

# The Catholic Record

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, DECEMBER 30, 1911

1732

## THE OLD YEAR AND THE NEW

How swift they go,  
Life's many years,  
With their winds of woe,  
And their storms of tears,  
And their darkest of nights whose  
shadowy slopes  
Are lit with the flashes of starry  
hopes,  
And their sunny days in whose calm  
heavens loom  
The clouds of the tempest—the shadows  
of the gloom.

And ah! I pray  
With a grief so dear,  
That the years may stay  
When their graves are near;  
Tho' the brows of To-morrow be radiant  
and bright,  
With love and with beauty, with life  
and light,  
The dead hearts of Yesterdays, cold  
and grey,  
To the hearts that survive them, are  
evermore dear.

For the hearts so true  
To each Old Year cleave;  
Tho' the hand of the New  
Flowers garlands weave,  
But the flowers of the future, tho' fragrant  
and fair,  
With the past's withered leaflets may  
never compare,  
For dear is each dead leaf—and dearer  
each thorn—  
In the wreaths which the brows of our  
past years have worn.

Yes! men will cling  
With a love to the last  
And wildly fling  
Their arms round their past!  
As the vine that clings to the oak that  
falls;  
As the ivy twines round the crumbling  
walls;  
For the dust of the past some hearts  
higher prize  
Than the stars that flash out from the  
future's bright skies.

And why not so?  
The old, Old Years,  
They knew and they know  
All our hopes and fears;  
We walked by their side, and we told  
them our grief,  
And they kissed our tears while they  
whispered relief;  
And the stories of hearts that may not  
be revealed  
In the hearts of the dead years are  
buried and sealed.

Let the New Year sing  
At the Old Year's grave;  
Will the New Year bring  
What the Old Year gave?  
Ah! the Stranger-Year trips over the  
snows,  
And his brow is wreathed with many a  
rose;  
But how many thorns do the roses conceal  
Which the roses, when withered, shall  
so soon reveal?

Let the New Year smile  
When the Old Year dies;  
In how short a while  
Shall the New Year be sighs?  
Yes! the Stranger-Year than has many a  
charm,  
And thy face is fair and thy greeting warm,  
But dearer than thou—in his shroud of  
snows—  
Is the sorrowed face of the Year that  
goes.

Yes! bright New Year,  
With song and cheer,  
They will hail thy birth;  
They will trust thy words in a single  
hour,  
They will love thy face, they will land  
thy power,  
For the New has charms which the Old  
has not,  
And the Stranger's face makes the  
Friend's forgot.

## REV. FATHER VAUGHAN, S. J.

### IN DEFENCE OF THE NE TEMERE DECREE

Toronto Globe, Dec. 15

Before fifteen hundred people, a large number of whom were Protestants, and who completely filled Our Lady of Lourdes Church last night, Rev. Father Vaughan uttered a defence of the "Ne Temere" decree, in which he maintained that in England the State and the Established Church were not as one regarding what marriages were legal or illegal. Father Vaughan also expressed himself as of the opinion that in the British Empire every person ought to consider it not only his privilege but his duty to speak the language which was the language of the Empire. Other languages, he said, must be tolerated, but the dominant language must be English.

Referring to the "Ne Temere" decree, Father Vaughan said he thought that non-Catholic clergymen, instead of getting absorbed in the business of misrepresenting that Papal decree, might possibly do better service to their Church by exhorting their people to attend some of its services in more than negligible quantities. Before undertaking to give advice to the Holy See and the Governments of their country it might be well for them to study matters more closely connected with their own institutions.

MARRIAGES IN ENGLAND

"I submit," Father Vaughan continued, "that they might do worse than study the new edition of the Book of Common Prayer, especially the edition printed for the new reign." There they will find that marriage with a deceased wife's sister is declared to be invalid. On the other hand, the law of England has made all such unions perfectly lawful.

"What legal right, then, had the State Church, which was the creation

of an act of Parliament, which might end it as it had made it, to proclaim that such marriages were unlawful? To me it is impossible to understand how with so many contradictory points about marriage in the Protestant Church their clergy can venture over the borders to instruct us about a sacrament which they refuse to recognize.

ENGLISH IS THE ONE LANGUAGE

Turning to the question of "bilingual" schools, Father Vaughan said that he considered this matter quite beyond the range of politics. "We could do with fewer politicians," he said, "and more statesmen. Every thing is brought into politics."

"Although it is no business of mine," he said, "one thing seems clear to me: that as we like to have but one language spoken in our home, so in the bigger house called the British Empire every one ought to make it not only his privilege but his duty to speak the language which is the language of the Empire. Of course other languages must be tolerated, but the dominant and prevailing language, without any question at all, must be English."

WARNING TO TORONTO

Father Vaughan had a good word to say for Toronto and its citizens. "They are as charming and as interesting as the children of the Empire and more delightful than any I have seen throughout the Empire." He was delighted to see in walking on the street so many families, and instead of having pet dogs on their sleeves they were "taking their arms for the right purpose in carrying their little blossoms." But he added a note of warning.

"Turn your faces against everything that tends to race-hatred. It means the dissolution of the Empire and wars, it is constructive treason against Almighty God. It is trying to make its way into Toronto. Stand at the gates of every city. Stand at the opening of every avenue, and take this ghastly thing by the neck and drop it into yonder lake."

ARE FOREIGN EXPONENTS

Father Vaughan also urged his hearers to fight against the advance of agnosticism and to be true to their religion. "Don't be afraid to let your non-Catholic citizens see that you realize that the one thing you have in life is your religion, and that religion is the right religion by the integrity of your lives. Why has Toronto not become Catholic long ago? It is because the members of the Church are such poor exponents of their religion."

## THE PATRIOTISM OF THE CATHOLIC CHURCH

A nation can rise no higher than the homes which compose it, exactly as the home can rise no higher than the individuals who make up that home. The conservation of homes is a national issue of greater importance by far than those of the conservation of forests and coal lands. For there may be substitutes for any material, but there can be no institution which will take the place of the home.

Wherefore it follows that those governments which preserve the home will flourish and prosper and those which allow it to become the prey of immorality and divorce will decline and fall. In this country, without going into a recapitulation of conditions with which every one is familiar, there has been a recent onslaught by Tom Watson of Georgia, in his magazine, upon the Catholic Church, which he declares to be utterly unpatriotic.

No religious entity has so rallied to the present crisis in marriage relationships as has the Catholic Church. From every nook and corner of the globe, in the last two or three years, has come thundering the adjuration to respect and maintain the sanctity of the home. The Catholic Church, and well she might, has evinced the determination to stand by the altar of the home, divorce and free love, not only because of the decree of her Divine Founder, but because as well it means the preservation of the Republic.

There could be no higher patriotism, there could be no equally high, staunch insistence upon the inviolability and the indefeasibility of the marriage bond—and insistence upon its sacramental character.—Catholic Universe.

## THE DUTY OF FILIAL AFFECTION

St. Luke in his gospel writes concerning the Child Jesus that when he was twelve years old "He went down with them, and came to Nazareth, and was subject to them" (ii, 51). Thus in a few words the evangelist sums up eighteen years of the life of Jesus mentioning nothing but the filial affection and obedience which Jesus showed towards his earthly parents. Would that I could go from house to house and exhort all children to imitate Jesus in this respect. Although I cannot do this, I can at least speak to you on this important subject. Many of you have parents still living, most of you live with them under the same roof; can you say in all honesty that you show your parents the love and honor which you owe to them? Alas, the complaints of so many parents nowadays make us fear that there are some amongst you who need to examine your consciences seriously as regards this duty.

