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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

Ottawa, Canada, March 7th, 1900. ditor of THE CATHOLIC RECORD Oftawa, Canada

Te the Editor of The Catholic Record,
London, Ont.:

Dear Sir: For some time past I have read
your estimable paper, The Catholic Record,
and congravulate you upon the manner in
which it is published.

Its matter and form are both good: and a
truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend
is to the faithful.

Blessing you, and wishing you success.
Believe me, to remain.

Yours faithfully in Jesus Christ,
Yours faithfully in Jesus Christ,
Apost, Deleg.

LONDON, SATURDAY, JUNE 6, 1903.

A NEW NAME.

The question of the adoption of a new name for the Protestant Episcopal Church of the United States is being once more very keenly discussed by the synods of the various States.

Recently it came up before the Synod of Massachusetts, but there was a decisive vote recorded against any change. The Synod of Rhode Island is probably now in session, and the matter of : change in name will be the chief subject of discussion therein also, though we do not profess to be able to forecast what the conclusion of that body will

The principal reason for which a section of that Church desires a change of name is that the epithet Protestant which is found in the present title of that body is not a fitting designation of the Church of Christ, which has the teaching of saving truth for its object.

Truth being eternal comes before falsehood, and the name of the Church of Christ should signify its teaching authority, which has a positive purpose. The term Protestant, on the contrary, denotes something negative. It suggests nothing definite, but merely protests against that which existed before it, and the natural inference is that its protest is raised against the truth which God revealed.

It is readily understood that they who have come to regard the Church of Christ as an actual organism which was formed by Christ Himself to continue His work on earth, and which has a real authority to teach His doctrine, should come to feel ashamed of a title which signifies a quality in the Church which is irreconcilable with the qualities described in Holy Scripture as belonging to her, namely, that she is the pillar and ground of truth.

can be said only of o that she is the pillar and ground of truth, namely, of that one which Christ established, and which could never have designated itself by a title which implies mere negation as its office, as the epithet " Protestant " does. But the Episcopal Church of the United States deliberately declared itself to be Protestant, and has retained that designation for over a century.

But now there is the same yearning among a section of the American Episcopal Church, which has arisen in England, to have a Church which can claim to be identical with the original Apostolic Church of Christ. They no longer wish to be regarded as a modern Church which protests against the only Church which has come down to us through the centuries from the time of the Apostles. They have adopted the theory which has its origin from England that the Church of England with its American offshoot, the Episcopal Church of America, is one by continuaty with the Catholic Church of pre-Reformation times. According to this theory, the Catholic Church has become divided into three branches called respectively the Roman, the Muscovite, and the Anglican, and the present proposition is to change the name of the denomination to the American, or the American Catholic Church, or at least to something which will conceal the fact that it has hitherto acknowledged itself to be one of the Protestant denominations whose name is Legion.

But whatever action the State Synods, or a majority of them may take, there is an instinct of common sense among the American people which will not permit a pretentious denomination to assume a name which is grossly inappropriate to it.

The Episcopal Church has no right, and no plausible claim to be called the

American Church, as if it were a product of American soil. It was originally an English organization, and it is a matter of history that during the Revolutionary war its sympathies were English rather than American.

Neither was it the first Church which was brought into America from Europe, for Catholic missions were established in Florida and elsewhere in the South long before the British settlements were made on the East Coast. At the present moment the Protestant Episcopal Church ranks only ninth among the Churches in the number of its adherents. The Methodist Episcopal Church South has more than doubled and the Methodist Episcopal Church North nearly quadrupled its number of communicants, and the Baptists outnumber it to about the same extent.

The claim to Catholicity is just as preposterous as its claim to being specially American. The Catholicity of the Church of God must be measured by the commission given to the Apostles to teach all nations, all Christ's doctrines, and by its continuity ever since it was established by Christ, whereas He promised to remain with it to the end of time. The Church of England has not been remarkable as a missionary Church converting the nations, and as t had no existence till fifteen centuries after Christ, it is not Catholic either in regard to extent or continuity. Neither can it claim Catholicity by reason of its fidelity in teaching the doctrines of Christ, inasmuch as the teachings of its various factions are a Babel of confusion between the dissensions of the High, Low and Broad Churches, and there is no authority within it to reduce this disorder to any, semblance of peace or harmony.

A new name given to that Church will have no more potency in bringing order out of the existing confusion than it would have in bringing an Arctic expedition nearer to the discovery of the North Pole.

THE BIBLE.

