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Misrepresentation.

Ranking because the thinking world is coming to recognize the soundness of the Catholic position regarding divorce, some non-Catholic bigots are doing their level best to discredit the work of the Church in behalf of the sanctity of the home and the elevation of the married state. A few weeks ago the "Lutheran Observer" and the "Christian Standard" published the following as a literal translation of a portion of the Catechism of Pope Pius X on the subject of civil marriage in Italy:

Question. What is civil marriage?
 Answer. It is nothing more than a formality prescribed by the law in order to guarantee and secure to parents and their children the civil consequences of their union.

Q. Does civil marriage suffice for a Christian?
 A. No, it does not suffice, for it is no sacrament, and hence no real celebration of the marriage.

Q. In what condition are they who are married only according to the civil law?
 A. They are in a deplorable condition. Before God and the Church their union is illegitimate.

On the above the "Standard" thus commented:

"In plain words, then, since all marriages other than Roman Catholic marriages, canonically solemnized, are regarded by Rome as 'illegitimate,' they are nothing more than legal cohabitation, and may be freely dissolved. That is the plain doctrine of Rome concerning at least six-sevenths of the marriages contracted in the United States of America."

The "Catholic Standard and Times" wrote Bishop Byrne, of Nashville, who has made a translation of what he deemed the essential parts of the papal catechism for his priests but did not include the passages impugned because they were not applicable to this country where the purely civil marriage is not obligatory. Bishop Byrne has furnished the following translation of the passages together with one more that was omitted by the "Standard's" translator:

Q. What is civil marriage?
 A. Civil marriage is nothing more than a formality prescribed by law in order to give and to secure the civil effects (rights) to the married couple and their offspring.

Q. Is it not enough for a Christian to marry only by civil contract?
 A. It is not enough for a Christian to marry only by civil contract because this is not a sacrament, and hence not a true marriage.

Q. If those who have married civilly should live together as man and wife, what would be their condition?
 A. If those who have married civilly should live together as man and wife, they would be in a state of continuous mortal sin, and their union would be always illegitimate before God and the Church.

Q. Should a civil marriage also be performed?
 A. A civil marriage should also be performed, because, although this is not a sacrament, nevertheless it serves to secure to the contracting parties and to their children the civil effects (rights) of the married state and hence, as a rule, the ecclesiastical authority does not permit the religious marriage until after the civil marriage has been performed.

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side the Church. Rome could not "dissolve such marriages" of outsiders even if she desired. She can and does lay down certain lines along which her children must travel if they desire to remain within the Church. Outsiders may do as they please and upon their own heads will rest the blame.

It is patent that the papers referred to are seeking to discredit the Church with the outside world. If they succeed it will make no difference to the Church. She will pursue the even tenor of her way as she has done for so many centuries.

Who We Worship.

One of the charges brought against Catholics, and not always by the malicious bigots, either, is that we worship images.

Surely, when such a charge is preferred by one not a bigot it is the result of ignorance. Catholics to-day occupy prominent positions in the professional, the literary, the business community. Could any one, after a moment's reflection, believe that this great body of men and women are akin to heathen? Let "Church Progress" explain our position:

"But if Catholics in this image worshipers our accusers are more, and complain without cause or justification. In their homes are to be found the portraits of our American heroes and the costly statuary of famous men of other nations. And some of them, too, individuals not conspicuous because of any pretensions for even moral lives. Why, then, such distinction? Why are they so honored?"

"Again, on our battlefields and in conspicuous public places we erect statues to our heroes of war. Where they fought and fell is held as hallowed ground. Government has made sacred the place where lived and died the 'Father of his country,' and to it has gone countless pilgrims. Yet in all of this there is no wrong; there is no image worship, say our separated brethren. And justly so. Neither is there in the Catholic custom.