Filial love consists in a sincere and hearty affection on the part of sons and daughters towards their parents; it shows itself pre-eminently in the respect and obedience which they show towards them. It is a sacred duty founded upon the most weighty considerations. Filial affection is a duty founded upon the affection children receive from their parents. Think of your early years. You owe your being to them: their love for you dates from the beginning of your life; it has accompanied you through life; it has been the cause of much an-

## SERMON TO YOUNG MEN

### A SPLENDID DELIVERANCE BY A JESUIT PRIEST

In Philadelphia recently Rev. Father Lyons, S. J., lectured on the Need and Duty of the Hour to the Young Men's Society. At the outset he spoke of a famous picture depicting the disaster of the United States in the War of 1812 passing into an open sea from a vessel to another while under fire, and then alluded to another vessel who, dying, begged his men to "seize upon the ship." Lyons, however, was not actuated by motives of patriotism, and to-day they are honored. The members of the Union, versed in the literature of the Old and New Worlds, skilled in the noblest sciences, holy and pure, have also done their duty as they cross the sea of life. The world to-day is in need of men who stand for principle, as did Perry and Lincoln, and who are more than the principles of patriotism.

He turned to another picture, made by the Master hand, a picture drawn by our Lord Jesus Christ in the Gospel of the day. It was a picture of a man fashioned to precede him, and who should be worthy of him. St. John the Baptist was a man typical of the supernatural life, though he would have been a hero under any circumstances, because he was a man of courage, of principle and of bravery; in our age we need such men in civil life.

In the Civil War, of the perils over two millions men engaged, more than one-half were under five years of age, and yet they fought for their country night and day. They left fathers and mothers, wives and children from a purely national motive that is easy to understand—love of country. This noble picture of the great patriot fights to engage in. Situated as they are in an environment that is not holy, they must also battle that their country live. Men of principle, of honesty, of moral courage are needed to-day in civil life. Go back in history and see in the Greek mind the schoolmaster of the world. Most of the literature and culture that we enjoy is the product of Greek minds. Their purpose, however, was selfish, and they used their intellects for base purposes. To-day the Greek name is almost a synonym for degradation and vice. Rome gave us all we have of civic life and law, but Rome borrowed luxury from Greece. We have a great mission here, with our minds trained after the Greek model and our laws and government patterned after those of the Roman Republic. But if we have not these coupled with the noble principles of the supernatural order, our Republic will go over, as did Greece and Rome, and the United States will mean degradation to our progeny.

## SERMONS WROUGHT IN STONES

In a sermon recently at the re-opening of a church in England Bishop Vaughan (brother of the famous Father Bernard) eloquently reminded upon the magnificent cathedrals erected throughout the country during the ages of Faith, and the "abomination of desolation" present in their ruins to-day—the result of the infamous work of the impious "reformers."

So well, said the Bishop, did our Catholic forefathers realize God's majesty that they employed all that was most precious in adorning and beautifying what they erected upon the magnificent cathedrals erected throughout the country during the ages of Faith, and the "abomination of desolation" present in their ruins to-day—the result of the infamous work of the impious "reformers."

Wherefore it follows that those governments which preserve the home will flourish and prosper and those which allow it to become the prey of immorality and divorce will decline and fall. In this country, without going into a recapitulation of conditions with which every one is familiar, there has been a recent onslaught by Tom Watson of Georgia, in his magazine, upon the Catholic Church, which he declares to be utterly unpatriotic.

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## MISSIONARIES IN DAILY LIFE

Here the speaker told his hearers how they could become missionaries in their daily lives. In stores, offices or mills, by speaking the opportune word, discouraging vice stories, and in every way, by the beauty of their earthly lives, teach the beauty of God, adding to natural bravery the supernatural courage of the soldier. That requires knowledge and the courage to persevere until the end. Thanks be to God, the Catholic body has had such men in all ages, and has them still! It had the martyrs of the Gospels, who gave up everything rather than deny Christ. In all ages there have been scholars, artists, sculptors, generals, discoverers and, above all, the yeomen of the Church, the worthy poor, who have stood for the faith—an ancestry to be proud of.

When friendships are real, they are not the glass threads or frostwork, but the solidest things we know.—Emerson

## NEED OF ALL THE NATURAL VIRTUES, AND WILL

need of all the natural virtues, and will support all we have back of them to the supernatural motives, which urge us to work for God's honor and glory."

Father Lyons urged his hearers to bear in mind that they could preach best by leading God fearing lives, and remembering that as men sow, so shall they reap. This is the doctrine of the Church. They must cling to the faith and manifest its principles in every walk of life, and they will be Perry and Lawrence, and more than that, they will be the Catholic standards, men of God.—Philadelphia Catholicist, Nov. 24 and Times.

## WAS WILLIAM OF ORANGE ANTI-CATHOLIC?

It is a regrettable popular belief that William of Orange took a deep personal interest in Irish affairs. In particular it is almost universally taken for granted that he came to this country with two objects in view—the safeguarding of English Protestantism and the suppression of Catholicism in Ireland. In a great Lancashire city where political conflict has lost little of the medieval emphasis of expression, "We are the Church of England" is a usual rejoinder from the Church and sacred for the day. It is received by vast audiences "with lively sentiments." It is regarded as a spontaneous and complete answer alike to the case for Romanism and the case for Home Rule. It is a mark of a definite political faith, which should not be lightly brushed aside on account of its homely simplicity.

It is an appeal to history and a call to patriotic endeavor which is heard every day and everywhere every Sunday, in more discursive and less arresting language. And the strange thing about it is that it puts King William in an entirely false position. To him and to James II. their partisans and opposites alike have been unfair; but King William has certainly good cause to complain of posterity that sums up a life of constant European activity and considerable diplomatic success in the epithet "Protestant William." Cecil Rhodes might as sensibly be talked about as "Church of England Rhodes." This singular lack of perspective is evident in the reading of history; it results from a habit of classifying one's neighbors without compromise and without qualification into the sheep and the goats.

The true view of the reign of William III. is that his dealings with the Church of England and with Ireland, arose from force of circumstances rather than from disinterested apostolic zeal. At a critical stage in his career it became expedient to throw in his lot with the non-Popery in England; at the next great turning point in his career it became necessary that Protestantism should be firmly established in Ireland. But the suppression of Romanism on each occasion was undertaken as a means to an end, not as an ultimate end. His Protestantism might never have become aggressive if the cry of no Popery had not presented itself as an obviously effective weapon in his hands.