Apropos of the notion that is still zealously propagated by many Protestant preachers, tract societies, and tract distributers, that the Catholic Church is opposed to the reading of the Bible, and that as a consequence Catholics do not read the Bible, it is interesting to recall to notice a resolution passed last summer by the National Educational Association which met at Minneapolis. The resolution is as follows:

"It is apparent that familiarity with the English Bible as a masterpiece of Literature is rapidly decreasing among the pupils in our schools. This is the direct result of a conception which regards the Bible as a theological book merely, and thereby leads to its exclu-sion from the schools of some States as subject of reading and study. hope and ask for such a change of public sentiment in this regard as will permit nd encourage the English Bible, now honored by name in many school laws and State constitutions, to be read and studied as a literary work of the high-est and purest type, side by side with the poetry and prose which it has in-spired and in large part formed."

It is indicative of the falling off of respect for the Bible throughout the United States when the teachers and educationists of the country are comelled to attempt to smuggle in the Bible as a text-book of the schools by getting it in merely as a work of liter- cause it has been shown by repeated

ary merit. If we come to the reading of the Bible as a mere literary composition, which is its essential and most important characteristic, that it is the inspired Word of God.

odious light assert still that Catholics be the case. Protestants, and even Protestant ministers have been undermining for years the authority of the Bible, and have at last succeeded in bringing it into disrespect, while Catholies remain the only Christians who unhesitatingly uphold the authority of the Bible as the Word of God.

CHURCH AND STATE IN FRANCE.

It has been seriously asserted that Premier Combes of France has been brought face to face with a momentous financial issue which must be met immediately, and that in his desperation he is about to take a step which will bring on at once the decisive conflict between the forces of Atheism and religion. This step is the introduction of bill into the Chamber of Deputies for the abolition of the Concordat between France and the Holy See and the dis establishment of the Catholic religion. On such a measure the Radicals and Radical Socialists will probably unite, and in fact such a measure has already been brought before the Chamber by M. de Pressense, but as yet it has not the support of the Government which has maintained so far that such a bill is not now desired by the French people. | tation .- Mrs. Margaret Bottome.

We believe, indeed, that this is really the case and that if a fair vote of the people were to be taken, it would be found that a most decisive majority is in favor of the Concordat; but the majority of the Deputies as they stand at present would perhaps vote willingly for the abolition of the Concordat if the Government called upon them to do so.

That majority is undoubtedly anticlerical. Its readiness to support the extreme anti-Catholic measures of the Government proves this; and yet it is asserted that it is not really anti-Christian or anti-Catholic in the sense that it actually desires the abolition of the Christian religion, though it does wish to take from the Pope and the hierarchy the government of the Church, and to hand it over to the civil Government as representing the lay element. They are not theologians, and they do not see or admit that the government of the Church of God belongs solely to the ecclesiastical authorities. They practically assume to themselves the sacred functions of ecclesiastics. They reason as did Core and his adherents under the Old Law, (Num. xvi.,) that the priesthood of the Catholic Church is guilty of usurpation in assuming an authority which belongs equally to the whole multitude of Christian people. They do not advert to the truth that God must be Himself the sole judge of how His priests shall be chosen, and what shall be exclusively their duties and functions. He made this manifest when He inflicted a condign punishment upon Core and those who upheld him in his usurpation of the priesthood.

According to those who assert that this is how the matter stands, Mr. Combes goes further than many of his followers in opposition to the Church, and will force the issue of separation of Church and State, and the Paris Soleil is authority for the statement that their separation is a necessity, and that he will submit the question to the Chamber of Deputies in the form of a vote of confidence, and that it will be the main issue which shall be submitted to the people at the general election three years hence.

It is said that M. Combes expects that his present harsh measures toward the clergy, and the religious orders will result in so cowing those who remain in France, that at the next elections the leveling down policy will be more strongly maintained by the country than ever, and that after they take place he will have so decisive a majority that he can batter down all opposi-

It is known that the Pope is desirous of steering through the present trouble by a pacific policy, but he will be vigorous enough to make it known that under no circumstances will he concede to the head of the French Government the right which M. Combes claims, to nominate and appoint Bishops without the consent of the Holy See.

