

The Catholic Record.

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

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1734

PICTURES OF ERIN

J. L. C. Clarke in "Songs of the Celt" Do you ever hear the blackbird in the thorn...

MARRIAGE AND GEORGE BERNARD SHAW

Thomas J. Gerrard, in the January Catholic World Of course, everybody sees that Shaw wants divorce as a panacea for all the ills of marriage...

still smaller number. Accept the full Catholic ideal, and the sexual problem is solved. We can easily understand how the Protestant revolt against the celibate life of the clero has sold against the celibate life in the world.

ATTITUDE OF CATHOLIC CHURCH TOWARD BIBLE

The attitude of the Catholic Church to the Bible was the subject of a lecture given by Rev. Father Conway to a congregation of non-Catholics. He said in part: "How do you know that the inspired books of Scripture? By the true and inflexible testimony of the true Church of God, which is the only completely adequate and rational ground for a divine faith in all the sacred Scriptures."

lectured on it in schools and universities and often prepared from its pages special prayer books for the people. There is a good deal of popular misapprehension about the day in which the Bible was regarded in the middle ages.

THE FAMOUS "J. K. L."

One of the most distinguished among the Catholic Hierarchy of Ireland during the first quarter of the nineteenth century was Dr. James Doyle, Bishop of Killdare and Leighlin.

A PROTESTANT JURIST ON THE CATHOLIC CHURCH

Of Hon. Peter B. Muir, who died on November 3, after having served as Attorney for the Diocese of Louisville, Ky., for forty-two years, The Record of Louisville says: "He was an ideal husband and father, an attached friend, a foremost citizen, a trusted adviser and the very soul of probity, integrity, righteousness and honor."

THE RESULTS OF THE REFORMATION

Every evil, if it is of a fundamental and moral sort, can be observed (when it has produced its fruit) to attempt to remedy itself by yet another evil. So it is with the Reformation, the production which has its roots in the reformation. It takes its moral vices for granted, thinks of them as normal to human nature and necessary to any condition of society, and then proposes to remedy their intolerable effects by the inhuman scheme of Collectivism.

VAQUE AND VARYING VIEWS

No wonder, then, that Protestantism, with its vague and varying views regarding inspiration, its narrowing of inspiration to certain parts of the Bible, its admission of error in the Sacred writings, its inadequate proofs for the fact of inspiration, and the right of a book to be on the canon, is powerless to resist the attacks of the rationalistic higher criticism, which endeavors strip the Word of God of its divine character.

conducted by the Fathers of the Order at New Ross. He was ordained by the Bishop of Ferns at Ennashay, on October 1, 1809.

A ZEALOUS TEMPERANCE ADVOCATE

Writing of the late Father Stebenfoercher of Kenton, O., a fellow-priest says: "But there is another valuable jewel that will for many years be the memorial crown of Father Stebenfoercher. During the last twenty years he was known all over the State as the apostle of temperance and total abstinence in the Church of Ohio; and his fame and reputation in that direction had spread from the Maritime Provinces of Canada to the shores of the Pacific ocean."

A GOOD NEW YEAR'S GIFT

The resolution to avoid the occasion of the sin of drunkenness and lead a sober life during the coming year should be one of the first and most important resolutions taken by those who are addicted to drink. As it is for the sake of companionship that so many men drink and get drunk, becoming thereby a nuisance and a scandal, those who have the faculty of sociability too strongly developed will find it very difficult to keep a temperance resolution unless they resolve also to break away from those who are accustomed to take a drink on every occasion.

REMARKABLE CASES OF CURE AT LOURDES

The Dublin Freeman's Journal makes interesting note of some remarkable cures at Lourdes. The "Miracles" de Lourdes, pilgrims on their return from the holy waters, held a meeting recently in Paris. It was an imposing assembly by reason of the religious and scientific character of those who assisted and of the facts that were presented. Many medical men of eminence attended either to describe the particular conditions under which cures were effected or patients under their care or to attest the persistence of cures formerly announced.

BIGOTS CLASSIFIED

Bigoty dies slowly. And there is an army of bigots, some of them almost unconscious of their own narrowness till the occasion for its display arrives. Most blameworthy of all the bigots is the educated bigot.

son was so insistent that he at last yielded. On bathing in the waters his foot was instantly cured. Rev. Mr. Boothman is a member of the Senate of Cambridge University. Several other cures were reported on of ulcers, tuberculous, and bone diseases, and other medical and surgical cases. Dr. Boisnard, of Paris, who presided, referred to the efforts that had been made to induce medical men, especially unbelievers to visit Lourdes.

CATHOLIC NOTES

An Ivory crucifix said to be the work of Leonardo da Vinci has been brought in Madrid from the wife of Deputy Mayor by an unnamed American for the sum of \$125,000. Senora Mayer inherited the crucifix from her mother.

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Rev. J. M. Baker, formerly a minister of the Protestant Episcopal Church, was ordained to the priesthood on Dec. 22, in St. Joseph's Cathedral, La Crosse, Wis., by Bishop Schwabach, and celebrated his first High Mass there on Christmas day.

CATHOLIC NOTES

Mothers of the Catholic pupils at the young girls' school at Chassigny - Sous-Dun, in Saone-et-Loire, France, recently made a public bonfire of the interdicted text-books used by their daughters. At other places in that commune Catholic girls withdrew from the schools.

CATHOLIC NOTES

Twelve thousand of the 22,000 church members of Wyoming are Catholics, according to statistics made public in Cheyenne recently by the Home Missionary Society. Next to the Catholics, Methodists are most numerous in the state, then Presbyterians, then Congregationalists, and Baptists last.

CATHOLIC NOTES

The village of Ironport, near Zanesville, Ohio, has a population of 700, the men being mostly miners, and no police. Not one arrest has been made within the last six months. The inhabitants are 637 Irish, 1 Welshman and 52 Germans. There is a record of good order hard to equal.

MILES WALLINGFORD

By James Fenimore Cooper

CHAPTER V

"The serpent of the field, by art And spells, is won from harming. But that which coils around the heart, Oh! who hath power of charming!"

It was not easy to make Mr. Hardinge a sharer in his impatience. He had taken a fancy to Marble, and was as much rejoiced at this accidental discovery of the mate's parentage, as if he had been one of the family himself.

"Where? why, where we got our divine precept and inspired morality, the Bible. You must come to wish this, Mr. Van Tassel, good, instead of evil; try to love, instead of hating him."

"I am glad the name of this Mr. Van Tassel has been mentioned," observed, as it may be well to have your advice, sir, concerning our best mode of proceeding in his affair."

"I nether told you that, Chloë—I said on an island."

"Well, what's the diff? You cannot tell me anything of education, Neb, for I had near Miss Grace and Miss Lucy say dear lesson so often that I sometimes suppose I can say 'em all, one by one almost as well as your young lady 'emself. No, Neb, on dat subject better be silent. You been much too busy ober to be interested, and if I do marry you, remember I now tell you I shall not enter into matrimony wid you on account of any education you hab."

"All Clawbonny say dat we can make as good a couple, Chloë, as eber stood up together."

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Mr. Hardinge continued for some time to expatiate on the loveliness of Grace's character, and to betray the weight of the blow he had received in gaining this sudden knowledge of her danger.

"Miles, my dear boy—my second son, the simple hearted, the old man commenced: "Miles, my dear boy, the hand of God has been laid heavily on us—your beloved sister, my own precious Grace, is far more ill than I had any idea of, before this morning."

"She is in the hands of her merciful Creator," I said, struggling to command myself, "who, greatly to be feared, is about to call her from a world that is not good enough for one so innocent and pure, and take her to Himself. I have foreseen this from the hour I first met her, after my return; though a single ray of hope dawned on me, when I saw her, after she had been so long in the hands of the evil one."

"We must lean on God, Miles," answered my worthy guardian, still pacing the piazza, the rain streaming down his cheeks in streams, and speaking so huskily as barely to be intelligible; "yes, we will have the prayers of the congregation next Sunday morning; and most devout and heartfelt prayers they will be; for her own sainted mother was not more deservingly loved. The blood of youth and love, as it were—but it is to her God! We must endeavor to think of her gain—to rejoice over, rather than mourn her loss."

"I grieve to perceive that you regard my sister's case as so entirely hopeless, sir."

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"THE NE TEMERE DECREE"

From the Mouth, London, England

The latest act in the ultra-Protestant campaign against the Ne Temere Decree is the meeting held, under the auspices of the Evangelical Alliance, at the Queen's Hall on November 15th. Lord Kinnaird took the chair, and was supported by Mr. H. M. Campbell, M. P., Dr. John Clifford, the Rev. M. Cooksey, of Belfast, the Rev. Dinahale Young, of Wesley Chapel, City Road, and the Rev. F. Scott Webster, Rector of All Souls, Langham Place. Not a particularly impressive group surely, with the sector of the church across the road as the sole representative of the National Church, and Dr. John Clifford to show by his personality, and the "high pitch of enthusiasm" he evoked, how largely the movement is being engineered by intolerant fanaticism!

"Any branch of the Church of Christ must clearly have the power of detaching the conditions of its own membership, decreed that by the promulgation of this decree, and even more by the language which appears to have been used to secure obedience to it, the Roman Catholic Church should introduce confusion into domestic life by its refusal to recognize the legal validity of marriages already contracted, or as to the lawful status of persons who may hereafter be married."

"We must regret that a prelate whom we respect should have been misled into addressing a meeting so composed, but let it be clear that this letter, read in its entirety in the proceedings, 'national protest' though they were called, which the Times, in its issue of the following day, thought worthy of being reported. This national protest, however, which the Times treated so contemptuously, issued in some indignation from the social circles in which it circulated the pretensions of the Church of Rome to regulate the conditions determining the validity of marriages legally solemnized between British subjects in any part of His Majesty's dominions, and another urged the Government to take steps to give relief to those suffering from the social consequences of the decree."

"The explanation which these gentlemen neglected to give we will try to give in their stead, not with any hopes of causing the light to penetrate the thick curtains of their bigotry, but for the information of any 'foul persons who may be taken in by their misstatements. It is true that the subject has been often explained before, but it is one which will need to be explained many times over, in an age when people read so much but think so superficially and remember so little. For one thing we thank the Archbishop of Canterbury, for he has called attention to the important distinction between the action of the Church in 'defining the conditions of its own membership,' and 'the language which appears to have been used to secure obedience to it.' We thank him for drawing this distinction, though the first term of it is not very correctly stated, and we cannot think the implication contained in its second term to be just. If by the 'language used to secure obedience to it' his Grace refers to language used by responsible prelates and writers to announce the character of the new discipline, surely he would find it hard to bring forward a pastoral letter or expository article which has not been calm and lucid, grave and conciliatory, in its style. If he refers to the language used, or alleged to have been used, by individuals having disreputable positions, or some transgressor who has involved himself or herself in an ecclesiastically invalid marriage to return to the path of grace, we have no wish to defend all that may have been said or done, or may be alleged to have been said or done, by such persons in their zeal, possibly, but according to knowledge. Take, for instance, as the McCann case is, and besides has broken down—the case reported from the Belfast News Letter in the Globe for November 14th. How far it is authentic we cannot say, and on the face of it it is absolutely one-sided. We shall probably be safe in discounting very largely the details with which it is adorned. Still, it is the sort of thing that can happen. A mission is being given in a Catholic parish, and a zealous endeavor is made to bring back to the sacraments those who have apostatized. A father comes to get a Protestant in a Protestant church, perhaps even a man who has been divorced from a previous wife still living. Cannot the Mission Father come and see her? She was always a good girl, possibly a Child of Mary, till this man got hold of her and fascinated her. Her

parents are sure she has the faith still in her, and that she longs to get right with God. She only wants a little encouragement. The priest goes to the altar to see the girl. He appeals to her conscience, and points out to her, what indeed she herself knows well, that, not being married to the man in the eyes of God, she is a simply living in sin. Then, seeing that she is moved, he explains to her that she will probably not need to separate from him altogether, now that she has thus allied herself with him and lived with him. But let her go back to her parents for a short while, until her parson can be induced to give satisfaction to her conscience by going through the Catholic form of marriage, for their access to which the priest will strive to obtain every facility. The girl resolves to try the plan and leaves the house with her father. But the man comes after her and terrorizes her, as a man can so often terrorize a girl, till she is prepared to say and do what she will probably do, if she should be what happened in the recent South Tyrone case, who shall blame the priest for his action? If, however, we are to suppose that the account given by the Belfast News Letter is accurate in every particular, then one must allow that the priest, though inspired with good intentions, acted imprudently and unjustifiably. He should have remembered that in cases of that kind—and there are many such, alas! which come under a priest's notice in the course of his ministry—his true course was to say to the father, 'It is very sad, and one wishes the girl were not so, but she has made her bed and she must lie in it, till she is prepared to take the initiative herself, and insist that the man shall do her justice by going through the Catholic form of marriage.' This is what would be the true course for the priest, if he were the face of such a tragedy to one whom perhaps he has known and spiritually tended from her happy childhood; and this is what the Church authorities would wish him to do. But no legislation, Papal, Episcopal, or Parliamentary, can ensure that none of the officials appointed to administer it shall ever be guilty of imprudence."