It is essential to bear in mind that the Irish states of Orange was a creation of the members of the ancient kingdom of Burgundy. Together with Avignon, it formed a small region which was entirely surrounded by France, but which was not a French territory. It had controlled by constant French aggression, to escape annexation and absorption by France, until the future King William III. of England succeeded to the sovereignty. He was dangerously placed, Louis XIV. was at the height of his power, and France was in a position of commanding superiority in Europe. It was abundantly clear to William that he must hedge himself round with what protection he could win from outside. His policy was to court the favor of the English Protestants, and to direct towards hampering the freedom of France by setting up a strong combination of powers to hold her in check. He courted first with one and then with another, according as he suited the diplomatic necessities of the moment; but though the cards in his hands were not always the same, his hand was always played against France. However to France is the keynote of his life. In his struggle to retain his independence it is surely of interest to note that he and the Pope were in constant alliance until he was actually setting out for England in 1688. There was no inconsistency in this, from his point of view. An alliance with the Pope was at most times in his early history a thing to be desired; when it ceased to have any value for him he very readily began to shout "No Popery," and never ceased until the English Protestants had helped him to the throne and placed the power of England at his disposal for the discomfiture of France.

The English protest is derived from the mighty temperance movement. More than five millions, principally Catholics, have taken the pledge. A very small percentage, indeed, have violated it—a percentage so minute as to be almost incapable of enumeration. Temperance carries in its train to the home of the poor man many and many a social virtue. Vice of every kind flies before temperance. Amongst the temperance men the religious feeling is easily predominant. The public houses are deserted, the altar rails are thronged, Oh, blessed be God! The Irish people are fit to be a nation. Who so fit as they!—Sacred Heart Review.

The most universal and stubborn error of the world are ever known is that men are absolute masters of all they possess. Acquaint yourself in all that you do to act and speak quietly and gently, and you will see that in a short time you will completely control that abrupt impulsiveness.

The school of Social Studies under the auspices of the Laymen's League for Retraints and Social Studies was recently opened in the Fordham Law School, New York City. The Rev. T. J. Sheely, S. J., spiritual director of the league, will conduct its first term's work. The purpose of the school is to train a corps of Catholic lecturers on social questions so that they may be able to disseminate, especially among Catholic workmen, a sound knowledge of social sciences. The subject of socialism will be dealt with from the Catholic standpoint and with special reference to the interests of the working classes.

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## CATHOLIC NOTES

Right Rev. Abbot Cassin, O. S. B., president of the Commission for the Voluntary Revision has returned to Rome from England to continue the great work entrusted to him by the Pope.

According to the provisions of the will of the late Right Reverend Augustin Van der Veken, D. D., Bishop of Brno, 400,000 francs were bequeathed at \$45,000 goes to His Beatitude Cardinal Gibbons of Baltimore.

Mr. McGilow, of Glasgow, Scotland, has two sons who are prominent Frenchmen. One is a member of the Chamber of Deputies, and the other is a member of the Senate. The latter is a member of the Ministry of Instruction, and never serves as a basis for morality.

The twelfth volume of the Catholic Encyclopedia is now being delivered to subscribers. The publishers announce that the last volumes, 13, 14, 15 and 16, will be completed December, 1912. Four-fifths of the material of these last volumes is in the editor's hands. Contributors are under contract to furnish the remainder in 1912.

Madame Jerome Napoleon Bonaparte, widow of a grandson of Jerome Bonaparte, brother of the first Napoleon, and granddaughter of Daniel Webster, died at her home in Washington, D. C., recently. She was seventy-two years old and was born in Boston, her maiden name being Caroline Leroy Appleton. Mrs. Bonaparte's mother was a daughter of Daniel Webster.

Buffalo's new Catholic daily newspaper is added to appear about the 1st of May. It will be the first Catholic daily in America to be published in the English language. The greater part of the stock, the total of which has been placed at \$150,000, has already been subscribed, and Rev. John Bidon, rector of the cathedral, is in charge of the undertaking.

The Osservatore Romano, the official organ of the Vatican, on the 20th published the Pope's decree in regard to the reform of the Breviary. The principal change consists in the shortening of the daily office so that it may be read in half an hour. The reform of the Breviary will become operative in 1913. The present breviaries will be used with an appendix.

The new Government of the Portuguese Republic declared that it would follow an anti-clerical policy, but with respect for all sincere beliefs. It has begun its career with a decree by which all parish priests who have not necessary in position—that is, the overwhelming majority—are to be expelled from their churches and forbidden to exercise their sacred ministry, as not having the license of the State.

There are 3,288,650 Catholics in Ireland, a decrease of 2,01 per cent. Protestant Episcopalians number 375,489, a decrease of 1 per cent. Presbyterians, 430,875; Methodists, 61,800. The Catholics are 73.9 of the population. The progressive decline in the population is shown in this table: 1841, 8,106,597; 1851, 6,574,278; 1861, 5,489,967; 1871, 5,412,377; 1881, 5,574,836; 1891, 4,704,790; 1901, 4,458,775; 1911, 4,381,951.

Among the diocesan statutes adopted at the recent synodal meeting of the priests of the Archdiocese of Dubuque was one dealing with the necessity of instructing the non-Catholic party to a mixed marriage. It provides that "to every non-Catholic shall be given such instruction in the faith and practices of the Catholic Church as might be sufficient for his baptism. And every petition for dispensation for such marriage must embody an assurance that such instruction has been given. This instruction aims to secure to the non-Catholic party to a mixed marriage, some knowledge of the faith which every good Catholic loves more than life."

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Price of Subscription—\$1.00 per annum, United States & Europe—\$2.00

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

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LETTERS OF RECOMMENDATION

Mr. Thomas Coffey. My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is devoted to the interests of the Catholic people.

Mr. Thomas Coffey. My Dear Sir—For some time past I have read your admirable paper, the Catholic Record, and congratulate you upon the manner in which it is published.

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We should be opposed to mixed marriages even if the Church freely permitted them; because in this the most intimate union that can be on earth, a matter of such vital importance as religious belief and practice should not enter as a source of discord.

When children come, instead of being an additional bond of union and common interest, they are often a cause of further discord and heart burning. The children themselves suffer enormously at that plastic period when the authority of parents needs no divine command to enforce it.

When the little ones should be learning the elementary notions of right and wrong, when they should be learning to love and obey God and assimilating the elementary truths of religion, they are confronted with the ever present spectacle of the diversity of the religious beliefs and practices of their parents.

Such children may be sometimes good Catholics, sometimes good Protestants, but often neither one nor the other; and the religious element essential to the formation of character, and the basis of morality, either does not enter into their lives at all or but weakly and ineffectively as compared with those children whose parents are united in religion.

Even if we place no higher value than this on religion, mixed marriages are greatly to be deplored. Now, though this is not its aim, if the effect of the Ne Temere decree were to deter many from contracting mixed marriages, it would be a good thing for both Protestants and Catholics, and a good thing for future Canadian citizenship.

Be that as it may, when the decree is studied before being denounced, when its provisions and possible effects are discussed calmly and reasonably with only appeal to religious passion or prejudice, the difficulties and dangers which our Baptist contemporary foresees will be in a fair way of being solved or avoided.

THE CATHOLIC RECORD sends sincere congratulations to Right Rev. Mgr. Aylward on the attainment of his silver jubilee in the priesthood. The publisher of this paper, being on the ground, as it were, with the Monsignor ever since this happy day, has had opportunity of estimating at its true value his sterling worth.

In every sense he has proved to be a true priest of God's Holy Church, and a true priest is an asset in a parish whose worth God alone can measure. His heart has ever been in his vocation and while in spiritual affairs he has been a safe guide and a prudent counsellor, in matters pertaining to the temporalities of the Church he has been a man of rare wisdom and discernment.