There is no doubt that the Bishops and priests are intensely loyal to God and the Church, and to the Vicar of Christ on earth, Pope Leo XIII. They are loyal also to the Republic, though it must be admitted that the persistency with which the Republic has persecuted the Church during the last thirty years was not calculated to make them demonstratively loyal. They have, however, accepted the Republic beelections that it is the will of the French people that France should be a Republic. In regard to this matter we shall soon disregard that quality they have all loyally acted upon the advice to this effect given by the Pope many years ago. But loyalty by no means requires that they should meekly Notwithstanding that preachers and lie down under the lash applied by the others specially interested in repre- hands of M. Combes. We believe, senting the Catholic Church in an therefore, that there will be a deter mined struggle at the next election do not read the Bible, the day is past and we cannot do otherwise than hope when people generally believed this to that the cause of religion may be triumphant, as we believe it will be if true Catholics bestir themselves for the occasion. Hitherto they have not done so as they might, and the victory at the polls has been left by default in the hands of the enemies to religion. It appears to us that there is no good reason why the Catholic party of France should not be as successful as it has been in Belgium, where at each successive election for the last eighteen years the strength of the Catholic party has been increased, so that its triumph has now come to be a thing looked for. The triumph should be achieved in France at the polls, instead of making a vain show of resistance when ever an attempt is made to put the obnoxious

The old Prayer

laws inte operation.

After all there is no prayer like the old prayer, "Make me good." Life is not made interesting by what you get, You can make but by what you are! your life full of interest if you live for others and are loving and pitiful and

God's laws are not to be trifled with and the law, "Give and it shall be given unto you; good measure, pressed down," is as sure as the law of gravi-

THE ISLAND OF IONA.

The description given of the Holy Isle in the last issue of the RECORD directs attention to what appears to be at least a singular oversight, if not a gross inconsistency, on the part of the members of the Royal Society of Canada at their recent annual meeting

During the meeting, according to ewspaper reports, a resolution was adopted ordering the issue of circulars to the authorities of the various municipalities in Canada requesting their o-operation in preserving the historical monuments that may be found in their respective localities.

At the same time a resolution of congratulation was cabled to His Grace the Duke of Argyle (formerly Lord Lorne, an ex-Governor General and Founder of the Society).

Now His Grace of Argyle is the very man who is offering for sale the historic Island of Iona around which cluster the nemories of some fifteen hundred years, yet not a word of remonstrance is addressed to the noble owner on the perpetration of a piece of vandalism peraps not equalled in the present age of the world.

The historic monuments of Canada re beyond doubt worthy of preservation, and it is to be hoped that the hand of the destroyer may be held wherever he may attempt to remove them. But, after all, what are any of them in comparison with the house of the great Missionary Saint of Scotland, and to a certain extent of England, Scandinavia, etc?

A remarkable fact in connection with the action, or rather the inaction, of the Society is that the President is himself a Scotsman. Perhaps, however, there were circumstances which ren dered a reference to a matter that might prove disagreeable to His Grace

GRADUATES FROM THE COUNTRY.

Says Emerson:

" The first farmer was the first man, and all historic nobility rests on possession and use of land. The city is always recruited from the country. The men in cities who are the centres of energy, the driving wheels of trade, politics, or political arts, are the chil-dren or grand-children of farmers, and are spending the energies which their father's hardy, silent life accumulated in frosty furrows, in poverty, necessity and darkness."

figures in the commercial and political circles of Canada have been graduated from country homes. The tale of their careers-the victories over obstaclesthe progress, though hampered at every turn by educational defects and opposition and antipathy, sets the blood tingling. We know of men who waited for years in the Far North for their opportunity. They had their moments of discouragement and of wrestling with the temptation that would have them barter obedience and self-repressiveness for a passing whim, but they stood steadfast. Others who are not incenspicuous in the Dominion Parliament, could tell of their struggles to get a foothold in the city. The Hon. Minister of Finance could, we venture to say, recount many incidents which are astly to his credit of that time. A country lad-then, and he alone can say at what labor, a publicist-later on a parliamentarian who is recognized and respected as one of the driving wheels of politics. What his political creed is concerns us not at this writing. We wish only to emphasize his success as the reward of hard and persistent work. True he has talent, but that talent might be buried in indolence, or, as it often happens, be frittered away on trifles. But this representative Canadian, who little dreamed, when he went citywards that he carried a ministerial portfolio in his grip, did his work, humble enough at the beginning, but crept up the ladder little by little, developing and maturing his powers until, in the opinion of hardheaded citizens, he was the man to carry their political standard. It was a tribute indeed to his ability and resourcefulness as a politician, and to something more. No mere politician has ever proved of consequence in the councils of State. For the man who is adjudged worthy of prominence in a press for the last couple of weeks to the political party must be, on a higher plane than a vote magnet: he must be a man who has won his spurs in the field of honorable endeavor, and has given us the record in the shape of actions. But country lads should think before

grind-too quickly seduced by the cheap music hall and the salcon, they become things to point a moral-men who have parted from every rag of lured them from the homestead eludes their grasp. The success of which they dreamed never crosses their horizon: and, when faint-heartedness is heavy upon them, the forces that devitalize them in health, and give them