Let us then leave this aspect of the Ne Temere question alone, as tending only to obscure the true issue, and let us consider whether the Ne Temere legislation can be justified in itself, that is from the standpoint of what the Catholic Church must always keep in view.

(1) In pursuing the stages which have led on to this most recent legislation, we must start from the position that the Catholic Church, the Church of which the successors of St. Peter are the supreme visible rulers, is the one and only true Church of God, to which belongs the office of legislating for the spiritual welfare of all who have been baptized into its fold. Protestants may dispute our right to take up this position, but they must recognize that we do take it up, and are not likely to recede from it; also that the action of the Holy See in its administration, must be based upon this claim, and be the logical outcome of it.

(2) According to Catholic doctrine, marriage—that is to say, the marriage of baptized persons—is a sacrament, the otherwise natural contract of marriage which has prevailed from the beginning having been elevated by the Founder of the Christian Church to the dignity of a sacrament. As such it comes under the guardianship and legislative power of the supreme authority in the Church, as much as does any other of the seven sacraments. That the Catholic Church makes claim to this guardianship of the Sacrament of Matrimony every one knows, and all who know anything about the subject, know that it is a guardianship she will never surrender to the State, still less to any schismatic communion. Again we must say it, others may dispute her right to take up this position, but they cannot dispute that she does take it up, and she will face the direct persecutions rather than recede from it.

(3) The Church has always held that the essence of marriage—that is, of the form by which the married state is entered—is that of a contract by which

Psoriasis Was Cured After Five Years of Suffering -- Three Doctors Failed and Said Case Was Incurable Itching and Burning Was Terrible Until Relief and Cure Was Effected by Dr. Chase's Ointment

Psoriasis is another name for chronic eczema. It is the worst form of this dreadful itching skin disease. Once eczema has reached this stage it is usually considered incurable. But here is a case which proves again the wonderful healing power of Dr. Chase's Ointment. Not only does relief come quickly, but the resulting benefits are thorough and lasting. Mrs. Nettie Massey, Conson, Ont., writes:—"I thought it my duty to write you telling you the great benefit I received from using Dr. Chase's Ointment. For five years I suffered with what three doctors called Psoriasis. I doctored with three different doctors, with no good results, and one of our noted doctors told me if any one offered to guarantee me a cure for \$500.00 to keep my money in my pocket, as I could not be cured. The disease spread all over me, even on my face and head. The itching and burning was hard to bear. At last my brother read in the paper about Dr. Chase's Ointment as a healer. I used 8 boxes, and I am glad to say I am entirely cured, not a sign of it is to be seen. I can hardly praise the ointment enough, and you are at liberty to use my testimony, as I hope thereby to induce other sufferers to try the same." Dr. Chase's Ointment, 60c a box, at all dealers or Edmondson Bates & Co., Limited, Toronto.

Some Good Points For rough skin, chapped hands and face or cracked lips, CAMPANA'S ITALIAN BALM is unequalled. Some of its good points are: It is not greasy or oily; it does not take long to dry in; it leaves the skin with a soft velvety feeling; and is suitable for the most sensitive or delicate skin, from baby's up. Price 25c, at most druggists, or E. G. WEST & CO., Wholesale Druggists, 80 George St., Toronto.

TO BE CONTINUED

each party expresses, externally as well as internally, consent to take the other as wife or husband for life. This much is ordained by the very nature of things, but as the contract thus made is a social contract, having far-reaching social effects, like every other social contract, it comes under the control of the ruler of the society to which it belongs, and hence, as that society in the case of the Sacrament of Marriage is the Church Catholic, it appertains to the supreme ruler of the Catholic Church to impose regulations whereby the nature and object of this contract, as ordained by God, may be the better preserved.

(4) Of the legislation with this intent which the Catholic Church has originated and enforced two points only need occupy us at present, the legislation concerning clandestinity and the legislation concerning diriment impediments in other words the legislation by which she has sought to secure (1) that the marriage of her children shall be performed only in presence of her own ministers, and in conformity with the ceremonial form she has herself sanctioned, and (2) that those marriages shall be between those only who are not prevented by impediments imposed by divine law, or by ecclesiastical laws which she herself has instituted to supplement it—as, for instance, by a previous marriage still subsisting, by a too close consanguinity or affinity or spiritual relationship, or by a pressure incompatible with freedom of consent indicated by one person on the other.

(5) As it is this point that the conflict between Church and State arises in those countries where the State refuses to recognize the claims of the Church, we may notice here that the State, in such places makes exactly the same claims for herself as we have seen the Church make. It claims that marriage being a contract with important social bearings, it belongs to the State to regulate it, and, in the discharge of this office, to suppress clandestinity and require the avoidance of certain prohibitions by its authority imposed, such as, in addition to some of those already mentioned, the performance of the ceremony elsewhere than in the presence of its appointed officials, or without previous compliance with its rules of previous proclamation, or, if the parties be of royal blood, without the previous consent of the Sovereign; or, on the other hand, to regulate the rights of the State to regulate the civil effects of matrimony, such as the descent of property, the acquirement of State rights or privileges, by exacting compliance with its forms. But she denies the right of the State to touch the essence of Christian marriage by making the attempt, which she knows to be in God's eyes perfectly vain, to disregard impediments which the Church has imposed, or to impose impediments which the Church has not imposed. Thus a marriage duly celebrated before the Church's minister, but without the presence of the State official, is deemed invalid in some States, i. e., so the Church holds, valid in God's eyes, and must be adhered to by the parties; whilst the re-marriage, with any one whatever, of a divorced person whose previous partner survives, is invalid in God's eyes, so that to adhere to it is to live in sin, and in consequence may be sanctioned by a State or Government. Still, whilst there can be these sharp antagonisms between the claims of the Church and those of the State, and in consequence between their respective legislations, the Church, while rigid in her adherence to the principles involved, ever tries to be conciliatory to the utmost, and though in some countries the direct and formal hostility of the State precipitates conflicts otherwise avoidable, in countries like the British Isles and British Colonies, or the United States, the most amicable relations prevail between the two, the State using its powers in such wise as to meet the consciences of Catholics, as by providing a method in which the Church and the State ceremonies can be brought together in time and place, and the Church, studiously avoiding all such exercise of its undoubted powers as might bring the ecclesiastical and civil aspects of the marriage into avoidable conflict.

(6) To come back to the character of the Church's marriage law, since it is the propriety of this, or rather of its newest revision, that has been challenged. The Church holds, as we have seen, (a) that the essence of marriage contract is in the mutual consent, externally expressed, of the parties to take each other as man and wife, and (b) that—antecedently to any Church legislation prescribing a special form and special circumstances, or prohibiting the contract to parties related to each other in certain ways—any man and woman who have attained the age of puberty can validly enter into this contract, using for the purpose any form that expresses matrimonial consent, and using it when or where they please. But obviously such latitude of action is most undesirable to leave to the parties in a matter which, like marriage, is fraught with so serious consequences. Hence (to confine ourselves for the moment to the Church's legislation to prevent clandestinity) the first stage in its development was to require under pain of grievous sin that the marriage consent should always be given in presence of the Church's minister, and that bridegroom and brides should enter into their marriage with the sanction of the Bishop. Tertullian in one place witnesses to the custom when he praises "the happiness of the marriage which the Church's conditions [concordat], the obligation [of the Mass] confirms, the benediction seals, the angels proclaim, and the Father ratifies"; and in another where he says that "with us also secret unions, that is unions which have not first been declared in the Church, are

liable to be regarded as adultery and fornication." As time runs on and the Church's system unfolds, we frequently find evidence that the practice of being married before the Church's minister with use of the authorized service was regarded as prescribed under sin. An important advance in marriage legislation was taken by the Fourth Lateran Council (1215) held under Innocent III. Experience showed that for want of sufficient previous inquiries persons were at times admitted to the celebration of this sacrament, even when performed in presence of the priest with the prescribed rite, who were within the forbidden degrees of kindred or otherwise incapacitated for marriage. To check this evil the Fourth Lateran Council, by its Canon 11, decreed that in future the public celebration of marriages should be preceded by the publication of banns, a sufficient interval being left to allow of inquiries being made and information taken as to the power and freedom to marry of the persons concerned. This canon also included a very formal prohibition of all marriages not celebrated in *facie ecclesie*.

(7) These provisions of the Church's law during the primitive and medieval periods witness to her endeavor from the very first to check clandestine marriages by the stringency of her prohibitions. Still this evil went on, and the experience of the Church Courts—in which the difficulty of obtaining clear proof of the validity or invalidity of marriages contracted when they came under judicial examination, was keenly felt—gave rise to a growing conviction that, if a successful remedy was to be found, it must be by going beyond mere prohibition of such marriages, and making celebration before the parish priest of one of the contracting parties to be conditional and essential to validity. At the time of the Council of Trent, when the abuses and shortcomings of the medieval discipline were being seriously considered, this question was inevitably brought forward. The famous Decree Tametsi, in which this further step was taken, was the outcome of the deliberations of the Council. We may transcribe the portion of this Decree which concerns us here.

Although (Tametsi) it is not to be doubted that clandestine marriages entered upon with the free consent of the contracting parties, are valid and should be regarded as such, as long as the Church has not rendered them invalid, . . . nevertheless the holy Church of God has always detested such marriages for most just reasons, and has prohibited them. Since, however, the holy Synod observes that these prohibitions through the disobedience of men do not now profit, and that two or three witnesses, as the Church has not rendered them invalid, . . . nevertheless the holy Church of God has always detested such marriages for most just reasons, and has prohibited them. Since, however, the holy Synod observes that these prohibitions through the disobedience of men do not now profit, and that two or three witnesses, as the Church has not rendered them invalid, . . . nevertheless the holy Church of God has always detested such marriages for most just reasons, and has prohibited them. Since, however, the holy Synod observes that these prohibitions through the disobedience of men do not now profit, and that two or three witnesses, as the Church has not rendered them invalid, . . . nevertheless the holy Church of God has always detested such marriages for most just reasons, and has prohibited them.

have introduced a simple and workable settlement in the countries to which it applied, but it left untouched countries like England and Scotland in which, as predominantly Protestant, the Decree Tametsi had never been published. The consequence was that in these countries, that in order to prevent Protestant marriages from coming under the invalidating clause of this Decree, Catholic marriages were likewise left free from its salutary operation, which meant that practically they could escape the Church's control altogether, and could be validly contracted without sacred rite or blessing or priest or even witnesses. If two persons came saying that they had contracted with one another on the top of a lonely mountain, the priest must take into account that if they spoke the truth they were truly married. Clearly this was a most unsatisfactory condition of things. It was also one which, in the present state of the world, could be remedied with comparative ease if the distinction between Catholic and Protestant marriages already sanctioned by the Benedictine Declaration in some countries, were applied to all countries. By force of a general law, Catholic marriages might be brought under the invalidating clause of the Tametsi, and non-Catholic marriages be abandoned to the devices of those concerned. And it is just this that the Ne Temere has done. It must be acknowledged then, that it is to no small credit of the present Pope, but is the logical termination of an age-long endeavor to make the Church's marriage law effectual for the protection of the sacrament and the checking of abuses among Catholics. Even the immediate preparation of the new legislation must have begun long before the present Pontiff came to the throne, for in the Acts of the Vatican Council we find that the subject was brought forward in some of the postulata, and would doubtless have been considered, with results identical with or approximately those that have now taken place, had not the invasion of Rome by the Italians necessitated the sudden suspension of that Council. It is known too, that many of the subjects which the Vatican Council intended to examine and determine have ever since been engaging the attention of the Sacred Congregation, so that it is not surprising among them, and Pius X's part has been to give the final sanction to what had emerged from the deliberations of his consultors.