It must have been a comfort and a pleasure to him to note with what unanimity Bishop, priests and people gathered about him to offer felicitations on the glad occasion of his silver jubilee. He deserved it all and may he for whom he has so faithfully striven guide him and guard him in the future and permit him to remain with us for length of years.

THE REV. G. OSBORNE TROOP

A few weeks ago we read in the Montreal Star an interview with the Rev. Mr. Troop on the marriage question, which appeared to us to be a regrettable, imprudent and inflammatory appeal to anti-Catholic prejudice. We commented on the matter calmly, temperately and argumentatively, and we did Mr. Troop the justice of citing word for word the passages on which we felt called upon to comment.

Had it been the usual ranting of an ordinary "mountebank pulpiteer," (to quote Canon Ker), we should have passed it over. But the Rev. G. Osborne Troop is a prominent Anglican divine, a scholar and a gentleman. It was, then, with something of a shock that we saw his name in connection with what we considered one of the most intemperate and unfair pronouncements on this question, so prolific of intemperance, unfair and demagogic treatment. Hence our reasoned remonstrance.

We have received the following letter from the rev. gentleman to which we very willingly give space, not only in justice to himself, but because it contains much that is quite incompatible with what we took to be the plain meaning of the Star interview.

St. Martin's Church Rectory, Montreal, 13 Dec. 1911.

To the Editor of the CATHOLIC RECORD:—Sir—Since you have honored my name with an editorial, I may doubtless rely upon your courtesy for the publication of this letter. It is of the greatest consequence that in discussing the Ne Temere Decree, Protestants and Roman Catholics should neither misrepresent nor misunderstand each other. Personally, for instance, I have the highest respect for the Roman Catholic Archbishop of Montreal, and profound admiration also for his remarkable courage as a moral reformer.

With spiritually minded Roman Catholics, furthermore, I have every Christian sympathy, and nothing would ever lead me to interfere with their absolute freedom of conscience. But you (in referring to me) go on to say:

"The reverend gentleman is very much excited, and in his excess of patriotism forgets that, on occasion, we Britons are wont to boast of liberty of conscience. To prevent Catholics from obeying the Head of the Church is quite as intolerant and tyrannical as to compel Anglicans to become Presbyterians or Jews to become Anglicans."

Surely you do not seriously believe that any Protestant dreams of "pressing" Catholics from obeying the Head of the Church? Such an idea is impossible for us to entertain. What we do insist upon is, that no man, not even a Roman Catholic, should be compelled to obey the Pope against his will. We contend for absolute religious liberty. The Church may discipline its members, or even excommunicate them, but there is its power ceases.

We insist upon one Marriage Law for Canada, that shall protect all alike from ecclesiastical interference. We are equally as jealous of the rights of our Roman Catholic fellow-citizens as of our own. We ask for no special privileges for anyone, but British law for all. Should the law and our conscience conflict, then we must, of course, "obey God rather than men," and be ready to suffer all the consequences. But British law leaves the conscience free.

G. OSBORNE TROOP.

We are heartily in accord with Rev. Mr. Troop when he says that it is of the greatest consequence that Protestants and Catholics should sedulously avoid misrepresenting or misunderstanding each other in this discussion. We certainly did not misrepresent him, but apparently we misunderstood his meaning. We said he was excited, and believed it, as he himself said in the interview, "my blood boils." We are sorry that the copy of the Star containing the interview is not at hand, nor did we note the date. However, Mr. Troop finds no fault with the extracts we made from the Star article and we presume that he does not feel that separating them from the context is in any way unfair to him, as might easily be the case. In our desire to be absolutely fair with him we should publish the whole pronouncement now if it were at hand.

We quoted the following sentences as a sample of what we considered an imprudent appeal to Protestant prejudice: "Is the Bishop of Rome or the crown of Great Britain to be supreme in this Dominion of Canada?" "The Roman Church may well take warning in time that the Reformation principle is certain to be established fully—that the Bishop of Rome hath no jurisdiction in the realm of England."

The Bishop of Rome is recognized by several millions of people in this Dominion of Canada to be supreme in spiritual matters, in which they concede no sort of supremacy or jurisdiction to the crown of Great Britain. The conditions under which matrimony or any other sacrament may be received pertains to the Pope and not to the King. The Bishop of Rome hath spiritual jurisdiction in the realm of England and in the over sea Dominions. No one is compelled to admit it, or submit to it, but we are free to do so, and to recognize the Pope's decrees as binding in conscience. At the same time the principle that the Bishop of Rome hath no jurisdiction in the realm of England was established fully so far as cruel and unjust civil enactments could establish a principle which sought to control the individual conscience. The Reformation principle, as then understood, was abandoned; we thought Rev. Mr. Troop wished to threaten its revival. We quite agree with Rev. Mr. Troop that "British law leaves the conscience free." We are grateful for British law and we glory in British freedom. We believe that British institutions are rooted deep in the Catholic ages of England, and that no Catholic born under the Union Jack is worthy of the freedom it guarantees if he be not heartily loyal to British institutions and ideals. But we said nothing about British law; we were criticising the expressions of Rev. G. Osborne Troop, expressions which we thought completely at variance with British law and British ideals. To show how very much in accord we are with what Rev. Mr. Troop says in his letter, we quote from a former article, on this subject, in answer to another distinguished Anglican. On Oct. 14th we wrote:

"Persons baptized into the Church come under the laws of the Church; but they are as free as it is possible for free men to be, to leave the Church and affiliate with any sect or with none. But in the name of liberty and common sense, why shall not we Catholics be free to regard them as unfortunate brethren who have forfeited their rights as members of the Catholic Church? So long as they are satisfied with their position outside of the Church, Catholics will in no way interfere with their freedom, spiritual or temporal. But if they wish to return to the Church, they must conform to what the Church imposes as a condition of receiving them again into her membership. And that will never involve the breaking of the tie by which civil marriage binds them, but that tie will be implemented and sanctified."

But perhaps it is to the civil law of the Province of Quebec that Rev. Mr. Troop refers when he talks of compelling us, if so, and the Church compels no one to obey her laws, then we repeat what we said in that connection.

If the Protestants of Quebec feel they have a grievance that could be remedied by changing or amending the marriage laws of the province, then it is

their business through their representatives (and Protestants always have full and fair representation in Quebec), to endeavor to have those laws changed or amended.

"One marriage law for Canada" is, in our opinion, dangerous and unnecessary, and in the opinion of the late Minister of Justice unconstitutional.

If the civil law of Quebec compels two Catholics to come before their own parish priest in order to contract a valid civil marriage, that is altogether a matter within the sphere of the legislature of Quebec, and we fall to see any grievance therein for Protestants to complain of, or any hardship for Catholics. The civil law of every province compels (in the same sense) every one desirous of contracting a marriage recognized by the civil law to come before some one of the few people authorized to act as official witnesses and to receive and register the consent to marriage.

We are very much pleased that Rev. G. Osborne Troop in his letter has taken the trouble to inform us that he holds no such extreme views as we believed on reading the interview in the Star.

When men like Rev. G. Osborne Troop insist on the importance of avoiding misrepresentation and misunderstanding, and when Catholics succeed in getting a sympathetic understanding of the real difficulties of honest Protestants over the Ne Temere decree, the discussion will be on a higher plane, and instead of being futile and dangerous will probably lead to better mutual understanding and possibly to amicable adjustment of the questions at issue.