that no life is ideal, and who sigh for

This, on the whole, is a plain state-

ment of fact. Men who are prominent

trying to emulate this career. Let them imitate his persistent drudgery, and they, while they may never enter the Cabinet, may enjoy more content to the Catholic Church caused a great and happiness than falls to the lot of the much-hectored and petitioned also became a convert independently Minister of State. For the one who of him, while she was travelling abroad, triumphs, as the Minister of Finance and almost at the same time with himhas done, there are the thousands who self. fail. Yearly hundreds of young fellows leave the farms for the city, and many of them-we write from personal ob-

jetsom. Too easily a prey to discournt-too impatient to grab and to decency and hope. The gold that al- the situation satisfactorily on his rethe city take hold of them, bankrupt is.

a place among those who live in the region of death. This is no pessimistic view of the situation. Individuals who are engaged in social work can vouch for the truth of every word we have Possibly this contributed towards purf. written. Daily they encounter the rankest failures in men who have never that the Church was greatly indebted found a little of the affluence that beckoned them away from peace and happiness. All, of course, are not in this category. There are those who resolve to avoid the perils that bode destruction to their future. For years they have nursed the hope that they would rival the men who stepped from obscurity to fame. At any rate, they would turn their backs on the hardships and narrowness of farm life; and they come to swell the ranks of the friendless, and of those without fixed abode, who learn

the time when restful sleep was the reward of well-turned furrows and the atmosphere was fragrant with the aroma of peace and liberty. And what have they to show for their toil? In nine cases out of ten they are but parts of some industrial machine. They work in factories and live in hired rooms. Poverty is never far distant from them. They are dependent for their bread on an employer

who values them only as factors on his money-making schemes. They may have ambition and talent. Yes, but let us face the unsentimental fact that talent is often unhonored. Gifts above the ordinary may acquire a position, but talent, such as thousands of young men are endowed with, is no passport to success. Given an opportunity, it may do something; but it

"But we can make our opportunities." Time-honored remark, whose truth was apparent doubtless in days when there was elbow-room for everybody. But it is not so visible to day. Let the ordinary lad throw himself into the struggle of the city and he will be convinced that the gentleman who penned that dictum had not in view the aver-

is well to remember that when it does

come, there are thousands to clutch it.

age mortal. Our advice to our friends of the country is to stay by the farm. We counsel them to attach no value to the tales of easy advancement in the city. Lies, every one of them. There is no such word as "easy" in the vocabulary of the striving and fighting denizens of the town. Every forward step costs blood. They may be dazzled by the splendor of the rich, but the other side of the picture reveals the squalor and wretchedness of men who are broken on the wheel of labor, of women who flutter in and out with maimed wingsof life eked out for a crust and lodgment that would shame a self-respecting dog, or burned with reckless prodigality in the flame of dissipation.

But, to quote Bishop Spalding: "It is far from my thought to say that the city is wholly evil. It was a great and social mission. It is the most complex and difficult work of civilized man, and its fascination is felt by all. and will be full, though all the world should speak ill of it. But if those love were rich I should not wish them to live in the city; and if they were poor and made it their dwelling place, poor and made it should despair of them.'

We might say more on this subject. but we depend on our friends to furnish us with their views of it. Meanwhile, we again advise these concerned to cling to what they have, or, if they must move, to go West. This part of the Dominion should be peopled by Canadians rather than by all sorts and conditions of outsiders.

Get a stake in the country.

DR. HENRY AUSTIN ADAMS.

We regret to have it to say that a rumor which appears to have some foundation has been going around the effect that Dr. Henry Austin Adams, who was at one time a highly esteemed clergyman of the Protestant Episcopal Church of the United States, but who became a Catholic, has recently fallen

away again from the Catholic Church. Mr. H. A. Adams was a leading clergyman in Buffalo, much admired for his gift of oratory, and his conversion sensation when it occurred. His wife

Mr. Adams was a brilliant orator, and was much in demand as a lecturer on eminent historical characters, especi-

themselves in the defense of the Catholie Church, or who had contributed greatly to the progress of religious and benevolent works.

It may be that Mr. Adams has been misunderstood, and that he will explain turn from Europe, but in the absence of such explanation we can only say that the truth of Catholic doctrine does not depend upon the whims of even so learned a gentleman as he undoubtedly

It is possible that too much was made of Mr. Adams by Catholic organiza. tions, in their desire not to see him suffer after the great sacrifices he had made in order to become a Catholic. ing the doctor with the proud thought to him for his patronage, instead of his being indebted to her for having received him as her child and for having taught him the truth. Once thus inflated, his lapse from the true faith would be an easy matter. However the case may be, we have no fear of anything he may have to say against the Catholic religion.