We trust that these explanations will suffice to vindicate the Ne Temere in the eyes of fair-minded readers, and, in this done, a brief word more is left to be said to vindicate the application of the Decree to the case of mixed marriages. It has been supposed by the newspaper critics and others that the Decree invalidates all mixed marriages, that is marriages between Catholics and Protestants. This is not the case. These marriages remain as they were before, except in one, doubtless important, particular. The Church has always been averse to mixed marriages, but has been accustomed, when her dispensation is sought and sufficient reasons are alleged, to permit them on condition that the non-Catholic party consents to have the ceremony in the Catholic Church and there only, and to allow all the children of the marriage to be brought up Catholics. And this can still be done and often has been done even since the publication of the Ne Temere. What the Ne Temere does is that, inasmuch as all Catholics are now under a law which invalidates their marriages when not celebrated before the parish priest and two witnesses—the same holds with those of them who marry non-Catholics. The Catholic marrying under these forbidden conditions marries invalidly, and, as marriage is an act in which the non-Catholic party consents to have such a contract marries invalidly also. How could the Holy See have ordered otherwise? To say to a Catholic inclined to be refractory, "if you marry a Catholic you must under pain of invalidity marry under Catholic conditions, but if you like to marry a non-Catholic you can do it validly where and how you like," would have been to offer a positive inducement to disobedience and apostasy, with fatal results to the Church's careful guardianship of this important sacrament. She has taken, in short, the only course open to her in dealing with the case of mixed marriages, and besides, does her best to open to the transgressor a way of return, if he should ever repent of his sin and desire to make his marriage valid. He has but to apply to the Church's minister, manifesting his regrets and good intentions, and then, if the non-Catholic girl who still remains herself as such, let him point out to the applicant the serious risk of domestic unhappiness he is running; let him warn him that, even if for the moment the Catholic girl's conscience has been overmastered by passion or sentiment, there will always be the liability of returning to the Catholic faith when Britain went under, is susceptible of no historic explanation. "It seems to me," he says, "a phenomenon essentially miraculous in character, not generally attached (as are all historical phenomena) to the general and divine purpose that governs our large political significance," but directly and specially attached. It is of enormous significance how enormous men, perhaps, will be able to see many years hence when another definite battle is joined between the forces of the Church and her opponents, for the Irish race alone of all Europe has maintained a perfect integrity and has kept separate, without internal reactions and without their consequent disturbances, the soul of Europe which is the Catholic Church."—S. H. Review.

hero, and so in the matter of faith, those weaklings constantly weigh arguments, and never consider Pascal's reasons of the heart, never achieve the heroic. They are the material of the cynical pessimists, that rust and corrode the great machinery of life.—Denver Register.

THE APOSTOLIC RACE

In no country in Europe was the work of the Protestant Reformation of the sixteenth century more thoroughly accomplished than in Scotland. Churches, abbeys, monasteries and convents were confiscated, and their inmates banished; the hierarchy and the Catholic priesthood were practically obliterated, the ancient hierarchy ending with James Beaufort, Archbishop of Glasgow, who died at Paris, April 25, 1603, at the age of seventy-nine. Not until 1878 was the hierarchy re-established, the scattered Catholics during the centuries that intervened being governed by *Profectus Apostolicus*. Today there are more than 518,000 Catholics in Scotland, and the Church increases in strength and influence from year to year.

As in England, the present property of the Catholic Church is due in Scotland largely to the faithful Irish—the immigrants who, leaving their own country to better their lot economically, brought with them that lively faith and that devotion to the Church which have characterized them in every land where they have settled. Despised because of their nationality and their faith they were nevertheless true to both, and whatever may be said of the influence of conversions to the Church among the highly-placed and the educated, it is undeniable that the poor Irish working population had, by reason of their fidelity to the faith, a great deal to do with the Church's "second spring" in Great Britain.

A writer in an Irish paper tells of a venerable Irishman who in his youth had tramped through the eastern counties of England and into Scotland in search of work as a laborer. "I walked for days and weeks, and I never saw a chapel or a cross. I never met a Catholic in all my travels. But nowadays with the exception of those old and decayed towns which have been unaffected by the tide of progress and the growth of British trade and with the exception of the purely agricultural areas, the Irish have established themselves everywhere, and wherever they have gone they have brought with them their religion in a practical and concrete form.

"A few years ago," continues the writer, "I happened to find myself in a district in Scotland which had recently been opened up as an industrial center. Previously it had been agricultural and remote; now, thanks to the opening of mines, a town of red brick houses had been built, a plume of smoke hung over the place, the hum of engines and the hiss of steam were to be heard on every side. The Irish had come there, a new Catholic church had been built, and a venerable Irish priest was the pastor. The silver-haired priest took great pride in the fact that he had discovered an ancient baptismal font and placed it in his new church. That font dated from long before the Protestant Reformation, and when found by the priest it was being used as a cattle trough by a Scottish farmer upon whose lands were also the ruins of an ancient abbey. True, after a lapse of centuries, the font was restored to the Catholic Church—to a new church with new tiles and stone, and brickwork in the midst of which the ancient relic, with its time-worn Latin inscription, was all the more striking by the contrast it afforded.

"The new church and the old ruin—in these were illustrated the history of Catholicity in Scotland. The religion which had been destroyed in the midst of medieval strife was restored amidst the smoke and clatter of modern industry.

"Non-Catholics who speak and write as if the end of the Catholic Church was brought about by the Protestant Reformation, should ponder about the rehabilitation of Catholicity in Great Britain, particularly in that part of it where the Reformation was most successful in its work of rooting out and destroying almost all traces of the old faith. They should also ponder the unique part played by the Irish in the work of Catholicizing Great Britain. In bygone centuries Irish monks and learned men went into England and Scotland bearing the light of faith. In the nineteenth and twentieth centuries the Irish missionaries of the faith in those countries have been, not learned men, but mainly poor Irish laborers seeking a home and a living denied them in their own land.

Hilaire Belloc writing in the Catholic Review declares that the failure of the Protestant Reformation in Ireland, the saving of Ireland to the Catholic faith when Britain went under, is susceptible of no historic explanation. "It seems to me," he says, "a phenomenon essentially miraculous in character, not generally attached (as are all historical phenomena) to the general and divine purpose that governs our large political significance," but directly and specially attached. It is of enormous significance how enormous men, perhaps, will be able to see many years hence when another definite battle is joined between the forces of the Church and her opponents, for the Irish race alone of all Europe has maintained a perfect integrity and has kept separate, without internal reactions and without their consequent disturbances, the soul of Europe which is the Catholic Church."—S. H. Review.

And as to liberty in the field of literature the Cardinal says:

"But censors are to avoid touching matters which are merely civil and political. On such subjects Catholic writers have the right of saying what they like providing they respect justice and charity."

Here is liberty enough for all Catholics—clerical and lay—as much as any good Catholic could or does desire.—N. Y. Freeman's Journal.

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ready contracted." If by "legal validity" he means the validity they hold in the eyes of the civil law, in accordance with whose prescriptions they have been performed, no one questions but that the mixed marriages which the Church's law now invalidates are valid in this civil sense; and no one wishes to contest or disregard the purely civil effects which result from the mode of their celebration before the civil registrar, or the civilly recognized Protestant minister. These marriages will of course be treated as valid by the civil authorities in regard to the right to maintenance or alimony, the descent of property, the custody of children, the liability to prosecution for bigamy, should the Catholic party attempt to marry some other person. These will have these consequences, and the Catholic who is faced by them will be told by his spiritual advisers that, if he has himself to thank for them, and must submit to them unreluctantly. His spiritual advisers will even go further, and tell him (to take the case of the man being the Catholic), that, having induced the woman to do this, he must cohabit with him, and afterwards cohabit with him, he has contracted serious obligations towards her. If she will consent duly to go through the Catholic form of marriage with him, then he owes it to her to continue in the marriage on these conditions, and civil cohabitancy with him, and afterwards cohabit with him, he has contracted serious obligations towards her. If she will consent duly to go through the Catholic form of marriage with him, then he owes it to her to continue in the marriage on these conditions, and civil cohabitancy with him, and afterwards cohabit with him, he has contracted serious obligations towards her.

From this it further appears how little ground there is for the other charge which the Archbishop states with moderation, but which the Queen's Hall people have hurled backwards and forwards in the most frenzied terms, the charge, namely, that the Decree introduces confusion into domestic life. How does it? His Grace would not, we presume, consider that, in a case which in his eyes was one of invalid marriage, it was introducing confusion into domestic life, for a relative or spiritual friend of the parties concerned to advise separation at all events till the defective marriage was set right. Yet what else is it that those Irish priests are understood to have done in the McCann and the Moore cases? And what greater consideration for the security and happiness of domestic life can be shown than when, under the Decree, the priest strives to induce the parties to set their marriage right by the very simple process which the Decree sanctions, of renewing their consent before the lawful ecclesiastical authorities?

As for the Queen's Hall fanatics, perhaps it is hardly necessary to allude to them further. They are determined to "repudiate the pretensions of the Church of Rome to regulate the conditions determining the validity of marriage legally solemnized between British subjects in any part of His Majesty's dominions." Fine-sounding words, such as the British Philistines delight to utter defiantly, but what is it they mean to do, and how are they going to do it? Do they mean that they are going to force the Catholic authorities to admit to its sacraments those who have contracted legally solemnized, but not ecclesiastically recognized marriages? Or do they mean that they are going to force Catholics to withhold all counsels and exhortations addressed to those whom they deem to be living in sin, with the object of persuading them to abandon it. If so they have got a tough job before them, and short of putting all Catholics in the British Islands to death, they see no way how they are to accomplish it. We fancy too, that this will be the feeling of the Prime Minister, when their proposed deputation reaches him.

If it were possible for the voice of reason to reach fanatics of this sort, we would suggest to them that there is just one way in which they can obviate the difficulties created for them and for us by the Ne Temere, and fortunately it is one in regard to which we are to some extent agreed, inasmuch as they profess themselves to be as averse as we are to those irresponsible mixed marriages. If a former Catholic, now a convert, should marry a Protestant, though the Catholic Church will regard their union as invalid, no difficulty to the Protestant will result, as his partner is not likely to care about the Church's judgment. But, if one of his Protestant congregation applies to a Protestant clergyman to marry him to a Catholic girl who still regards herself as such, let him point out to the applicant the serious risk of domestic unhappiness he is running; let him warn him that, even if for the moment the Catholic girl's conscience has been overmastered by passion or sentiment, there will always be the liability of returning to the Catholic faith when Britain went under, is susceptible of no historic explanation. "It seems to me," he says, "a phenomenon essentially miraculous in character, not generally attached (as are all historical phenomena) to the general and divine purpose that governs our large political significance," but directly and specially attached. It is of enormous significance how enormous men, perhaps, will be able to see many years hence when another definite battle is joined between the forces of the Church and her opponents, for the Irish race alone of all Europe has maintained a perfect integrity and has kept separate, without internal reactions and without their consequent disturbances, the soul of Europe which is the Catholic Church."—S. H. Review.

A THOUGHT FROM THE GOSPEL

The story of the healing of the ruler's son illustrates very touchingly the power of faith and the kindness of Christ, and one remark of our Lord recorded in the gospel may in this, our day, very powerfully apply to our condition. "A great many men profess a powerlessness to believe that is pathetic and abject. They speak in a manner that seems to indicate a generous reluctance to paint the legislator that imposes belief; the duty and expediency of belief never occurs to them to make them understand that the while it is no difficulty inherent in the subject matter of faith that keeps them from embracing it, but various passions the restraint of faith bids them subdue. In every great cause a certain plunge is required; a certain abandonment to impulse that is the result of the command of the results of reason. The soldier who constantly analyzes and sifts lacks the dash and resolve that makes the

dash and resolve that makes the

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FATHER CLINE'S LAST WORD

ANENT LOCAL OPTION

Dear Mr. Editor:—After reading your comments upon my letter of the 23rd inst. I feel some regret for having wasted so much ammunition upon positions I naturally assumed you had maintained...

My second letter was in part provoked by your recommending local option as "judged in the light of experience" regardless of other theological considerations...

Local Optionists make no secret that their main object is general prohibition. They act on the principle of felling the forest by cutting down a tree at a time...

Legislation was never intended to absolutely forbid the use of things that bountiful Creator gave to man, as does prohibition. The object of legislation is rather to make easy the doing of good, and difficult the doing of evil.

It appears we are entirely agreed as to the undesirability of country hotels; now this is the whole distance we went in endorsing Local Option. The law is there. It is national, constitutional and moral.

turning over his omnipotence to a conquering army. Hence any party that champions compulsion and majority right will never find favor with the Church...

You say with evident satisfaction "but we do not consider ourselves unburied." In jumping over the breast-works you erected in favor of Local Option you showed horse-manship worthy of a steeple-chase moralist.