A GENTLEMAN in New York named James O'Brien has written to the Times of that city to say that he not only believes in divorce but that he would like to see laws enacted which would give permission to people to marry at pleasure, separate at pleasure and marry again. First, we may say that we do not believe this person's name is James O'Brien. In the United States it has been the habit of some people to adopt Irish names for the reason that the Irish race has become such a power in the country. But if the gentleman's name is as stated we need not after all be surprised. There was another James O'Brien once upon a time in Irish history, a government informer, who ended up his life on the scaffold for murder, and once upon a time there was also a Judas. The New York James O'Brien must have graduated from a Public school on the bowery.

A DANGEROUS PREACHER

A New York Unitarian preacher, Rev. John Hayes Holmes, has been giving vent to some vigorous thoughts which have brought him newspaper notoriety. That this was his aim few will doubt. Says the rev. gentleman: "If I had to choose I would rather be a criminal with blood upon my hands than be one of the leaders of the Steel Trust. With all due respect to the President of the States, it is not true that murder is always murder, and the McNamara brothers are not criminals in the ordinary sense of the word. Rather they are unselfish soldiers of a cause." These unselfish soldiers have confessed to deliberate murder of twenty-one innocent beings in a building at Los Angeles. In referring to the occurrence as he has done Rev. Mr. Holmes has placed himself outside the pale of good citizenship. With the unions and with the working men generally no one has any more sympathy than we have. In the declarations of the unions themselves, touching the McNamara case, they have administered a well deserved rebuke to this unbalanced Unitarian divine. The heads of one of the principal international unions, in a signed statement given out in New York on the 20th, discuss the results of the McNamara case. "It cannot be denied," they say, "that labor in its organized and unorganized form has suffered temporarily, but it will rise again more powerful and determined, for its cause is just and its methods are correct. We condemn crime and violence whether in trade unions, in commercial enterprises or in newspapers." It cannot be denied that in the present condition workers have just cause for making complaint. True we have one law for all, but in its administration the guerrillas of the corporations—some wrong have the advantage because of unlimited resource. In illustration of this we have only to look at cases now pending before the courts where the Managers and Presidents of gigantic enterprises have been summoned for crooked business methods. Because of legal quibbling by talented lawyers punishment comes to them slowly if at all. They have the means to extend the litigation for years and carry it from one court to another, and in the long run, if found guilty, a fine may be inflicted which, although perhaps of considerable proportions, inflicts but minute injury on their well padded purses. Statesmen worthy the name should grapple with this question at once, and men of high estate who are

complimentary terms. Of course such subjects have not happened. But, suppose they did happen? The editor of the Orange organ in Toronto, the Weekly Maria Monk, would call the hosts of King Williams to arms.

NAT GOODWIN is one of the great actors of the day. Although he denies the story that he is to marry again, nevertheless a press despatch advises us that it is quite true. Mr. Goodwin has been married frequently in different parts of the United States, and a variety of women claim that they had at one time been Mrs. Nat Goodwin. Notwithstanding all this the actor still continues to draw crowded houses, proof that theatre goes, as a rule, in some of the cities of the United States, care not what manner of man an actor may be so long as he can act. Men like Mr. Goodwin have drawn discredit upon the stage, and the stage will suffer, at least in the minds of people who have regard for the fitness of things.

A SERMON TO MASONS

Rev. Canon Howitt, of Hamilton, Ont., has not been ashamed to resurrect the story that Pius IX. was a Mason. He spoke of this in the course of a sermon to the Masonic lodges of Hamilton. Quite frequently this ridiculous canard has been denied by the very highest authority, but, notwithstanding, we may ever expect to see it brought forward once more on occasion by people who are not scrupulous about the truth. It deserves place with the chain prayer and the papal encyclical which was circulated in the United States in 1893 calling upon all Catholics to slaughter their Protestant neighbors. We would not like to accuse Canon Howitt of deliberately stating what was not true, but he should take some trouble to ascertain the facts before giving currency to the silly story about Pius IX. being a Mason. It would be strange indeed if the Pope would warn all the faithful against a society of which he was himself a member. Besides, the canon does not know, or ought to know, that Masonry in Europe is almost wholly anti-Christian. While most of the Masons in this country may be very good citizens and affiliate with Christian churches, the organization is the same. A despatch from Mexico city, dated Sept. 16, tells us that an earthquake created a panic near that place. Hundreds rushed frantically to the Zocalo, where they ran aimlessly about or fell on their knees in prayer. This was watched by President Madero with apparent enjoyment, for he stood at a window in the National Palace laughing. President Madero is a prominent Mason. What does the Rev. Mr. Howitt think of his attitude towards those who would supplicate the Almighty in time of need?

DEATH OF MATTHEW TEEFY

With the greatest regret we have to chronicle the death of this most estimable gentleman on the 19th inst. About a year ago we had the pleasure of paying him a visit at Richmond Hill. We were accompanied by his son, the late Rev. Dr. Teefy, who has been editor of the CATHOLIC RECORD for many years. We found in the venerable gentleman a charm of character which we will ever remember. To the surviving members of the family we offer our deepest sympathy. The following press despatch makes interesting reference to his life: Toronto, Dec. 19.—Matthew Teefy, who died to-day, aged eighty-nine, was Canada's oldest civil servant, having held office as postmaster of Richmond Hill since long before confederation. He assumed the office in 1851, while carrying on a merchandise trade. Three years ago, he became rather feeble, but not until three weeks ago did he break down.

He had a remarkable memory for and grasp of public affairs. In his home were public documents dating back as far as 1800, which had been collected. He possessed valuable historical books of Canada, speeches of the leading public men of the country since 1800, and complete files of practically all the Toronto newspapers, including the old Leader and the Patriot.

Seekers of data, on failure to get information in Osgoode Hall, public libraries and other institutions, were referred to Matthew Teefy. He was a deep reader of historical works and had a wide fund of knowledge regarding dates and facts in connection with the development of Canada.

Born in Newport, Tipperary, on April 18, 1822, he came to Canada at the age of five years. He was educated in Toronto, receiving most of his tutoring from the late father of Sir John Boyd, chancellor. He learned the printing trade and up to 1886 worked on the Patriot.

He is survived by two sons, Baldwin, president of the San Joaquin Bank, San Joaquin, Cal., and Armand, a lawyer of Chicago; and three daughters, Mrs. Mulcahy, of O'Neill; Mrs. Beck, wife of Mr. Justice Beck, of Edmonton; and Miss Teefy at home. One of his sons, the Rev. Dr. Teefy, died some months ago.

A METHODIST lady in Toronto is engaged in the soul-stealing business. Lately she made bitter complaint that some Italians had pushed their children for attending her proselytizing apartments. Some of these lady missionaries firmly believe in the doctrine that the end justifies the means. In congested districts where foreign Catholics reside they will coax the children with sweet meats, gayer of hair ribbons, and like attractions, to visit their conventicles, where they will be told that the Catholic Church is a mass of superstitions, etc. This Methodist lady has endeavored to create not a little excitement over the circumstance that the children are punished for attendance at her mission house. She will deserve little attention, however, from sensible people. The children referred to disobeyed their parents and ought to be punished therefor. How would some of our Orange friends feel were their children enticed to convent schools and the faith of their parents referred to in un-

complimentary terms. Of course such subjects have not happened. But, suppose they did happen? The editor of the Orange organ in Toronto, the Weekly Maria Monk, would call the hosts of King Williams to arms.