CATHOLIC SCHOOLS.

J. M., Ottawa, Ont., requests an answer to the following query in regard to the obligation of sending children to the Catholic Separate schools where such exist:

"Can a person be refused the sacra-ments of the Church for sending his children to a Public school, believe the same to be superior to the Separate School ?

The ninth decree of the first Council of Toronto held in 1875 orders that Separate or parochial schools be estab lished throughout the province whereever this can be done, for the reason that Catholic children are much exposed to danger of faith in the Public schools

The same Council declares that the decree of a former Council of Quebec on mixed schools is approved as part of the acts of the same Council of Tor-

In this decree mixed schools are declared to be dangerous for Catholic children, and pastors are commanded to keep the children of their parishes from such schools as far as possible.

The Bishops of the respective dioceses of Ontario have from time to time issued pastoral decrees to enforce the above laws, and by these decrees, Catholic parents are required to send their children to the Catholic schools which are accessible to them, under penalty of deprivation of the sacraments.

Our esteemed correspondent will see from all we have said on this subject that it is a matter for the ecclesiastical authorities of his own locality whether or not there exist special reasons in the particular instance to which he refers exempting the children from the strict application of the law. We have no judicial authority to decide the case; but we can say this that neither have the parents of the children the authority to decide the case according to their belief, either on the ground given or on any other ground. The Bishops are the ordinary judges in such cases of conscience.

We must add that Public schools are by no means necessarily ahead of our Separate schools, and in many instances our Ontario Catholic schools have shown themselves equal or superior to the Public schools of the same localities, and they can maintain themselves in this state of efficiency if the Catholic people loyally support them, and labor for their improvement.

PRESIDENT LOUBET AND THE

It has been announced for some time that it is the intention of President Loubet of France to visit King Victor Emmanuel at Rome at an early date. It was stated at the same time that a semi-official intimation was conveyed to him that he would not be received by the Pope, the hope being expressed that he would not seek an audience with the Holy Father, the reason being, as a matter of course, the hostility shown to the Church by the French Government. Under such circumstances, the relations between France and the Holy See being so strained it was supposed that a visit at the present moment would increase the existing embarrass-

We already expressed some doubt in regard to the complete accuracy of these statements so far as the Holy Father is concerned. It does not appear to us probable that the Holy Father would act precipitately under the circumstances, as it is known that he has manifested the greatest desire to keep up a pacific attitude in relation to France, and has borne with much patience the open disrespect to the Church which the French Government has shown. Yet it is difficult to inagine that a visit from the French President would be agreeable under the existing circumstances, and its disagreeableness would be increased by servation—are among the flotsom and ally on those who had distinguished the fact that the visit to Rome was primarily intended a diality to the Italia usurped possession of the Church and the P

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The situation is a the Holy Father, but that whatever attitu under the circumsta strict accordance wi the Holy See, and wit of the Pope's eign of the States of More recent tele;

phase upon the mat from Rome of date that already there a tions between Francisco See, and that Mg Papal Nuncio at Par is now stated that th Loubet's visit to F about a better under ing the nomination treatment of the fria If this be the re

President's visit, in intended as a compl it will be readily un expression of a desir he should not pay a would greatly upse really desires an ami with the Holy Fathe It is added that th

of France now arise there will be hos France in the Bull preparing for the Co on June 15. It is s ence will be greatly haps suppressed ow of a change in th French Governme Church. We can readily Government has a

clusion that it has rapid a rate to Anarchy, and that times have indica Loubet, at least, Combes, to call for be saved from the h which would be the present anti-Christ mit that we have pointed that the na now risen en masse Christian nation; to do so even now. the proposed visit to the Holy Fathe ning of a new and be pursued hereaft the more hope the case, in the French Governmen which first holds o

A CONVERT'S F. FORMER PA

Sacred He We copy, with edification, the fol touching passages a former Anglica Catholic, to his cong (Anglican) Church Cathedra Virgin, New Man

"The time ha

great pain to myse a final and affect

my reception into you are all, doubt

To give you the

prompted my pre-a volume, not a le that prominent a bility, as it seeme me, of arriving, nunion, at anytaith. The toler of schools of tho other; the conse the fierce contro men ever learnin to arrive at a kn Bishops, clergym ing from one an iming his own the true one; Anglican commu the whole body; therefore of resti ach a war) up private judgmer confusion such as be of God. The was irresistible t Lord's promise, t exist a divine seek, and from w Lord's words, the dear friends, not munion, and still forms of Protest mercy of God, searching, found Christian body, teach upon aut uthority she with its visible to which all que faith and morals of whose decis

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