You do not deny that Local Option is prohibition. In fact you assert it, and you state "it is only an extension of the liquor law."

How did Toronto get rid of its forty undesirable hotels? It was not by Local Option. You must have heard of a by-law that, being submitted and passed by a municipality, can reduce the number of houses.

It is a pleasure to us in this concluding article to find ourselves so much in accord with our reverend critic. We are entirely agreed in matters of principle, not quite, but nearly so, on matters of fact, but there remains a diversity of opinion as to the application of some of the principles, and we fall to see some facts quite in the same light.

And then we went on, proscribing altogether from moral or theological considerations, to answer Father Voisin's question about our experience with Local Option in Ontario. But Father Cline would persist in mixing up theological and moral considerations with this part of the article, reminding us of instance, that experience was no test of morality, and that our theological standards were those of the Ecumenical Conference.

It appears we are entirely agreed as to the undesirability of country hotels; now this is the whole distance we went in endorsing Local Option. The law is there. It is national, constitutional and moral.

But there is as little likelihood of the Church favoring a surrender of the individual rights of her children to such a martial law as there is of the Creator

of theology armed with the negative argument "Local Option has not been approved."

Happily, we are also in agreement as to Prohibition. Prohibition in the usual application of the word means the absolute suppression of alcoholic drinks, the prevention of their manufacture and sale except for medicinal purposes.

But as to Prohibition in the sense defined both by Father Cline and the RECORD, and which, for the sake of convenience, we shall call Total Prohibition, we are in absolute agreement.

We differ, however, both as to the underlying principle of Local Option and as to its ultimate effect. We have not the remotest fear in the world that it will lead to total prohibition, the obscure Prohibition sheet quoted by Father Cline to the contrary notwithstanding; at any rate, it does not do our thinking for us.

This fear expressed sometimes by those for whom our friend is spokesman reminds us of the old story of the old maid who was found sobbing bitterly on the sea-shore. On being asked the cause of her trouble she replied: "I was thinking that if I got married and had a son and he should grow up and go to sea and get drowned—here her emotions overcame her again. We believe that the chances were against the old maid getting married, or if married having a son, or having a son that would grow up, go to sea and get drowned."

At all events we shall cross that bridge when we come to it. We confess that we are not able to follow our critic, when he starts out with Edmond Burke, winds up with the Ruthenian married clergy, and concludes triumphantly that if we reason consistently we must be unsound on clerical celibacy or the celibate state, as compared with marriage. However, we hasten to assure him that we hold to the orthodox belief and practice with regard to celibacy.

A great deal of Father Cline's arguments, and good forceful arguments they are, is based on the assumption that Local Option means compulsory total abstinence. This is a complete misconception; any prohibition cranks who believe this are amongst those from whom we dissociated ourselves at the outset.

In the township referred to in the first article, Local Option some years ago just failed to carry. Licenses were granted the next year as usual. That was the time when our friends in Toronto seemed a bit afraid of their own three-fifths clause, and for the next two years the licenses were refused. Then came another vote on the by-law, when it was carried with an overwhelming majority. Two years' experience without bar-rooms converted two hundred voters who had previously voted against Local Option. Experience does not always follow the lines of prejudice, sometimes it overcomes prejudice. Recently we came across something in our reading which struck us as serving to point a moral or adorn a tale.

A. M. Sullivan, in New Ireland, has an appreciative and discriminating sketch of the great Father Theobald Mathew the "Apostle of Temperance." Apart altogether from his bearing on Local Option the chapter is well worth reading, as indeed is the whole book, though a newer Ireland has arisen since it was written.

I have said that the astonishing success of the temperance movement from 1838 to 1845 was largely the product of enthusiasm, and was certain to be followed by a reaction. Even if no unusual misfortune had befallen, some such retrocession would, in an affluent, have been suffered, but nothing that would have seriously impaired the reformation which Father Mathew had wrought.

shops had long totally disappeared; and had there been at this time any statutory conservation of this "free soil" area, three-fourths of Father Mathew's work would have endured to the present hour. But what happened within my own experience and observation was this. When the Government relief works were set on foot all over the kingdom, close by every pay-office or depot there started into operation a meal store and a whiskey-shop; nay, lodged in the latter and made its headquarters. Only too well the wretched people knew what the fire-water would do for them; it would bring them oblivion or excitement, in which the horror and despair around them would be forgotten for a while. In many a tale of shipwreck we read with wonder that at the last dread moment the crew braced the aprit casks and drank till delirium came. In Ireland the starving people seemed possessed by some similar infatuation when once more the fatal lure was set up before them. In the track of the Government relief ships, and especially "lozenges" by law, the drink-shops reappeared, and, to a large extent, reconquered what they had lost. Not wholly, however. There are thousands of men in Ireland to-day, who "took the pledge from Father Mathew," and hold by it still. There are cities and towns in which the flag has never been hauled down, and where his adherents are now as numerous as ever. To the movement of Father Mathew is owing, moreover, that public opinion in favor of temperance legislation, which Ireland has so notably and so steadily exhibited. The pure-souled and great-hearted Capuchin has not lived and labored in vain.

The italics in the above passage are ours. Thank God there is just such a statutory provision in the License Law of Ontario, in the clause giving to municipalities the right and privilege of ridding themselves of the drink shops when the sentiment of the people is overwhelmingly against their continuance. Indirect benefits, similar to those Mr. Sullivan indicates as resulting from the Father Mathew movement in Ireland, also follow the Local Option agitation in this province, as we pointed out in our first article.

In conclusion, we again thank Father Cline for opening up the discussion on our article. We should be very sorry to commit the CATHOLIC RECORD to one view of a controverted question, still we could not think of avoiding difficulty by maintaining a silence that would be cowardly. For this reason we gave Father Cline's able presentation of the other side of the question equal prominence with our editorial remarks, and now we feel that we have been absolutely impartial.

With regard to our remark about being unburied, the little figure of speech in which it was used, we are sure our friendly critic when he dons his war paint will see it susceptible of a very good-natured reading. We certainly did not imagine we were "on trial" and perhaps did not show sufficient deference to our judge. We should rather consider ourselves and Father Cline as two opposing advocates before a remarkably intelligent jury—the readers of the CATHOLIC RECORD. With them lies the verdict.

TREASON-FELONY

Many a time, up to less than a generation ago, noted characters in Irish history, including Daniel O'Connell himself, were sent to prison because they were engaged in a peaceful agitation for the restoration of Ireland's parliament. Words uttered which were not in any degree treasonable were deemed to be so by the authorities and speedy trial and confinement in Kilmainham goal was the result. Now-a-days, however, the law officers of the English Crown do not seem to be quite so active in the matter of smelting treason, otherwise Sir Edward Carson, K. C., member for Dublin University and Solicitor General for Ireland in the last Unionist government, would not be sitting in a cell in prison. It is another case of people becoming wrothy and indignant at the prospect of being compelled to deliver up special advantages accorded them in the old days for being distinctly un-English and pro-English. Sir Edward Carson and his co-laborers in the Unionist cause in Ireland are loyalists so long as it pays, but when it ceases to be profitable they will talk treason and threaten to do all sorts of things. When the time comes for action they will not be able to make a respectable cabbage garden escapade. Sir Edward has declared that "Ulster, for which he speaks, would under no circumstances accept Home Rule even if passed by the House of Commons, and intimated that if necessary he would lead an armed rebellion against it." These are valiant words, Sir Edward. So the Unionists, if they cannot have their own way, will become rebels and Sir Edward and his brother Orangemen will be prepared to fight against what he terms "the crime of the age." It is a curious spectacle. "The rebels of other days have become loyal to the British Crown and are prepared to shed their blood for its maintenance, and the loyalists from the teeth outwards would trample upon the Union Jack itself rather than see their fellow-countrymen happy and prosperous as in other parts of the United Kingdom and its colonies. Sir Edward Carson tells us that under present conditions Ireland is prospering

and we should "leave her alone." He attributes this to the Land Purchase Act which he and his party opposed tooth and nail. No doubt Ireland is prospering to some extent by the operation of the Land Act, but Home Rule is needed to bring that full measure of prosperity to Ireland which she deserves. Fifty years ago Ireland had 8,000,000 of people; to-day she has half that number. This is the condition of things brought about by Sir Edward Carson and his followers who formed the foreign garrison in Ireland. Ireland will not be "let alone." She must have her full measure of justice. The prospect of an uprising is really laughable. If the British Government were inclined to try the experiment they could recruit enough Home Rulers in Tipperary, Cork and Limerick to clean out the whole batch of anti-Irish Irishmen who have been for many generations but a curse to the country. They are men without a country and are like unto the sutlers who follow an army in time of war, hoping that hostilities may continue.

IN THE FAR FUTURE

For twenty or thirty years it has been the custom of some gentlemen of the legal profession, when occasion calls them together in a body, to discuss the question of establishing Divorce Courts in those provinces of the Dominion in which they do not now exist. A couple of provinces at the time of confederation were permitted to retain these courts as they had already been established there before their entrance into the Dominion. It would be ungracious to impute selfish motives to those gentlemen who have advocated this new departure. Some papers have, however, gone that far. The Toronto Globe says "A Divorce Court might be more beneficial to the members of the law society than to the morals of Ontario." It also adds: "It is not yet certain that it is good for a community to make divorce cheap and easy." The London Free Press draws a striking contrast between the methods of obtaining divorce in the United States and in Ontario. It very truly says that while "in the United States the proceedings take place in an open court, with all the attendant publicity that the frequent sordid details receive in the public press, in Canada there is never more publicity to the proceedings before the Committee of the Senate than is contained in the official notice of divorce application and the bare announcement of the decision." Our contemporary also gives us a sound note when it declares that "there should be a stiffening rather than making easy the conditions under which a marriage shall be dissolved." In conversation with a non-Catholic gentleman the other day in regard to this question he made the remark that it was notable that lawyers who had a good practice were not on record as advocates of the establishment of divorce courts.

It has often been claimed that to obtain a separation of man and wife before the divorce committee of the Senate the outlay of a large sum of money, altogether beyond the means of the average citizen, is necessary. There is no foundation whatever for this claim. Applicants for a divorce before the Senate Committee are required to make a deposit of \$200. In addition a lawyer's fee and the expense of summoning witnesses have to be met. In cases, however, where the applicant is a poor man or poor woman, as the case may be, the \$200 deposit is refunded. Were a divorce court established in Toronto lawyers would have to be retained and the expense connected with the summoning of witnesses would have to be taken into account. It will thus be seen that the poor man, so far as money is concerned, would be in almost as bad a plight before a divorce court as before the Senate Committee. The only difference would be in the fact that witnesses would not have as large a bill for travelling expenses if there were a divorce court in each province.

To us it seems extraordinary that anyone having at heart the well-being of Canada, with the awful disclosures which the divorce courts in the United States reveal, should become the advocate of the introduction of like conditions in our Canadian nationhood. In the Republic the divorce courts are looked upon as institutions for the promotion of progressive polygamy. It is all very well to claim that such conditions would not prevail were we to have divorce courts in Canada, but as human nature is pretty much the same on both sides of the border, it would not be many years before our Canadian divorce courts would take rank with those prevailing in the States of the American Union. For our part we would like to see even the divorce committee of the Senate abolished. The proceedings before that body often reveal scandalous conditions. Separations are sought on the most trivial of excuses and quite frequently for the sole reason that the man or the woman tire of each other and wish to be free to marry again. Our non-Catholic fellow citizens have reason to be grateful to the Catholic Church for the stand it has taken in this mat-

ter. Were there no Catholic Quebec it is more than likely that long ago we would have had divorce courts, bringing us the same scandalous conditions which are now the shame of the great American Republic.