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NOTES AND COMMENTS

The series of Advent sermons preached by Rev. Father Bernard Vaughan, S. J., in the Church of Our Lady of Lourdes, Toronto, has necessarily attracted much attention. It would not be Father Vaughan if he did not state old truths in a striking and individual way, or set the flowers of Catholic devotion in such a light as to attract the passer-by. It is these characteristics emanating from a strong and unique personality, and not any morbid desire for popularity, that have brought him of late years so prominently before the public and made his name a household word wherever the English language is spoken. And it is the very depth of the man's faith and his fearless exposure of shams and sophistries that have made him a mark for every illiberal vendor of the platitudes and inconsistencies of modern heresy. The very virulence of the attacks upon him personally and upon the faith that he professes, is the best proof that his shafts, uttered in unequivocal charity as they were, have nevertheless struck home and disturbed the consciences of a whole people. The "soullessness of Protestantism" (not the soullessness of the religion of individual Protestants) has passed into a byword, and those who must fiercely, in their mistaken zeal, denounce the phrase now, may live to acknowledge its truth and aptness.

A LITTLE STORY is told of the late Lady Herbert which is not without instruction in our surroundings here in Canada. As an Anglican she was accustomed to carry about with her when travelling an English King James Bible. On one occasion the book was lost and she went to a book-seller on the Continent and bought a copy of the Douay version. This to her surprise was preferred by Pope Pius the VI's letter commending the reading and study of the scriptures to the laity, and declaring that they contain "the abundant sources which ought to be left open to everyone to draw from them parity of doctrine and of morals, and to eradicate error." She had hitherto been possessed of the old Protestant notion that the Bible was a sealed book to Catholics. This was the first step in her enlightenment, and the second was through her companionship with a Cath-

olic girl on her return from a visit to the East. Conversing on religious subjects with her companion, Lady Herbert asked "if her confessor was very severe with her." "Oh, no!" was the reply; "he insists only on one thing—that I should read a passage from Scripture every day." In this manner was this valiant soul sent on the way which was to lead her to the full light of truth. And how easily might her experience be duplicated by others!

IN COMMENTING upon the Pontifical procession at the Vatican in connection with the recent consistory the Christian Guardian asks: "What means the three separate detachments of guards in a religious procession?" and follows it up with the sage remark that "with all her guards and cardinals Rome cannot hold her own." Evidently the Guardian has never heard of guards of honor! And it seems strange that, if as the Methodist organ would persuade itself, the power of the Pope is declining, we should be treated to such an eternal howl in Canada on the subject of "papal aggression"—a howl (the only word that fitly describes it) in which Methodism takes the sole part. It is singular, too, that a church said to be so obviously on the decline should have the power of inspiring such a degree of terror as recent fulminations of Methodism and kindred isms would indicate. The Guardian had better hazard another guess.

SUCH METHODIST concern for the welfare of the Catholic Church and its presumed decline does not harmonize with what is transpiring within the see's own inner sanctum. It is all very well to get upon the house-top and shout blue ruin as regards the affairs of one's neighbors, but it is just as well in doing so to be sure of the stability of one's own. The recent "Ecumenical Conference" at Toronto was one long sweet song of jubilation. That was for the benefit of the general public, and it had the effect certainly of procuring an immense amount of free advertising for what was called "world-wide" Methodism. But listen to the dirge in the back yard, out of earshot of the great well-dressed throng. Bishop Barry of Buffalo opens the gate just wide enough to afford us a passing glimpse of the anxious faces within. Methodism, he tells us, "is at a standstill," and the contributing causes are not, he further asserts, persecution from without, or any organized attempt on the part of State or political party to rob it of its temporalities, but subtle attacks within its own ranks upon the Divinity of Christ, and upon the integrity of the sacred Scriptures.

THESE EVILS, then, with the ever increasing influence of unitarianism upon its rank and file, are the canker worms that are eating the very heart out of Methodism. So Bishop Barry told the Methodist Episcopal Conference in Chicago the other day. And that body, (one of the round dozen divisions in the sect), was well represented at the Toronto conference, and took a strong part in the great choros of exaltation. While that was for the public. Meanwhile "Rome," according to the same authority, so far from "falling to hold her own," threatens to engulf the Protestantism of Canada. Well may Father Vaughan counsel Protestants to look well to the affairs of their own households instead of wasting their substance upon vain and fruitless concern for the only Church in the world bearing within her the promises of Christ.

AND IS it really so well with Methodism in Italy? According to a Waldensian pastor of Poimonte, writing in the Semeur Vaudois of Lausanne, "for the last fifty years treasures of zeal and talent, an incredible sum of labors and money, have been spent on the evangelization of Italy without producing any great results." What is the reason given for this? To them, unsatisfactory state of things? Simply the old, ineradicable weakness of Protestantism, the incapacity for unity or cohesiveness. The weakness really lies deeper, but we are not concerned here to go beyond their own admissions. "In the city of Rome alone," says this Italian pastor, "side by side with the German and English congregations, there are a Waldensian church (the oldest form of Protestantism extant), a Methodist Episcopal, a Wesleyan Methodist, two Baptist churches depending upon two distinct societies, a group of Adventists and the little sect of Ludovico Conti"—a motley group illustrating very felicitously the essential unity of Protestantism.

THE WRITER, says Rome, is pained that these various bodies fail to agree and nullify each others' efforts by a perpetual wrangling about ways and means. "Five or six rival churches at the gates of the Vatican!" he exclaims—"why this senseless folly?" And he fastens the blame chiefly upon that same American Methodist mission, which by its prodigal outpouring of dollars, its iniquitous alliance with the forces of atheism in Italy, and its debauchery of the children





CHATS WITH YOUNG MEN

STOCK TAKING

The coming of the new year is an appropriate time for every young man to take an account of his life...

SMILE AND WAIT

One of the hardest, and yet one of the most useful lessons we can ever learn is to smile and wait...

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To be glad of life because it gives you the chance to love and to work...

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WILL'S NEW YEAR RESOLUTION

It all happened because Will found a motto that stuck in his memory...

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The girl who is adaptable will never criticize the customs of the place that is to be her home...

LEGEND OF THE ROSARY

There once lived a pious youth who daily venerated Our Lady's statue...

THE DRIFT OF THE AGE

Cornelia Comer has an admirable paper in the December Atlantic...

gave him congenial employment and a comfortable competence. But that is another story...

THE OLD ABBEYS

THE HOMES OF RELIGION AND LEARNING IN ENGLAND AND IRELAND

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Vertical text on the left edge of the page, including '1911', 'R', 'carry which', 'ur life', 'we well to the', 'atives.', 'ny onto', 'S fact', 'ron BODY', 'ilulated', 'elreasure', 'all forms', 'OOD', 'nada', 'EVERY', 'WELLS', 'every wife', 'of or', 'regions', 'side in', 's, etc.', 'itch', 'r', 'ng, seeding', 'of fertilizer', 'producing', 'the elements', 'proper quan', 'at an I H C', 'ders', 'ey are light', 'antages that', 'the heater is', 'pointed, so', 're it wedges', 'placed close', 'h the move-', 'carry many', 'the rims are', 'of accumula-', 'izes for field', 'and field', 'Calgary, Regina'.

