—priests are relatively few, and there was no resident bishop. According to the official returns of 1907 there were then, 1,882,000 Catholics, 3,758 priests, 1 archbishop, 4 bishops, 18,825 religions of both sexes, 416 new churches and 135 which have been reconstructed in the last twenty years—between 1853 and 1871—\$24,000,000 were expended on the construction of Catholic Churches. In 1901 there were 3 Catholics among the 8 members of the parliament, 25 Catholic deputies and 18 Catholic senators. At the same date the Dutch Catholics possessed 14 daily papers, 29 weeklies, 67 weekly bulletins and 43 reviews or periodicals. These figures are indisputable evidence of the vitality of the Faith in the Netherlands.

CATHOLIC POPULATION OF SWITZERLAND
The Catholic population of Switzerland has grown from 423, in 1800, to 1,300,000 under the spiritual government of 5 bishops and a Vicar Apostolic. In the older small European States the growth between the years 1800 and 1900 is as follows:
Rumania from 16,000 to 152,000
Spain 25,000 to 398,000
Bulgaria 1,300 to 28,000
Serbia 6,000 to 20,000
Greece 13,000 to 41,000
According to an official return the number of conversions to Catholicity in Russia between the year 1-05 and 1903 was 234,000, of these 138,000 were in Poland, and 62,000 in the other parts of the Empire.
Statistics furnished by the Propaganda File record an increase of 24,855 Catholics between the years 1901 and 1906 in Turkey-in-Europe, Albania, Macedonia, etc.

CONDITIONS IN AFRICA
Passing to the Dark Continent, we find that whilst in 1800 the number of Catholics amounted to no more than a few thousands, there are at present 73 missions with 600 stations, 3,294 churches and chapels, 16 bishops, 35 Vicars Apostolic, 23 Prefects Apostolic, 1,700 priests, 1,169 seminists and a considerable number of hospitals and other charitable institutions under Catholic management. The Catholic population, which is growing year by year, is at present estimated at 850,000.
PROGRESS IN ASIA
A century ago the outlook for Catholicity in Asia was the reverse of hopeful owing to the death of missionaries and the hostility of native rulers. Catholics now number about 4,600,000; there are 40 dioceses with recent bishops and some 100 Vicars or Prefects Apostolic. Asiatic Russia counts 75,000 Catholics; in Turkey-in-Asia Catholics have increased considerably since 1800. At Sooyra they have risen from 300 to 16,000; at Aleppo from 800 to 10,000 in Palestine from 3,000 to close on 20,000, and in Mesopotamia from 10,000 to 117,000. The increase in these regions within the last six years has been 20,800.
INDIA'S ADVANCEMENT GRATIFYING
In India the prospects of the Church are most gratifying. The progress made within the last century is very remarkable, and each succeeding year sees an increase in the numbers gathered into the True Fold, the result of the activity displayed by the numerous bands of zealous missionary workers scattered over the country. The Catholic population is now nearly 2 1/2 millions. The Indian Hierarchy, established under the pontificate of Leo XIII, embraces 9 archbishops, 24 bishops, and 4 Vicars Apostolic. The number of priests is 2,637, of religions of both sexes 3,859, there are 105 colleges and seminaries and 2,300 Catholic schools. Between

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Most touching was the appeal made in St. Joseph's church, Ottawa, on the last Sunday of November, by the venerable Bishop Grignon of Athabasca, for his poverty-stricken missions of the far North...

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A reader wishes to return thanks for a favor received through prayers to St. Anthony, St. Joseph and the Blessed Virgin and a promise to publish.

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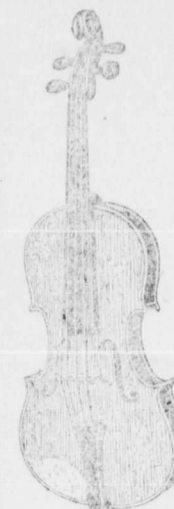
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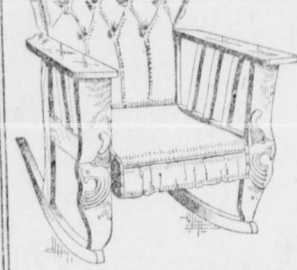


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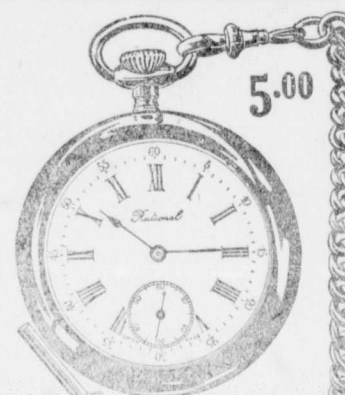
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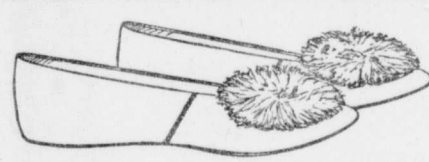
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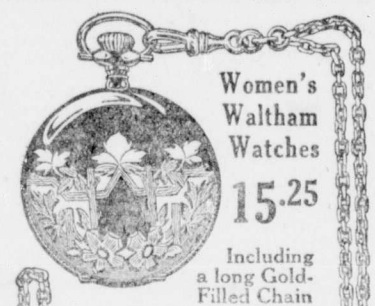


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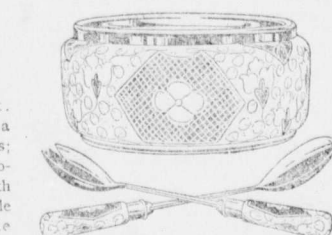
- L-9677. Men's sizes, 6 to 11. 1.25
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Ne Temere

The Catholic Record Publishing House has reproduced in pamphlet form the splendid discourse on Ne Temere decreed by Walter Mills, Esq., K. C., member of the Anglican Synod of Huron. The paper was read at the annual meeting of that body on the 15th of June, 1911. It is an exhaustive and unanswerable legal argument in favor of the Ne Temere decree promulgated by His Holiness the Pope. Single copies 10 cts.; per dozen \$1.00; 100 \$3.00; special rates for larger quantities. Address: CATHOLIC RECORD OFFICE, London, Canada.

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By order of the Board, JAMES MASON, General Manager. Toronto, October 25th, 1911.

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