REV. W. C. RIDDIFORD, BAPTIST

So long as a pulpit tople draws a large assemblage we may expect some of the ministers will continue to discuss the Ne Temere decree. Rev. W. C. Riddiford, pastor of Park St. Baptist Church, Peterboro, in a sermon recently delivered, gives us a crude and unfair statement of the case which keeps him in line with his brother Baptist preachers. He did not, however, confine himself strictly to a discussion of the decree, but launched out into other matters pertaining to the Catholic Church. "We can tolerate purgatory," said he, "even though we do not believe in it." If Mr. Riddiford were a member of the House of Commons he would often be called to order. As the text of his sermon was "Uniform Marriage Law," what has that got to do with purgatory? Well, if our dear good brother does not believe in purgatory there is nothing in the British North America Act or the revised statutes of Canada to prevent him going to the other place. We had intended devoting a little time to the Rev. Mr. Riddiford, but as he has made the announcement that Rev. Patrick Morgan, late of the Capuchin Fathers, — a person whose life work gives one an unlimited opportunity for the exercise of the charity of silence — is about to give a mission in his church, we touch our hat to him and say good-by. Before he leaves us, however, we desire to slip in his vest pocket the following editorial taken from the Toronto Mail and Empire of January 2:

"Much as it has been discussed, the chief feature of the 'Ne Temere' decree is misunderstood. The general idea seems to be that the decree forbids marriages between Roman Catholics and Protestants. The decree does not forbid these marriages. It declares them to be no marriages if they are performed by a Protestant clergyman. If they are solemnized by a priest of the Roman Catholic Church they are recognized by that Church. The Roman Catholic hierarchy does not encourage marriages between members of its faith and non-Catholics; but for that matter Protestant clergymen do not encourage them either, experience having shown that the more husband and wife have in common the greater the chances are for a happy marriage. When religion is a vital matter to them, it is difficult to find a middle ground of compromise, and when there are children to be reared in one faith or the other, the problem becomes one of the most serious that any man and woman have to face. It does not become less serious because a priest has married them."

A NEW EXPEDIENT

The so-called Unionist party in England are beating about for new expedients to generate a wave of opposition to Home Rule. Mr. Bonar Law, the leader of the Conservative party in England, a Canadian unworthy the name, and who had been given his present position as a matter of compromise, is particularly active in the work of preventing Ireland from obtaining the same conditions which prevail in his native country. Had Mr. Bonar Law been to the fore in the thirties and forties in Canada he would have been amongst the Unionists of those days, who claimed that granting us responsible government would smash the British Empire. It had, however, the contrary effect and it will have the contrary effect in Ireland. A cable tells us that a persistent effort is being made by the opposition press to use the recent papal decree forbidding Roman Catholics from bringing priests into lay courts on pain of excommunication for disobedience as an argument against the Government's Home Rule proposals. What such an ecclesiastical regulation as this has to do with the granting of Home Rule to Ireland it would be difficult to perceive. A Catholic having a grievance against a priest brings him before a civil instead of an ecclesiastical court, therefore the people of Ireland are not to be trusted to deal with matters of trade and commerce. A family of three persons named Riley, presumably Irish, refuse to join a labor union in England. The union members on this account wished them dismissed, but their employers refused to grant their request. As a consequence hundreds of thousands of employees are on strike. Mr. Bonar Law should advance this as another reason why Home Rule should not be granted.

The Dublin Express and a few other organs of the anti-Irish faction are busily employed in misrepresenting the actual condition of things in Ireland. Bigotry and self interest may be taken as the prime reasons for their opposition. The Irish correspondents of the London papers, too, are dealing in yellow journalism and sending across the channel the most ridiculous and unfounded canards. An associated press despatch tells us that:

"The Dublin correspondent of the Pall Mall Gazette says the theory there is that the revival of the decree, which is an old one put in clearer form, is due to Cardinal Logne, the primate of Ireland, and Cardinal Bourne, of Westminster, who are said to be opposed to Home Rule and wish to kill it. The

correspondent admits, however, that this theory does not jibe with the facts, as Cardinal Logne has been preaching Home Rule for a lifetime.

"The Dublin Express, a strong Protestant organ, which was the originator of the propaganda, is now being backed by other anti-Catholic newspapers, which are evidently making an effort to influence Englishmen and Scotchmen who favor Home Rule to change their views.

POLLUTING THE PRESS

Last week the gentleman having charge of the transmission of news in the Canadian Press Service in Winnipeg sent out a despatch containing some harrowing details bearing on the Ne Temere decree. It was represented that a Catholic man who was lying sick in a Catholic hospital in St. Boniface, was refused permission by the Mother Superior to see his "wife" for the reason that their marriage, one being a Catholic, the other a non-Catholic, was celebrated before a Protestant minister, and that therefore such a marriage was not legal in the eyes of the Church. The following article from the North-West Review, Winnipeg, puts a new light on the matter. It will be noted that the manager of the Canadian Press Service in Winnipeg did not follow up the first report by sending another despatch conveying the real facts of the case. All the newspapers of the East gave great prominence to this sensational story, but none up to date so far as we have seen have published the correct version. A Catholic Society of Winnipeg has very properly taken up the matter and a libel suit against the Winnipeg dailies may be the outcome. The following is the article from the North-West Review:

Two of our daily papers, the Telegram and the Tribune, of Winnipeg, recently published several columns of a would-be sensational character in which it was claimed that a certain woman by the name of Mrs. Brewer was unlawfully refused permission to visit her sick husband in the hospital. The stand taken by the nurse of St. Boniface Hospital was on the ground that the Mrs. Brewer who claimed to be the lawful wife of Mr. Brewer, the sick patient, was not what she claimed to be. The nurse had it on good authority that the said Mrs. Brewer was not married at all to Mr. Brewer but was simply unlawfully living with him as his wife and that moreover she was not of a good moral character. After several attempts to gain admittance to the hospital had been fruitlessly made Mrs. Brewer visited the office of these daily papers and complained bitterly on the stand taken by the authorities of St. Boniface Hospital. Immediately reporters were put on the case with the result that the matrimonial state of Mrs. Brewer was apparently proven to be absolutely legal. The marriage certificate of Mrs. Brewer was looked up, it was scrutinized and found satisfactory to them.

The above named newspaper stated that Mrs. Brewer's marriage was solemnized on October 11, 1904, by Rev. Dr. McMillan. Moreover, the records of the General Hospital show that the first Mrs. Brewer died on December 16, 1895.

So far, so good. But in their haste to make a case against St. Boniface Hospital and the Catholic Church, the reporters failed to notice that the Mrs. Brewer whose name appeared on the marriage register of Rev. Dr. McMillan was not the Mrs. Brewer who claimed to be the wife of Mr. Brewer. These are the real facts. Whilst Mrs. Brewer of the hospital case, was serving a sentence in the Brandon jail, her daughter contracted with Brewer the marriage which Rev. Dr. McMillan solemnized on the 5th of October, 1904. It can be seen at a glance how utterly impossible it was for Mrs. Brewer of the hospital case to be the legal wife of Brewer. The attempts of those who wish to bring the Ne Temere decree into the case are at once seen to be perfectly ridiculous. The Ne Temere had nothing whatever to do with it. The nurse of St. Boniface Hospital who refused to admit Mrs. Brewer to see her alleged husband was simply refusing admittance to a woman publicly known to be a questionable character, to say the least.

This goes to illustrate the customary action of some of our dailies. They take hold of the least pretext to drag the Catholic Church and her institutions in the mud. It is time that they realize Catholics will not tamely submit to such outrageous treatment.

Another feature of the occurrence was an interview with Rev. Father Comeau sent broadcast throughout the country. In regard to this interview the North-West Review speaks editorially as follows:

his misdeed and he quits his legal wife, she being unwilling to be married before a Catholic priest. Such a separation is not so easily nor so readily effected as Father Comeau would seem to intimate. From the fact that a man has taken a woman to wife (even should the marriage be unlawful in the eyes of the Church) such a man has contracted certain legal and moral obligations in regard to that woman which he cannot deliver himself simply by endeavoring to square himself with the laws of the Church; and he cannot be a "good Catholic" unless he recognizes his obligations to the woman he has wrought. It is not our purpose to expose in detail what such obligations would be, but merely to point out that in our estimation Father Comeau has spoken rather flippantly on such a grave subject. Father Comeau emphasizes, if anything, his lax view of the case in his answer to the following query:

"If when reinstated as a Catholic the man who wishes to marry another woman, the ceremony to be performed by a Catholic priest, may he do it?" asked the reporter.

"Well," was the reply, "we try and get the man to seek a divorce from the State first, because in the eyes of the law he is still married, and while the Church does not recognize it we do not want to lay ourselves open to persecution. There is a way out, and that is by having a secret marriage."

The words "the Church does not recognize it" are very misleading, as one might conclude therefrom that the Church makes light altogether of such a marriage. It is well known among Catholics, however, that the Church recognizes the legal aspects of such a contract and also certain moral obligations which flow from it, and she is very much exercised in practice as how best to secure compliance with her own legislation without entering in conflict with the civil law and without inflicting unwarranted injury on the innocent party to the contract.

Affairs bearing on the marriage contract, whether civil or religious, are of gravest nature, and in fact all cases of marriage are dealt with by the Church with the utmost care and concern. No priest with elementary prudence would undertake to dispose of a marriage tangled solely by his own lights, but would invariably refer the case to his Bishop for consideration and settlement. We have penned these lines not so much to take good Father Comeau to task as to counteract any baneful effect which his words unguardedly spoken might create in the minds of the public.

GUARANTEES

It is claimed that under Home Rule in Ireland the Protestant minority would be made to feel its position and suffer disabilities at the hands of the Catholics. Because of the existence of this foolish and groundless impression a society has been formed in Dublin for promoting the inclusion of proportional representation in the coming Irish Bill. This new movement has Lord McDonnell and Lord Courtney as enthusiastic advocates. The idea, we are told, has taken root, and it may come to pass that such a measure would form one of the clauses of the local government act. If certain timid spirits in Ireland, who are not members of the Catholic Church, would desire to safeguard their rights in this way, we do not think any one should raise objection. Minorities have rights which should always be respected, but in Ireland, true to say, conditions have for centuries been reversed. In that country the vast majority of the people had no rights which the minority were bound to respect, and the overwhelming power of England was always at the back of the latter. We have said that this dew departure is entirely unequalled for. We will go farther and declare that it will come to pass that the Protestant minority in Ireland will always have more than a fair share of representation in the new parliament. It will be found that in the south and West of Ireland many Protestant gentlemen will be elected to the new house from districts almost exclusively Catholic, while it will be too much to hope that the Orange element will return the compliment by electing Catholic members from districts where their co-religionists are in the minority. We find such to be the case at present as regards Irish members in the House of Commons. In the new order of things Catholics will not only be fair with their Protestant neighbors but will give them an overflowing bumper of liberality. One splendid result of Home Rule will be, we think, the promotion of a better feeling between Catholics and Protestants in Ireland. Too long have they been set at each other's throats by that class who feasted and fattened on the divisions of the people.

THE MASONIC PRESS

Newspapers in this country frequently publish press despatches from Europe which are sent out by the Masonic Press Agency. A few weeks ago the papers in this country published an article in which it was stated that His Holiness had sent his blessing to a chairwoman in Viterbo, Italy. Now comes the truth, but, needless to say, it will never receive the same degree of publicity as the false report. We take the following article from the Eternal City, which puts the matter in an entirely different light:

CELEBRATES FIFTY YEARS OF PAIN

This has been a year of golden jubilees in Italy, but the strangest of all of them is one that has just been celebrated in a convent in Viterbo. It was never destined for newspaper publicity, but as the Rome correspondent of the Corriere

della Sera has published some incomplete information upon it, Rome may properly refer to the subject.

Some fifty-two years ago a young opera star, a native of Zurich in Switzerland, was on her way to Milan to fulfil an engagement, when her mother, who accompanied her, died suddenly, and the loss made so deep an impression on the girl that she resolved to enter the religious life. She did so almost immediately, but a year and a half later, at the end of 1861, she was suddenly afflicted with a terrible spinal disease.

From that day, fifty years ago, to this she has never risen from her bed. Her head has to be kept in position by bandages and wire framework, and, according to the doctors, even a slight movement might imperil her life. She suffers intense pain, but nobody has ever heard a murmur from her lips. She is always cheerful and converses freely with her many visitors—for all Viterbo looks upon her as a woman of extraordinary sanctity, and the fact of her holiness has spread even abroad, so that many come to her to beg her prayers and seek her advice, and she is credited with many supernatural gifts, including that of prophecy.

And now she has just celebrated the golden jubilee of her paralysis in the Cistercian convent of Viterbo. The Holy Father, who has long known of her, has sent her a beautiful autograph letter, in which he expresses his warm admiration for the example of Christian resignation she has given to all the faithful. Cardinal Casazza and many dignitaries and priests have gone to Viterbo to celebrate Mass in the cell where she has lain so patiently for fifty years, and an immense number of despatches and letters were received by her on the fiftieth anniversary of her affliction.

The correspondent of the liberal Corriere della Sera closes his account of her as follows: "Not a few extraordinary facts are related of this poor nun, and it is certain that many strangers who come to Rome take occasion to visit her in Viterbo in order to be able to converse with her and to commend themselves to her prayers. The old convent has already become a species of sanctuary. The Sister, who is now seventy-five years of age, gives proof of really extraordinary intuition."