"In our homes and in our churches are found the emblem of our Crucified Saviour, pictures and statuary of God's heroes. In the places sanctified by their lives, their labors and their martyrdom as well as everywhere throughout the world, we have erected temples to the glory of God bearing their names. It is not the emblem we worship, but Christ whom it represents. Neither is it the statues, the pictures, the places or the temples we venerate them for the virtues they possessed. Nor is there wrong, nor image worship here."

Wicked Fallacy

Probably many of our readers have perused Owen Wister's last novel, "Lady Baltimore." We wonder how many stopped to ponder over the author's heroes in this and his other novels.

All are "men with a past." "Virtue is our business. It is enough for a man to be brave." This is false logic either for the hero or for the women to whom it is credited. Mr. Wister thinks that "in order to be a manly man, one must have had every kind of experience in life."

We have no doubt that most women have imbibed the notion that a man who "has seen the world" is the very best sort of a fellow. We know mothers who think such young men are the very ones to make good husbands for their daughters. We disagree with this idea. But even if it be true, there is no need of parading it in the literature of the day as has been well said it is difficult enough to make a good man or woman attractive without investing heroes and heroines with all the faults in the long list of errors common to humanity.

As Father McMahon well says: "The hero will not be perfect, if he is drawn truly, though he may never have lain down in the sty, nor have fouled the whiteness of his soul with impure experiences. Our young men need to attune their ears to the bugle notes of 'Sir Galahad' rather than listen to this discordant and decadent music—the

hideous cry of lost souls, accepted as an invitation to become like them and not as a wail of warning to keep free from the morass, in which they die an unclean death. "The Hero with a Past" ought to be as repulsive to a clean reader as any Becky Sharp or Paula Tanqueray among heroines. "Virtue" is not the "business of women" solely, and if it has ever seemed to be so, it is time for a little reforming of literature and of life."

How They are Treated.

To those non-Catholics who wonder that the Catholics of this country object to the way the French Government is treating their co-religionists we commend the following incident:

A venerable old man of 73 years, an inhabitant of Saint-Christoly-de-Blaye, France has received the following notice from the Procureur of the Republic at Blaye:

"The Procureur of the Republic invites the person named Espanet, dwelling at Saint-Christoly-de-Blaye condemned to twenty-four hours imprisonment by judgment of the tribunal of simple police of Saint-Salvin, on the date of 9th August, 1905, to come and constitute himself a prisoner here; in default of which the judgment against him will be executed by armed force."

Who is this "person named Espanet" and what fault has he committed? Let the London "Catholic Times" answer:

"This redoubtable malefactor of 73 years is M. l'Abbe Espanet. He has lived for a considerable time in the district and is known to have done nothing but good to those around him. His crime is to have walked from the church to the presbytery, in an orderly manner, with a few children who had just made their first communion. This is the newly devised 'crime of procession,' applicable to the Church only. For this he was led to prison between two gendarmes. With or without the Concordat the authorities could not entertain the thought of foregoing the pastime of harring the clergy which is so dear to their souls."

It may be remarked, in passing, that scarcely any of the "grifters" brought to book in recent investigations belonged to the "undesirable foreigners." Of course, our system of secular education is not responsible for this state of affairs, but it certainly has not tended to prevent it. No much wonder, then at the opposition to the Catholic schools where boys and girls are taught to revere the Ten Commandments.

It may be well to recall that Pasteur, the noted French scientist, who discovered a cure for hydrophobia, was a Catholic who did not become a devotee of the purely material.

When reading "news from Rome" it is well to remember that when news from other sources is light, that the sensational editor sets an idle reporter at work grinding out "special cable despatches."

Says an exchange:—In one of our sectarian exchanges we note a certain preacher doing the turkey-gobbler stunt, boasting that he took in Manila the first box of Bibles. Wonderful hallucination! The Bible and many copies of it were in Manila hundreds of years before he saw the light of day. Poor man!

It may be set down as a fact that whatever Charles P. Neill reported to the President regarding conditions in the Chicago packing houses represents his honest convictions. Mr. Neill is a Catholic and he would not bear false witness against his neighbor.

