

clergyman. The only chair that will suit and satisfy our friend Bishop O'Connell (now a cardinal, I believe) when present at a presidential banquet in the capital of the United States—is the chair next to the president himself. The "prince of the blood" has expressed a decided preference for this particular piece of furniture. And now our own Lieutenant-Governor, the representative of the King and the State, must stand to one side while our Roman Catholic friends pay their respects to the head of their own individual church. Is this the best way to popularize the church of Rome in Western Canada? Don't be angry. Don't feel hurt. I am not trying to pain you. I am trying to give you the Protestant point of view.

When our Roman Catholic neighbors invited the representative of the King to their banquet the social function thereby became a public affair. If you purpose having a toast in honor of the King (especially when you have invited the representative of the King to be present) there is only one place for that toast and that place is the first place. I speak with due regard for the feelings of my Roman Catholic friends, when I affirm that politically, personally and nationally, the pope is a foreigner in every country except his own.

The way to test a rule which involves a principle is to give it a universal application. If it fails, or works ill, in its universal application, it is wrong. "Pope first and King second" is wrong. "Pope first and King second" is not the equivalent of "God first and King second." God is, in no sense, in competition with the King. But the pope is in political competition with the King. The pope claims the right of temporal power. In times gone by the popes have possessed temporal power and exercised it. The pope at the present moment seeks to exercise his temporal power and influence. He is as a temporal sovereign in political competition with every monarch on the face of the earth. No man who regards the pope as an authority in the affairs of the state can be a true citizen.

You cannot build a genuine type of patriotism on the motto: "Pope first and King second." It won't work. Let us apply the theory and see what the result is. Whatever a Roman Catholic has a right to do, a Protestant has also a right to do. It is a poor rule which won't work both ways—and every way. Here you are then—"Pope first and King second," says the Roman Catholic. "The Archbishop of Canterbury first and the King second," says the Anglican. "The moderator of the General Assembly first and the King second," says the Presbyterian. "The president of the annual convention