NOTES AND COMMENTS

A NOTABLE addition to Catholic literature in English is "The English correspondence of St. Boniface," translated by Prof. Edward Kyle, of Toronto University, and published in the series "King's Classics" by Chatto and Windus. Prof. Kyle, who went to Oxford as one of the Rhodes scholars from Canada, has since his return lectured on Modern History in the University of Toronto, and has won an enviable reputation in that department. He is also well-known as an authority on Franciscan literature. The text of this, his latest publication, is from the "Monumenta Historica Germanica," and the selection from the letters of Saint Boniface has, he informs the reader, been made with a view chiefly to illustrating the mind of England at that period. The introduction by the editor is a careful and comprehensive survey of the Saint's life and work. To a discriminating scholar, Prof. Kyle adds a deep and reverent attachment to his faith as a Catholic, and we look to him for further contributions along the same line as the present work.

DR. HASTINGS, Medical Health Officer of Toronto, has been criticizing Father Vaughan's deliverance on the slum question in that city. The distinguished Jesuit had made a tour of the poorer quarters in the company of a civic official, and as the result of his observations stated that no such thing as a slum existed in Toronto. Dr. Hastings thinks this "too absurd to be refuted" and points to the many overcrowded, insanitary houses in some quarters, "unfit for human habitation." This, no doubt, is true, but to anyone who has had a glimpse of a slum in London, the metropolis of the world, and the boasted centre of civilization, Father Vaughan's dictum will stand. Dr. Hastings requires to go abroad and to enlarge his scope of observation somewhat. A slum such as exists in London's East End is a thing practically unknown elsewhere in the world, unless it be in other large centres of population in Britain. With these Father Vaughan's priestly ministrations have made him familiar, and finding nothing to match them in their appalling misery and degradation, in Toronto, he gave utterance to a natural feeling of gratification. Dr. Hastings is too provincial.

WE ARE in Canada not unfamiliar with the Jesuit bogey. It breaks out in Protestant pulpits from time to time, and is a stock sensation with sectarian journals of the lurid type. We were fairly deluged with it during the Jesuits' Estates excitement some years ago until Sir John Thompson as Minister of Justice punctured it in Parliament and made a laughing stock of the famous "Devil's Thirteen." Yet it comes to the surface from time to time and does duty in the same old unsavory way as of yore, as a weapon against the Catholic Church, when other and more legitimate means prove inadequate. The only wonder is that the Ne Temere decree, Bi-lingual schools and the Eucharistic Congress of 1910 are not attributed in their entirety to the Jesuits. As it is, they are not wholly exterminated, but made to bear a generous share of the burden. As "Aunt

Sallies" they are deemed fair game for the ministerial loiterer, and the journalistic vagrant.

WITHIN the past few weeks no less a person than Sir Edward Fry has had a hand in the game. The occasion was irrelevant and the shaft quite gratuitous. This gentleman, as related in these columns last week, has published a pamphlet, addressed to the Society of Friends, on "Betting, Newspapers and Quakerism," and having pointed out that the doctrine that "an evil may be voluntarily done for the sake of producing some hoped-for good," might be extended to cover any vice, he went on to say that "the practice of the Jesuits founded upon this view has become a byword of contempt to all honest and honorable men. It would be lamentable indeed if the Society of Friends should adopt the teaching and practice of the Jesuits." Father Delaney, Provincial of the Jesuits in Ireland, at once, through the columns of "The Freeman's Journal," demurred to this abominable slander and demanded either proof or retraction. "I protest indignantly," he wrote, "against this foul charge as a wicked slander, not the least wicked that for two centuries it has been employed for the defamation of the Jesuits by the enemies of the Catholic Church."

WHAT DOES Sir Edward do in the face of such a protest? It might have been expected that from a man of his position a frank response would be forthcoming. If he were an honorable man and really believed the charge when he made it (appalling as such an abyss of ignorance may be) he would either have put forward some semblance of proof, or frankly acknowledged that he wrote without reflection. On the contrary, he calmly stepped forward under, and with a parting innuendo as to Father Delaney's own recitance (an insinuation as cowardly as it was disreputable) intimated that no matter what Jesuit theological textbooks might contain, the Society teaches and practices what he had imputed to them. In any case, he did not propose to spend the rest of his life in looking up extracts from text books to which any interpretation might be put that had convenient application to the issue before them. All of which serves to illustrate that Sir Edward Fry and those who think with him put into active practise every day the identical doctrine which, with total disregard of the Ten Commandments, they impute to others. But then they are authorities on the moral law!

PRESS DESPATCHES announce the opening in New York of the big religious campaign under the auspices of what is called "the Men and Religion Forward Movement," which, according to its promoters, is to "shake the continent to its very centre." It is being financed by a group of Wall street capitalists, and is intended to impress the multitude with the advantages of a religious connection in business. At least that is what we gather from the advance notices which for many months past have, through the associated press, been sent broadcast through the land. We have had occasion to comment upon it before as a concrete example of the materialistic type of religion so much to the fore now-a-days. We should be sorry to question the motives of its promoters, yet one cannot but feel that its ultimate aim, as with the much vaunted "Laymen's Missionary Movement," is to exact the mighty dollar, and to identify religion still further with push, enterprise, respectability, and those other purely human qualities which, in Protestant countries have already displaced the beatitudes. Under such tendency the chief end of man is no longer to glorify God, but to make the most of this world. It were greatly to be desired that in this vitiated atmosphere Catholics should escape the contamination.

INSTANCES of the commercial spirit which has taken possession of Christians of a sort are much in evidence. A very effective one is at hand in the unblinking campaign set on foot by an Anglican prelate—the "Lord Bishop of the Falkland Islands" no less. He has flooded the British metropolis with letterpress outlining his great scheme, which is none other than to deatheolitize the population of South America. He can do it, he says, for £100,000, and promises great extension of trade to British manufacturers into the bargain. One of the great London dailies pithily summarizes the scheme after this fashion: "The bishop's idea is that we shall go with the Bible in one hand and the ledger in the other. He is quite frank about this, as also about his further idea of bringing this vast district of two million square miles under the British influence"—and all for £100,000. The bishop's services certainly should be enlisted by the "Men and Religion Forward Movement."

BUT AS to Protestantizing South America, Catholics of that continent as well as of this northern hemisphere will have something to say. American Baptists, Methodists and Presbyterians

have had that in view for some years and have drawn heavily upon the pockets of their countrymen for the purpose. They have further prosecuted a vigorous campaign of falsehood and detraction to the same end. Yet they do not appear to have made any impression upon the object of their vicious endeavors. Nor is the Anglican prelate of the Falkland Islands likely to succeed where they have failed—not even for £100,000. The financial, earthy character of the idea will not commend itself to the Spanish American mind, any more than it does to the genuinely religious people of Great Britain and America.

WE HAVE in these columns at sundry times endeavored to present the truth about South America and to show that the whole campaign of detraction indulged in by emissaries of northern sects has no basis whatever in fact. Corroborative testimony of this is to hand from an unexpected quarter in the person of M. Georges Clemenceau, a pronounced French anticlerical, who has just returned to Paris from a prolonged visit to the Spanish American republics. M. Clemenceau cannot be supposed to have any affection for things Catholic, and his outspoken testimony, therefore, is all the weightier on that account. He tells only of what he saw and heard, and laying all bias aside gives unstinted praise to the purity of life, public spirit, honesty, industry and enterprise of South American Catholics. A correspondent of America cites a remarkable passage from his published reflections contrasting Paris with the Argentine capital, Buenos Ayres, much to the disadvantage of the former. He allures solemnly that in Buenos Ayres (a city of over a million inhabitants) the class known euphemistically as the *demi-monde* does not exist. In this, not Paris alone, but every city of considerable proportions in Europe or America suffers by comparison with the metropolis of Spanish America. The Bishop of the Falkland Islands, and those with like aspirations would be well advised in refraining from meddling interference in the affairs of South America, and devoting their energies to the stupendous task awaiting them in their own countries.

FATHER SEARLE'S ABLE SERMON

DOUBT ALWAYS DANGEROUS IF IT PASSES FROM A MERE DOUBT TO A REAL OPINION

THE following is a portion of a very able sermon preached in St. Mary's Church, San Francisco, California, by Rev. George M. Searle, C. S. P., late Superior General of the Paulist Congregation: "Religion, then, they thought, should be quite comprehensible too. The human intellect ought to be able to fathom its deepest mysteries. That the thoughts of God, the being of God, could be above human understanding was not with them an admissible idea; just as some people now claim that the dogma of the Holy Trinity is contrary to reason, when in fact it is simply beyond human reason. The assumed, as Unitarians do today, that our reason is absolutely perfect, that what it cannot grasp cannot be true. It is just the same as if a schoolboy should say that some complicated mathematical formula cannot be true, simply because he cannot see any sense in it. St. Paul says in the text, that some of those who allowed the times and methods of the Gnostics erred concerning the faith. It could not be otherwise. If any one goes on the principle of putting human reason as the intangible judge of the dogmas of religion, he will, sooner or later, err concerning the faith, simply because not to err, he must submit to the authority of a reason superior to his own, and he does not admit any such authority. He errs concerning the faith, because he has no faith, except in himself."

A TURBULENT CLERGYMAN

Dorchester, N. B., Dec. 24th, 1911. Hon. Thomas Coffey, Editor Catholic Record, London, Ont.

DEAR Sir,—I enclose a copy of a letter I sent to the Moncton Times, and which was returned to me with a letter from the Editor, copy of which is also enclosed. Since a year this man Batty has been inflaming the Orangemen against the Catholics, and I wanted to hear him, but found to my sorrow that there was no fair play for me at a meeting which was advertised by public posters. He made false attacks on the Canadian Roman Catholic clergy, the Irish clergy, the Knights of Columbus, and called upon all Orangemen not to vote for any candidate who would not pledge himself to do all in his power against the Roman Catholic Church. I have read enough in your paper and in history to be able to answer all his statements, but was not given a chance to do so. I desire to give the people of Dorchester a taste of the story and any help you may give me will be appreciated. I believe that those people should be met in public, and not behind the shield of the Orange order.

Yours sincerely, JOHN HEBERT. Copy of letter from Editor Times Moncton, Dec. 22nd, 1911. John Hebert, Esq.—Dear Sir,—Your letter received and contents duly considered. Mr. Batty and his lectures have already been the subject of considerable controversy, and we do not feel that any good would result from anything further in this line.

self over man, it goes on to exalt itself over God. "We have, of course, a notable example of this in our own day, in the rise and development of the Modernist heresy, or rather a nest of heresies. Their aim, intending in the beginning only to advance and defend opinions not absolutely contrary to faith, but only at variance with common belief; not undertaking to construct a new creed, but only what they would call a new theology; did not wait long before attacking the faith itself. Or, if still pretending to hold it, they attacked an entirely different meaning to its articles from that held by the apostles and their successors. In some matters they invented what St. Paul would have called as in the text, "profane novelties of words;" in others, while holding the novelties" of meaning.

ALWAYS A SOURCE OF DANGER "But we need not say more about these modern Gnostics. Owing to the energetic action of our present Supreme Pontiff, the movement they set on foot will hardly go much further, inside the Church at any rate. But still the general principle underlying it will always be a source of danger to the individual, though not, of course, to the Church as a whole.

"The danger to the individual consists in the setting up and maintaining of opinions, which though not plainly contrary to the Faith, are opposed to the general belief of the clergy and of the laity. "Here it may naturally be asked, "Have not some such opinions ultimately prevailed and even become the general belief?" Have they not turned out to be true, after all? A d how can they prevail, unless some one maintains and defends them? For instance, did not Christians in general formerly believe that the statement in Genesis that the whole creation was completed in six days was to be understood as meaning that these six days were days of twenty-four hours each; whereas now the opinion that they were long periods of time can be held without any suspicion of heresy? And was it not also generally believed in past times that the earth was much the largest body in the universe, and the heavens a mere adjunct to it?

"It cannot, of course, be denied that there have been general opinions in the past that certain points like these are, if not actually matters of faith, at any rate closely connected with it, and that it has subsequently appeared that such is not the case, and that the contrary opinion may be safely held.