The "Catholic Transcript" puts it well when it says:—"The logic that removed Ambassador Storer from Vienna should compel Dr. Barrows to resign his office as Superintendent of Education in the Philippine Islands."

As a rule the "good fellow with the boys" is mighty closefisted when it comes to contributions to the church.

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There Have Been Others, But the One Which Starts Here This Morning Will Be

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There have been several more or less wonderful shirt waist sales in this store this season, but the one which starts here this morning will eclipse them all. 3,000 waists are involved in the transaction. Not one of them is mussed or soiled or shop worn or "off" style—on the contrary, a pick and span production from one of the most celebrated factories in its line in the country, whence comes a large share of our regular supplies. In fact, the maker's name would in itself be an assurance of superiority of product. Materials are of the best—lawn of an extra quality, laces of the finest imported Vals., and every garment cut so accurately and made so carefully that no fault can be found with fit or finish, even by the most fastidious. Last but not least, there is as good an assortment of long sleeve models as of short, which will be welcome news to many women to whom the abbreviated sleeve now in vogue is anything but becoming.

To confine the distribution of such a large purchase to the regular waist section would be out of the question. It couldn't be handled to advantage in such cramped quarters. So, to relieve the congestion a number of special counters and aisle tables on the main floor will be pressed into service. Only a few of the offerings are here cited, but they are fair specimens.

98c Worth \$1.50

Waists of fine white batiste, blouse front, yoke of fine tucks and Val. insertion, tucked back, long sleeves with deep tuck cuff—the regular \$1.50 kind for 98c.

\$1.25 Worth \$2.00

Waists of white lawn, panel front of embroidery and Val. lace, yoke of tucks and lace insertion, plaited back, three-quarter sleeve—the \$2.00 kind \$1.25.

85c Worth \$1.50

Waists of fine lawn, blouse front of embroidery and tucks, tucked back, three-quarter sleeves edged with lace—the regular \$1.50 kind for 85c.

\$1.50 Worth \$2.25

Waists of fine lawn, front of allover embroidery, pointed yoke and collar of Val. lace, tucked back, long sleeves—the regular \$2.25 kind for \$1.50.

\$1.75 Worth \$2.50

Waists of white lawn, blouse front of three vertical panels of wide Val. lace, tucked back, long sleeves, open in front—the regular \$2.50 kind for \$1.75.

85c Worth \$1.50

Waists of fine lawn, blouse front, yoke of crescent shaped lace medallions, tucked back and front, three-quarter sleeves—the regular \$1.50 kind for 85c.

\$1.50 Worth \$2.25

Waists of white lawn, pointed yoke of tucks and allover embroidery, tucked back, long sleeves trimmed with tucks and lace—the regular \$2.25 kind for \$1.50.

\$3.00 Worth \$4.00

Waists of fine lawn, blouse of allover embroidery with medallions, tucked back, lace trimmed long sleeves with tucked cuff—the regular \$4.00 kind for \$3.00.

\$1.25 Worth \$2.00

Waists of fine white lawn, blouse front of vertical Val. lace insertion, tucked back and front—others of allover embroidery with lace collar and short sleeves—the \$2.00 kinds for \$1.25.

\$1.75 Worth \$2.50

Waists of fine white lawn, yoke of rows of tucks and hemstitching, tucked back, long sleeves with tucked cuffs, open in back—the regular \$2.50 kind for \$1.75.

\$3.25 Worth \$5.00

Waists of handkerchief lawn, front of openwork embroidery and panel of tucks, Val. lace yoke and collar, long sleeves with tucks and lace insertion—the \$5 kind \$3.25.

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 - The "M. & S." fine split braid, yacht shape \$2.50
 - The "M. & S." fine split, yacht shape \$2.00
 - The "M. & S." Harvard, fine split braid, yacht shape \$1.50
 - The "M. & S." fine split, yacht shape \$1.00

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