DIocese of Peterboro  
BISHOP O'CONNOR BLESSES THE  
NEW CHURCH AT ORILLIA

Peterboro Examiner, Dec. 15.  
Orillia, Dec. 14. — The handsome Roman Catholic church building, which has been in course of construction for rather more than a year, was opened today, the solemn ceremony of blessing and dedication being performed by Right Rev. Bishop O'Connor of Peterborough.

The building is of out limestone from the Longford quarries and presents a massive appearance. It has cathedral windows, slate roof, and a large square tower surmounts the entrance. Eventually a tall spire will be set on the tower, but the lateness of the season prevented this being done this year. The building is 60 x 102 feet, with a wing at the rear, used for a sacristy, 30 x 35 feet. The basement is the full size of the church. Mr. Richard Sweeney, of Peterboro, who in this building completes his seventh church building, was the contractor.

The church stands upon the site of the old building, which was torn down to make room for it. Bishop O'Connor was present at the laying of the corner stone of the old building forty years ago. He was then a priest at Barrie, and the late Father K. A. Campbell, whose remains lie beneath the new church tower, was the priest at Orillia.

The main floor of the church is a magnificent auditorium. Gothic arches on marble columns support the roof, and the centre ceiling is 58 feet above the floor. The interior wall finish is stucco plaster, and the woodwork polished Georgia pine. There are three altars, a large main altar, with smaller ones at either side. The floral decorations today were very beautiful. The organ loft and choir gallery are at the opposite end of the church. The building is steam heated and the seating capacity is about one thousand two hundred. The cost of the entire building was in the neighborhood of \$55,000, and the work so well begun by Father Moyna of Barrie, was successfully completed by his successor, Rev. Father Traylor.

SISTER MARY REGIS DIES AT  
ST. PATRICK'S ORPHANAGE

On December the 5th occurred at St. Patrick's Orphanage, Prince Albert, Sask., the death of a young Religious, Sister Mary Regis, known in the world as Miss Mary McCarron. Five years ago she entered the community of the Sisters of Charity at St. Vincent's Convent, St. John, N. B. At the end of her Novitiate she was sent to Prince Albert where she devoted every moment of her life to the education of the orphans. Sister Mary Regis was of a quiet but charming disposition, and she endeared herself to all who ever came in contact with her. Last spring she contracted a severe cold which terminated in that fatal disease consumption. During the long, painful months of her lingering illness, Sister Mary Regis gave to all a sublime example of resignation, bearing her condition with a truly Christian spirit. The moment she knew the nature of her disease, the thought of being ready at the Lord's call took complete possession of her soul. From that moment on to her death it was evident that her "Conversation was in heaven." The nearer the moment of dissolution came, the stronger grew her desire to be with her heavenly Bridegroom. When on December the 5th the final summons came, she was indeed well prepared. "Sister, I am dying," she whispered to the Sister Superior, kneeling near her bedside. "Father, into Thy hands I commend my spirit," and whilst her dying lips whispered a last fervent aspiration, her pure soul had fled to the embrace of the Master. She had breathed her last, without struggle or agony, as a child falls asleep in its Mother's arms.

A few hours later her mortal remains were exposed in the Community room where numerous visitors came to pray and see "That beautiful Nun." It cannot be denied that an expression of serene happiness and uncommon beauty had settled upon that lifeless form, which attracted all and frightened none even the smallest child. Let us trust that ere now she has been admitted into the company of Him, who long ago had conquered her young heart and for whom she had so generously embraced the life of sacrifice in Religion. Viewed in the light of faith, the life of an humble Sister of Charity is grand and truly noble. No doubt, it is essentially a life of self-denial, but how sweet it renders that last moment who are allured so much, and when many of us realize too late the meaning of the words: "All is vanity, besides loving God and serving Him alone." Grant God that these words were better understood! It is a pity that such universal complaint heard in most communities, over "lack of subjects" to carry on their different works of charity, would be less frequent. Let us hope that these devoted souls called to their reward, will ever appeal to the Heart of Jesus, that He may never

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THE NEW PASTOR OF  
BELLEVILLE

When the late Pastor of Belleville now the Most Rev. Dr. Spratt, Archbishop of Kingston, took his departure from the first named parish, it was recognized that Belleville, being an important charge, would require a man of rare capacity to fill. Such a one has been found in the person of Rev. O. J. Kilken, who had been parish priest of Picton for the past ten years. It would be difficult to make estimate of the amount of real hard work and splendid accomplishment which characterized his administration in Picton. On the eve of his departure he was presented with a purse of \$400 in gold, by the Picton congregation. The address was read by Mr. David McAnley sr., and was signed by that gentleman together with the names of Messrs. L. Kearney, Capt. Geo. O'Brien, Thos. Partell, J. L. Shannon, Thos. Kelly, D. J. Goodwin, and J. R. Mulligan on behalf of the congregation. It was couched in terms which proved that the Picton congregation realized at its full value the achievement both in temporal as well as spiritual affairs of this good pastor who is now about to take his departure. Father Kilken's reply to the address was a most touching one. He was to some extent severing ties of friendship which he valued beyond price. He was not, however, going far away from his old charge and hoped frequently to meet his former parishioners. Meanwhile when celebrating the Holy Sacrifice he would ever remember them.

RELIGIOUS RECEPTION

On Saturday, 16th inst, the convent chapel of the Sisters of St. Joseph, Hamilton, was filled with the relatives and friends of the young ladies and novices to be received and make their profession in the congregation.

At 9:25 a. m. the bell announced the hour of the ceremony and the procession wound its way through the convent halls to the chapel.

Right Rev. Dr. Mahoney, V. G., offered the Holy Sacrifice of the Mass. Present in the sanctuary were Rev. Fathers Bonomi, Leys, Eglert, Hinchey, Baginan, Maloney, O'Sullivan and Clohery of Hamilton and Rev. Father Weidner of Hespeler.

His Lordship, Right Rev. T. J. Dowling, addressed the young ladies and novices in very eloquent words and then proceeded with the impressive ceremony of reception and profession. The young ladies who received the habit were: Miss Rose Smith, now Sister Mary Adrian; Miss Stella Draste, now Sister Mary Cyprian; Miss Mabel Rooney, now Sister Mary Marcella; and Miss Little Rooney, now Sister Mary Eusebia, all of the city of Hamilton. The Sisters who made their profession were Sister M. Andrea of Scotland, Sister M. Emerentia of Guelph, Sister M. Emmanuela of Hespeler, and Sister Carmela of Hamilton.