DISTURBING THE FAITHFUL "But still it remains true that in the beginning the confident assurance and assertion of such contrary opinions is dangerous to the faith of those who hold them. The danger simply is that one holding them may become so confident of their correctness that he becomes ready to abandon the faith in general rather than to give up his opinions. Faith in the teaching of the Church is one solid thing. If one abandons a single article of faith, he is of course abandoning it all. St. James says: "Whoever shall keep the whole law, but offend in one point, is become guilty of all." And why? Because the sin of breaking some particular law is in disobedience to the lawgiver. So one abandoning one article of the faith ceases to trust in the authority of the Church which presents the faith to him; and his so-called faith in other articles becomes merely his private opinion. His sin is that of distrusting the faith-giver, as that of the other was that of disobeying the lawgiver.

"So one who asserts confidently an opinion, though perhaps not actually contrary to the faith, seems to him, even probably, to be so, begins to lose confidence in the Church, from which his faith comes, and is in danger of losing his faith altogether. "This danger is not simply in theory. One meets in actual life scientific men, for instance, who have made studies in evolution, and finding a full-fledged belief in it contrary to the teaching of the Church, and even what seems to them the minimum possible belief in it contrary to general Catholic opinion, have made up their minds that the Church is absolutely opposed to it. And as they cannot or will not give up the results of their studies, they give up their faith in the teaching of the Church generally. And the evil does not stop with them. The unscientific Catholicity are moved by their example, even more than by that of non-Catholic scientists, and conclude that the Church really is opposed to the teachings of true and genuine science."

Wishing you the compliments of the season, I remain, Sincerely yours, J. S. BOYD, Editor Times, Dorchester, N. B., Dec. 14th, 1911.

DEAR Sir,—Please allow me space in your columns to enter my protest in regard to a lecture delivered in the Dorchester Methodist Church by the Rev. Mr. Batty, on last Monday night, under the auspices of the Dorchester Orange Lodge.

At the commencement of his lecture Mr. Batty stated that he would deal solely with the policy of the Roman Catholic Church, and he also stated emphatically that if there were any Roman Catholics present who took exception to what he said, they were at liberty to enter a protest.

The discourse or lecture was entitled "Roman Catholicism and its relation to the British Empire" and naturally I went to hear something of what Roman Catholics had or had not done in relation to the empire, but instead I heard an inflammatory speech of the regular 12th of July type.

What surprised me most was that intelligent people should appear to get so worked up by Mr. Batty's utterances, when as a fact very much of his discourse was based solely on extracts from the Toronto World, vague sayings of Lecky, or the vapourings of a so-called ex-Jesuit.

On the authority of an extract from the Toronto World, Mr. Batty stated that the Roman Catholic clergy of Canada were instructing the youth of Canada to be anti British, and through a vague extract from Lecky's writings he said that "where Roman Catholics have power, they use it for oppressing Protestants."

When the statement re the Roman Catholic clergy was made, I immediately told the lecturer it was false, and that it could not be substantiated from historical facts, either past or present, and the only answer Mr. Batty gave was, that he got it from the Toronto World, and that he was not responsible for it.

Oh! No, Mr. Batty, you are not responsible. You come to Dorchester and make an inflammatory speech calculated to create hatred and animosity between Protestants and Roman Catholics, and you do this solely on an extract from the Toronto World.

It is a notorious fact that in things concerning Catholics or Catholic countries, Protestant papers as a general rule do not give the Catholics the benefit of the doubt. For example, take the story of Italian atrocities against the Arabs. All the Protestant papers were ready to publish it, and did so with glaring headlines, but now that the thing is exploded, the Montreal Star is the only paper I have seen that retracts in a manly manner.

As for the other papers they may put a few lines in some inconspicuous corner, where not one person in ten will notice it, and this in general is the method used in publishing news concerning Roman Catholics or Roman Catholic countries.

Will Mr. Batty answer the following questions, which I intended asking at his lecture, had I been given a chance. 1st. Give names of countries or places where the Catholics, having power, oppress their Protestant brethren?

2nd. What ground had you for stating, or intimating that the Roman Catholic clergy of Ireland are responsible for the decrease in the population of Ireland?

3rd. In the case of the persecutions in France, Portugal and Spain, will Mr. Batty please tell me if it is for the betterment of religion that the Roman Church is assailed, and if so, for which of the different brands?

I had several other questions for Mr. Batty to answer, but when I attempted to put my questions I found that statements made by the rev. gentleman, in the first part of his discourse, did not work out in practice.

I was looking upon as if I had no right nor authority to ask a question, or contradict any charge made by the lecturer. One man left his seat and shook his fist at me, but he was held down by another man.

I do not know what this man intended doing, but I noticed that his eyes seemed full of fire, and had a wild and glaring look which would not be considered uncommon in a lunatic asylum. If Mr. Batty wants to talk of "Roman Catholicism and its relations to the British Empire" I am willing to meet him in public debate in Hickman's hall at Dorchester, and I feel that I can prove from history that if there had been no Roman Catholicism, the probabilities are that there would be no British Empire to-day.

In conclusion, I wish to sincerely apologize to the Rev. Mr. Crisp for having made the mistake of using his name in place of Mr. Batty's.

I can assure the Rev. Mr. Crisp that I respect him as a clergyman and as a gentleman, and I am heartily sorry that I cannot say as much of the Rev. Mr. Batty. JOHN HEBERT.

girl. I saw that poor girl leading such a pure and beautiful life that I began to reverence her. I asked myself what it was that governed her daily life and action and I resolved to find out. And here I am in the Church! It was my instruction at all that brought this minister into the Church that came afterwards. It was the beautiful example of the daily Catholic life of an uneducated servant girl."

IRISH MUSIC

FISKE O'HARA THE WELL KNOWN IRISH SINGER MAKES Eloquent PLEA FOR ITS CULTIVATION

One of the strangest things to a musician or singer is the neglect of the national music of Ireland. When one realizes the glorious heritage of song that the grand old race of bards left behind them, it is hard to understand why it is thrown aside without any definite effort being made to revive or cultivate the national school of music founded in times more ancient than man can determine.

Centuries before the present musical scale was invented, the Irish race was composing music with a complete system of notation. Long ere this system was introduced into Ireland, there was a set of musical scales and a method of writing music. When the Christian missionaries arrived in Ireland they brought the Ambrosian scales or modes and the bards, seeing the superiority of the system, at once adopted it. Many of the melodies which were some time ago introduced into Ireland from the East have the word of Gallileo, the father of the astronomer, for that fact. And how many know that Gryffth Ap Conon, Prince of North Wales, brought over from Ireland a band of fifty harpers to note down the national music of Wales? This we are told in the ancient Welsh Chronicles, which is the greatest wealth of folk-songs of any people on the face of the earth why should we not make an effort to bring them better to the world in proper shape? Better still, why not educate our own young people, and the old ones too, for that matter, with the best of our national airs? We should have an Irish Choral society in every town where there are ten Irish families, and in every large city there should be dozens of branches. The Irish have just as beautiful voices as the Welsh, yet the latter have a hundred singing clubs where we have none. This should be the case. Let all of our young people who have good voices and an ear for music club together and start the movement. It will not be long until the world will ring with the beauty of the melodies that long ago stirred the echoes of the hills and valleys of old Innisfail and the world will awaken to the fact that there is a mine of music in the old land of which it never dreamed.

FISKE O'HARA.

ANCIENT CATHOLIC ABSTAINERS

Very Rev. Prior Higgins, of Bridlington, England, now visiting America, in a letter to the Boston Pilot states his belief that the Canon Regular of St. Augustine, founded by St. Gilbert in England in the twelfth century, were the first religious community to make total abstinence a rule though the Jewish historian Josephus says that the monks founded by St. Mark the Evangelist at Alexandria were total abstainers. St. Pachimus in the third century prescribed total abstinence as a rule for monks, and by the middle of the fourth century there were fifty thousand monks in Egypt alone following his rule, which spread to the East, to Palestine, Greece, Dalmatia, Ireland, France, England, Scotland.

St. Basil's rule prescribed water as the drink for monks. St. Martin made total abstinence a rule for the monks of Gaul. St. Augustine says: "Any one who reads the lives of the saints, especially those of the great ones, will not fail to see that they observed a perpetual abstinence from meat and wine." St. Columba and St. Boniface carried the rule of total abstinence to France, Switzerland and Germany.

In view of these facts, The Catholic Abstinence hopes some of our prolix contemporaries will spread the total abstinence fanatics to remain in the Church, and that barrels with bibulous monks beside them will disappear from the realms of art,—such productions can be called art,—Catholic Abstinence.

Memorial to Tom Moore

A literary shrine sacred to Tom Moore is the Vale of Avoca, situated in Wicklow, that county which is popularly described the garden of Ireland. It is now proposed to erect a memorial there to the poet, and as the outcome of a public meeting the promoters of it consider that its erection in "the vale in whose bosom the bright waters meet" would be very appropriate. It was while at Avoca that Moore wrote some of his best known melodies. Nature herself had supplied until quite recently a memorial of the bard in the form of an oak tree, "Tom Moore's tree" under whose shade he died most of his writing. A remnant of it only now survives owing to the desire of tourists to carry away portions of it as souvenirs of "the poet of the old Ireland of his own."—Pall Mall Gazette.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work his life is a happy one. No wonder the exile from home and friends is heartsick; no wonder the alien weeps. Why halt the joys of life are not of our own making; it is our nothing at all to do with them; it is our friends who scatter sunshine upon our paths.

FIVE-MINUTE SERMON

SECOND SUNDAY AFTER EPIPHANY THE HOLY NAME When we say the Lord's Prayer, my dear brethren, we pray that God's Name may be hallowed on earth as it is in heaven...

Asthma Catarrh Vapo-Resolene WHOOPING COUGH CROUP BRONCHITIS COUGHS COLDS

when they use their power and the possible helplessness of the workman to force contracts from him that do not bring him a just wage for his labor...

ARCHBISHOP GLENNON SCORES EXISTING EVILS AND FADS

HUMAN LIFE IS SACRED, AND ALL WHO DWELL HERE MUST OBSERVE THIS LAW IS HIS ADMONITION

In his recent sermon at the New Cathedral Chapel His Grace Most Rev. Archbishop Glennon said: "The time was when men held their fellowmen in slavery..."

SOCIALISM AND THE CATHOLIC CHURCH

It is an undeniable fact, says America that modern socialism is characterized by unbelief, hostility to religion and above all, by uncompromising and bitter hatred and denunciation of the Catholic Church...

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M., 75 Yonge St., Toronto, Canada

"It is on the existence of a human soul on which alone may be based true democracy; on which may be predicated equality..."

COWAN'S PERFECTION COCOA (MAPLE LEAF LABEL) hits the right spot for breakfast, lunch and dinner...

"Science sometimes may demand for its progress, and that it may be more helpful to others that it be more experiments made, which have the element of risk in them..."

CROWMELL-LINCOLN

In a recent speech Rev. Dr. Hillis, the Brooklyn preacher, gives some unique thoughts on Oliver Cromwell. He calls England's infamy "a twin brother of Abraham Lincoln..."

FILIAL DEVOTION A BEAUTIFUL THING

One of the most beautiful things we can behold in this too often unhappy world of ours is the sight of a faithful son or daughter surrounding with marks of true filial love and devotion the aged and infirm parents to whom they owe their existence...

"The life that he ends is one that, in his opinion, is already a failure, and because it is a failure, he ends it. In other words, he has neither courage nor strength to fight on and on through the odds he is against him..."

Cruel Piles

True Cases Never Self Cured - Dr. Van Vleck Found Genuine Relief which is Healing Thousands

FREE \$1 COUPON

Good for \$1. Package of Dr. Van Vleck's Complete 3-Fold Treatment to be sent Free on Approval, as explained above

bathe the defenseless or of innocent women and children, is abhorrent to even the impious, while Lincoln bowed his head and heart to the hand of His Creator with a reverence most pious and most grateful...

"No admiration for Cromwell, for his genius, courage and earnestness - no sympathy with the cause he upheld in England - can blind us to the truth that the lurid light of this great crime burns still after centuries across the history of England and of Ireland..."

price of land in Ireland more than 50 per cent. - Dr. Kelly began to write criticisms in the Freeman's Journal which, by their mastery array of figures let the world know that there was a fine financial mind in the Irish episcopate...

How to Help Catholic Journalism

In an article by the Rev. Lewis Drummond in the Canadian Messenger, the distinguished Jesuit gives the following hints as to the best ways in which to aid Catholic papers...

To Lead a Good Life

The way to lead a divine life is to put a divine motive at the back of the care, the duties, the labors, the pains, the anxieties of every day...



BEFORE THE YEAR CLOSES

It would be advisable for you to carry out some of those good intentions which have remained so long unfulfilled.