A GOOD WORK

The circulation of Catholic literature is a work very dear to the Catholic Church. It is synonymous with the circulation of Catholic truth—the primal object of the Church's existence. At no time was it more necessary to put into the hands of our Catholic people solid and entertaining reading matter than at the present time. The flippancy of the modern philosopher, are busy in supplying them with poisonous food. Nothing will be a better antidote against the poison of our twentieth century atmosphere than to drink in the pure water from the well-springs of Catholic literature. If we want to be pure we associate with men of purity; if we want to associate with men of true learning, through the medium of Catholic literature we come in contact with the purest spirits that have ever known. Through it we gain access to men of the highest learning, a learning containing in its manifold ramifications, clear and concise answers to the great questions which the modern philosopher attempts in vain to solve. Herein lies the reason for the many strong resolutions passed by our Catholic conventions to encourage the spread of Catholic literature. This is the reason too why a Catholic newspaper is of such importance in a community. The resolutions which the Catholic editor gives of current questions are not for political effect or mere lure. They are on the solid foundation of revelation as proposed by the Catholic Church. The Knights of Columbus have struck on a very happy means of bringing Catholic authors before the public. A catalogue of books by Catholic authors in the public library. The catalogue came to our hands a few days ago. It is on the whole a very creditable production. So many are its good qualities and so few its defects, that in the consideration of the former we are inclined to overlook the latter. It brings us under the different headings of philosophy, religion, sociology, education, history, fiction, music, etc., the works of Catholics on these various subjects. A library official said that they were surprised to find so many Catholic works

on their shelves; but they are there not on account of their authors' religion, but because of their erudition and weight in the various scientific and literary branches. Through this comprehensive catalogue our people can have easy access to Catholic authorities on all important questions. If you are interested in philosophy there is the brilliant St. Thomas series. If you have a love for science there are Dr. Walsh, Molloy, Clarke and Jiggs, and so on for the other branches.

There are, however, Catholic writers who are no credit to the Church. Their ideals and their thoughts were anything but Catholic. Those should not be held up as models of Catholic authorship.

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The CATHOLIC RECORD Publishing House has reproduced in pamphlet form the splendid deliverance on the Ne Temere decree of Walter Mills, Esq., K. C., member of the Anglican Synod of Huron. The paper was read at the annual meeting of that body which took place at Stratford on the 15th of June, 1911. It is an exhaustive and unanswerable legal argument in favor of the Ne Temere decree promulgated by His Holiness the Pope. Single copies 10 cts; per dozen 50 cts; 100, \$3.00; special rates for larger quantities. Address: CATHOLIC RECORD OFFICE, London, Canada.

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intense bitterness against the authority of the Church and a strong opposition to the definition of Papal Infallibility. The name of his friend De Wittiger too had better be left out. Another writer of unshy memory, J. G. Burke, is no model of Catholic authorship. The names of Erasmus, Lumenas and Rosmie should also find no place in the catalogue. Incidental errors of inclusion like the foregoing will not take much from the good effect of the publication. Our Catholic people we believe will appreciate it and will feel grateful to the Knights of Columbus and to the literary officers for it.—J. O. G. in True Voice.

HEAVENER — In Orillia, Ont., Dec. 10, 1911. Mary G. Lyon, relict of the late William Heavener. May her soul rest in peace!

MOUSSEAU — At Vinton, Que., on Dec. 8, 1911. Mr. Thomas Mousseau, aged sixty-nine years. May his soul rest in peace!

Favors Received

A reader wishes to return thanks to the Blessed Mother of God and to St. Anthony for a great favour received.

A subscriber desires to return thanks to the Sacred Heart, Blessed Virgin and Souls in Purgatory for favors received.

TEACHERS WANTED

WANTED AN ENGLISH TEACHER FOR the Catholic school of the Indian village of Manouche on the St. Lawrence River. Salary \$200 per annum. Apply to Rev. J. R. Richard, S. J., St. Louis, Mo., Ont.

WANTED SECOND CLASS PROFESSIONAL teacher for Junior Separate school. Salary \$200 per annum. Duties to commence Jan. 3, 1912. References required. Apply to M. G. Gilmour, Sec. Ampleton, Ont.

WANTED QUALIFIED TEACHER FOR R. C. Separate school, No. 15, Augusta, S. C. Salary \$100 per annum. Apply to one of J. J. Evans, Sec. Treas. Thompson, Ont.

MALE CATHOLIC TEACHER WANTED for first or second class professional for R. C. Separate school, No. 4, Monrovia, Penn. County, Pa. Salary \$200 per annum. Apply to Joseph Moser, Sec. Treas. Hesse, Ont.

TEACHER WANTED FOR SEPARATE school, No. 10, St. Catharines, Ont. Salary \$200 per annum. Duties to commence January 2nd, 1912. Normal training preferred. Salary and qualifications to James V. Walsh, Albert, Ont.

A TEACHER HOLDING SECOND CLASS certificate for the Province of Ontario, after holidays. Apply to John Koen, Sec. Treas. Gales, Ont.

WANTED MALE CATHOLIC TEACHER to teach French. Three or four years experience. Duties to begin Jan. 15th, 1912. \$200 per year. Apply to M. G. Gilmour, Sec. Ampleton, Ont.

WANTED QUALIFIED TEACHER FOR THE Separate school, Carleton Place, Ont. Salary \$200 per annum. Duties to commence Jan. 3, 1912. References required. Apply to J. A. Leonard, Carleton, Ont.

TEACHER WANTED FOR JUNIOR ROOM Mount Carmel School. Salary \$200 per annum. Apply to Joseph Galvin, Sec. Treas. Mt. Carmel, Ont.

WANTED A NORMAL TRAINED TEACHER for Sep. School section No. 2, Howe Island. Salary \$100 per annum. Duties to commence 2nd Jan. 1912. Apply to John Goodfriend, 140, D'Arcy P. O., Ont.

TEACHER WANTED FOR R. C. SEPARATE school, Kenora, Ont. Must be able to speak and teach French as well as English. Salary \$200 per annum. Duties to begin after Xmas holidays. Address Rev. J. W. Vozna, O. M. I. Sec. Treas. 1731-2.

WANTED QUALIFIED TEACHER FOR R. C. School Section, J. A. Malden, starting salary and qualifications. All letters address to A. P. Meloch, Sec. Treas. North Mallon, P. O. R. R. No. 1. 1731-3.

TEACHER WANTED FOR SEPARATE school section No. 4. Salary \$210 per annum. Apply to R. T. Noonan, Sec. Treas. Midway, P. O., Ont. 1731-3.

TEACHER WANTED FOR SCHOOL SECTION No. 7, Tilbury, North. Qualified to teach French and English. Salary \$200 per year. Apply to Lillian Dunette, Sec. Treas. S. S. No. 7, Tilbury North, Ont. 1731-3.

WANTED PROPERLY QUALIFIED TEACHER for S. S. No. 1, Bala, Ont. Duties to commence after Christmas holidays. State salary and give testimonials. Apply to Simon Brigg, Midway, P. O., Ont. 1731-3.

LADY OR GENTLEMAN TEACHER as principal holding a 1st or 2nd class normal professional certificate for the R. C. Separate school, Chippewauk, Ontario. Within two and a half miles of G. T. R. station, church and post office in village. Salary per annum \$225. Duties to begin Jan. 3rd, 1912. State experience and references if any. Application will be received up to Dec. 28th, 1911. Addressed to M. M. Schaefer, Sec. R. C. S. S. No. 4, Chippewauk, Ont. 1731-2.

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Hints on Amateur Gardening  
Venice the Beautiful  
By Mary F. Nixon-Roulet.

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.

Thoughts on Practical Religious Life  
By Rev. Gabriel Polan, S. J.

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