North American Life Assurance Company

Home Office Toronto

ABSORBINE will reduce inflamed, swollen joints, Bruises, Sprains, Cuts, Burns, etc.

Western School

Y. M. C. A. BLDG. LONDON, ONT. REGISTERED AND SHORTHAND SUBJECTS. Registered last season upwards of 300 students...

O'KEEFE'S Liquid Extract of Malt with Iron

is an ideal preparation for building up the BLOOD and BODY. It is more readily assimilated and absorbed into the circulatory fluid than any other preparation of iron.

W. LLOYD WOOD General Agent

MENEELY & CO. WATERVILLE

The Old Reliable CHURCH BELLS. The Old Reliable Church Bells are made in Waterville, Maine.

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Using a towel that has been handled by many different people is an unclean habit.

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It has been adopted by many of the leading Colleges and Conservatories of Canada and the United States.

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Indispensable for Homes, Hotels, Public Buildings, Steamships, etc. Each towel is 14 x 15 inches, 500 in a roll.

THE R. S. WILLIAMS & SONS CO. LIMITED

143 YONGE ST., TORONTO

CHATS WITH YOUNG MEN

MENTAL CHEMISTRY

That man is truly great who at will can master his moods; who knows enough of modern chemistry to neutralize a fit of the blues with the opposite thought, just as a chemist neutralizes an acid which is eating into his flesh by applying an alkaline antidote.

Many of us keep our minds more or less poisoned much of the time because of the ignorance of mental chemistry. We suffer from mental self-poison and do not know it.

LOVE AS AN ANTIDOTE

An acid is instantly killed by the presence of an alkali. Fire can not exist in the presence of its opposite, no bris acid gas or water. We can not be soiled by dirt, or revenge out of the mind by will power, by trying to force them out.

OUR BOYS AND GIRLS

"NO CHANCE FOR ADVANCEMENT"

"Tom! You here and out of employment? I thought you had a good place at White & Young's. What's the matter?"

MIND IS KING

The whole body is really a projected mind, objectified, made tangible. It is an outpouring of the mind in material form. When we look at a person we actually see his mind, or what his thinking has made him.

IT IS ALWAYS THIS WAY

FACTS VERSUS PROTESTANT FANCIES CONCERNING CHRISTIAN MISSIONS IN JAPAN

From the Sacred Heart Review One of the most amusing features of the comment on non-Catholics on China and Japan is the cool assumption that the Protestant denominations in those countries are doing all the Christian work that ever has been done there.

ACETYLENE Saves your Eyesight

PROCTOR, ADELAIDE ANNE

We the authoress of the "Lost Chord" and other poems, Adelaide Anne Proctor will be chiefly remembered, but as a philanthropist also the results of her charitable zeal have supplemented her literary fame with distinction.

ACETYLENE

Acetylene is a white light—near to sunlight than any other lighting system known. You can read, sew or do fancy work by Acetylene with little, if any, more fatigue than by daylight.

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Thoroughness—that is the narrow gate to excellence.

Here is a story from real life of a young lawyer's thorough preparation for his first important case.

HOW HE WON

A very interesting story of a young lawyer's first case in New York some years ago is told by the lawyer himself, Mr. Francis Wellman, in his "Day in Court." He tells how he came to the city as an apprentice in the Corporation Counsel's office, and was given this case because everyone else in the office was tired of it.

Of course, the building had gone before the case was started. Since then, in the natural course of thirty years in a great city, the whole neighborhood had changed, the streets had been built up in a different way, and all the former residents had moved out.

But the young lawyer was determined and enthusiastic, and besides, had nothing else to do. The good cases were all given to the men of longer standing in the city office, so he had this or nothing to do, and he was not averse to a trial.

Armed thus with the facts in the case, young Wellman came to the trial of it. The first two days almost tired out his jury, and the judge wanted to bring court, and the judge wanted to bring court, and the judge wanted to bring court.

The case was the foundation of a good practice for the industrious and lettered young lawyer. —John F. Daniels in Catholic Columbian.

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"See here, boy, I'll give you some advice. Go back to White & Young's, the boss and tell him to give you another chance. Be manly enough to tell him you are sorry you did not do better when you were with him. If he does not take you back, come round to my office. If he does take you back, come over and see me this evening."

"I am not your father nor your uncle, but your mother has been doing my laundry for five years. She is a good honest woman, a mother to be proud of. I'll tell you one thing young man, you must begin to advance in industry, respect and love for your parents, and in efforts to do something for them. Five years from now—yes, less than that, your mother should not be bending over the wash tub."

OPPORTUNITY

There are men holding high positions of trust in the business world of to-day who have gradually worked themselves up from the lowest round of the ladder of fame to a place where they are looked up to and respected by their fellow business men.

A boy without ambition is like one of a number of racers who continually keep to the same track, who never tries to take advantage of the curves, of short sprints and other little artifices in order to gain the lead.

The non-ambitious boy or young man has no place in the struggling, pushing crowd of to-day; if he wants to get a name for himself he has to make it, and he will never make it by sitting idly by and watching other boys outstrip him to that envied post called Fame.

St. Paul himself has said, "Hold fast to that which thou hast: let no one take thy crown." The word of God to-day is: "Seize the opportunity; it is golden." The only difference is that to-day it is said for a material gain, and to the great preacher to the gentiles meant it for the kingdom of heaven.

BAD COMPANY

Boys are not the only mortals that had company ruins. No person can withstand or resist the evil influence of bad companionship. Parental influence cannot check it, no virtue is so strong as intelligence or education so superior or enlightened as not to fall a victim to the baneful influence of evil companionship.

ESAU OR JACOB

In Dr. L. J. Manly's surreptitious itinerary (published only for a privileged few), entitled "Impressions of a Salesman Traveler" the reverend editor-in-chief of The Outlook gives his privileged audience to understand that he dislikes the Catholic religion with a pious Puritan dislike, and that he admires the Pantheon (Pagan originally) as the most majestic interior in Rome, and regards the other catholics as "barbarians."

IT IS ALWAYS THIS WAY

FACTS VERSUS PROTESTANT FANCIES CONCERNING CHRISTIAN MISSIONS IN JAPAN

From the Sacred Heart Review One of the most amusing features of the comment on non-Catholics on China and Japan is the cool assumption that the Protestant denominations in those countries are doing all the Christian work that ever has been done there.

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American, is not true, and that the Rev. Dr. Rowland's assertion, the beginning of the Church dates back to 1850, when the first missionaries went to Japan, is not true either.

"There were Catholic Christian missionaries and millions of Catholic Christians in Japan, and the world has never known more steadfast Christians than more than three hundred years before the American Protestant ever set eyes on the shores of the island empire."

LEFT-OVER CHRISTIANS

Taking up Dr. Rowland's reference to the "left-over Christians"—Catholics all who had kept the faith for centuries without church or priest, Dr. McCoy said: "A 'left-over' Christian, like a cold dish, evidently does not count for much with this Christian minister; but most men would have had the soul in them stirred to the depths by the sight of a man, whose blood was the blood of martyrs, and who came from a stock which kept its faith and grew great on the memory of the heroes of the faith."

Christianity was introduced into Japan not in 1859 by Protestant missionaries, but in 1549 by Catholic missionaries, resulting in the conversion of nearly 2,000,000 Japanese to Catholicity. Then set in an era of persecution in which hundreds of missionaries and many thousands of Catholics were martyred.

Cardinal Merry de Val, the distinguished Papal Secretary of State, is spoken of as one "whose hatred of all things American is a matter of general knowledge." No attempt is made to substantiate this bald and raw statement, but the fact that it is The Outlook's say-so is assumed to be enough to place it in the class of absolute reliability.

WHAT BOYS READ

This is an age of ephemeral literature. Serious reading is passing to an alarming extent. The cheap magazine is at its zenith. Some of the matter is harmlessly amusing and some decidedly vicious.

LINCOLN'S TEACHER

There was very little opportunity for "schooling" in Kentucky when Lincoln was a boy, says M. J. O'Brien in the New York Sun, for the schools were few and far between. But, according to tradition, his little education Lincoln had received from an old Irish schoolmaster named Riney.

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ST. MARY'S CHURCH BAZAAR

By reason of our going to press a day earlier than usual last week, because of the holiday on Monday—New Year's Day—we were unable to publish in our last issue, as we intended, the results of the drawing in connection with St. Mary's Church Bazaar in this city, which took place on Friday, Dec. 29th.

- 1. Miss Kate O'Connell, Dublin Ont.—\$10 in gold presented by Right Rev. M. F. Fallon, Bishop of London.

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seem to think everything but god of the Sisters, but my experience with the Sisters impels me to defend them at all times and I do.

Protestant Episcopal Seminarians Become Catholics

TWO MORE STUDENTS OF NASHOTAH ARE RECEIVED INTO THE CHURCH

Chicago, December 22.—Messrs. Geo. Gregory Whiteleigh and Nathan Alexander Morgan, former students of Nashotah (P. E.) Seminary, were received into the Catholic Church on Tuesday by Rev. Peter J. O'Callaghan, C.S.P., in St. Mary's Church, Rev. Aiyah W. Duran, of Philadelphia, himself a convert from the Protestant Episcopal ministry, was their sponsor.

ENTERS NEW LAW FIRM

MR. V. J. McELDERRY OF GUELPH, ENTERS NEW FIRM IN PETERBOROUGH

Guelph Mercury Mr. V. J. McElderry of Mr. J. E. McElderry, Managing Director of the Guelph and Ontario Investment and Savings Society, Guelph, has been admitted a partner in the old established firm of Dennistoun, Peck and Kerr, of Peterborough. This firm has one of the largest practices in Canada.

How oft in our musings we wonder why God has placed longings in our souls which this earth never appeases; hopes which are never fulfilled; dreams which are never realized.

A BOY'S LETTER

At the Christmas season the Sisters of St. Joseph, this city, received the following letter from one of their former charges. We cheerfully publish it because its contents will convey a most useful lesson to other boys who may be tempted to do wrong.

DRINK CURE A MIRACLE

No, Just Sound Science

Many drunkards are sent to jail when what they need is medicine. Drink has undermined their constitutions, inflamed their stomach and nerves, until the craving must be satisfied, if it is not removed by a scientific prescription like Samaria.

Read what it did for Mrs. G. of Vancouver.

I was so anxious to get my husband cured that I went up to Harrison Drug Store, and got your remedy there. I had no trouble giving it without his knowledge. I greatly thank you for all the peace and happiness that it brought already into my home.

A FREE TRIAL PACKAGE of Samaria Prescription with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and post-paid in plain sealed package to anyone asking for it and mentioning this paper.

DIED

AUBURN.—In London, on Jan. 3rd, 1912, Mr. John J. Austin, of the Post-Office Department. May his soul rest in peace!

GILGAMUR.—In Haldimand Township, on Christmas, 1911, Hugh Gilgumury, aged seventy years. May his soul rest in peace!

DORSEY.—In Seaford, on Dec. 25th, 1911, Rosanna Carpenter, beloved wife of the late John Dorsey, in her sixty-eighth year. May her soul rest in peace!

Favors Received

A subscriber wishes to return thanks to the Sacred Heart for a miraculous escape from fire and having promised to publish the request in the CATHOLIC RECORD.

A subscriber wishes to return thanks for a favor granted after prayers to the Sacred Heart, Blessed Virgin and Souls in Purgatory.

A subscriber wishes to return thanks for favors received after prayers to the Blessed Virgin and St. Joseph and a Mass said in their honor.

TEACHERS WANTED

WANTED AN ENGLISH TEACHER FOR the Catholic school of the Indian village of Mississauga on the South Side. Apply to Rev. J. R. Richard, S. J., Sault Ste. Marie, Ont. 1734-1.

WANTED, A SECOND CLASS PROFESSIONAL teacher, (fem. le) for the Ampers Separate school. Salary \$200, applications received up to 18th January 1912. Duties to begin 1st Feb. Apply, stating experience and copies of testimonials only to M. Galvin, Sec., Ampros, Ont. 1734-1.

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It is an exhaustive and unanswerable legal argument in favor of the No Temere decree promulgated by His Holiness the Pope. Single copies 10 cts.; per dozen 50 cts.; 100, \$3.00; special rates for larger quantities. Address CATHOLIC RECORD Office, London, Canada.

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The Old Woman of the Crib By Honor Walsh.

Old Captain By Michael Earls, S. J.

Priests Who Have Opened the Senate With Prayer

St. Francis of Assisi By Rev. Leo L. Dubois, S. M.

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A Friend of Mr. Sheldon's By Florence Gilmore.

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Some Notable Events of 1910-11

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