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SATURDAY, APRIL 18, 1908.

An Infallible Teacher.

(By An Occasional Contributor.)

Last week we had occasion to set the Rev. Dr. Hackett right, if he were willing to accept that which as clear as the sun, upon the question of the Church changing her teachings, or adding new doctrines to her already accepted dogmas. There is no need, now, to repeat those arguments. We wish to come directly to his statement that the idea of an infallible teacher is contrary to Scripture, to history and to reason. We claim, and without the slightest fear of contradiction, that the same teaching is in perfect accord with all three—Scripture, history and reason.

For the present we will only deal with the first of the three—leaving for another article the second and the third. As it is customary with those who enter upon controversial subjects to start out with a text, we will accept those that the Rev. gentleman has himself indicated—that is to say:

In St. Matthew, xvi., 18, our Lord said, "Thou art Peter and on this rock I will build My Church;" in St. Luke xxii., 31-32, He said: "Simon, Simon . . . when thou art converted, strengthen thy brethren," and in St. John xxi., 15 to 18, He gave the triple command, "Feed My sheep."

Then in addition we will remember that Christ, speaking to Peter, said: "Teach all nations . . . whatsoever I have commanded you, and lo! I am with you until the consummation of the world." He promised to send them the "Holy Ghost" to enlighten and guide them and their successors. He established a body—called a Church—and left it all the necessary powers for the fulfilment of its mission.

It is beyond all question that Christ, being God, could not do things by halves; He could not leave an institution insufficiently equipped to perform the work that He had prescribed for it; He could not leave a representative on earth who would be devoid of certainty in his actions. If there is a body, and that body is living, it must have a soul. The soul is God, is Christ Himself, is the Holy Spirit come to enlighten and to sanctify that body. But the soul of man is not visible, is more the soul of the Church. The members and parts of the body are all visible. And the first and essential one is the Head. It may have more than one limb, more than one arm, more than one eye to take in the horizon around and before it; but it can have only one Head, and only one tongue in that Head. The Head of that body is Peter, or his successor; the tongue of that body—when speaking as a teacher on matters pertaining to faith and morals—is the tongue of Peter or of his successor.

Christ did not tell Peter and his disciples to go forth and to write down doctrines, to read for the nations of the earth that which had been written. He ordered them to preach, and by preaching whatsoever He had commanded, to teach the world. And He promised to be with them for all time—that is to say to be with them when preaching. And they all should take their teachings from the Head, or from the visible representative of the Invisible Head. Consequently, when speaking in Christ's own name, and from the throne of Peter, it would be the absolute blasphemy to suppose that the visible Head could err. If it were possible for him to be misled, he could in turn mislead others; and to say that Christ left a Church on earth that could, under any circumstance, mislead men, would be simply to deny the Divinity of Christ.

When dealing with this subject from the standpoint of reason and of history we will have occasion to carry these statements to their logical conclusion; but, for the present, it will suffice to point out that Christ did confide to Peter the care of His flock, and did command him to teach His faithful—that is to feed His sheep. It cannot be supposed for a moment that Peter was not infallible, in all matters that pertain to the doctrine which Christ confided to him. Nor do we think that any sincere Christian has a doubt in that regard. But the argument is that Peter's successors are not necessarily possessed of the same qualities and privileges as was the prince of the Apostles. It suffices to pause for a moment, to reflect in order to perceive the absurdity of this contention.

If it were intended that the mandate given to Peter should have gone out of effect with his death,

there would have been the necessity of granting perpetual life in this world to the first Vicar of Christ. If it were the desire of Christ that His words said to Peter should not produce any effect beyond that one individual, as head of the Church, it would have followed that either Peter should have lived on through the ages, or else that Christ had no meaning, or worse still, a false meaning in what He had said. It is clear that the aim of Christ was to perpetuate the life of His Church, but not that of any particular member thereof—be He the Head or a mere organ of lesser consequence. The only conclusion to be drawn, is that the powers conferred on Peter passed to his immediate successor, and thence down through the ages, from Pope to Pope, until the present Pontiff was reached; and that, when the present one dies, the same powers will go on from successor to successor, until the last Pope hands back to Christ, at His second coming, the same keys that He gave to St. Peter, on the occasion of His first coming to earth.

Scripture sufficiently establishes these potent facts; reason demands that the conclusions flow from the premises, and history confirms the perpetuation of those powers and the unbroken chain that binds the present Pontiff to the first Vicar of Christ on earth.

But there is a perpetually misunderstood phase to the question of infallibility. Be it misunderstood purposely, or otherwise, it is nevertheless a difficult in the minds of those who do not study carefully the subject. This is the confounding in the non-Catholic mind of infallibility and impeccability. The former means that the one possessing it cannot err—under certain given circumstances, of course; the latter means that he cannot sin. The difference is an abyss that cannot be bridged. The two are absolutely apart—as far apart as any two things can be. The former is enjoyed by the Pope, in a restricted manner, and when accompanied by certain well-defined circumstances; the latter he does not enjoy any more than does any other mortal.

Impeccability belongs to no man. The Pope can sin, and popes have sinned; but he is nonetheless infallible for all that. The Pope may even have grave temptations in matters of faith, and succumb to such temptations, and accept doctrines that are not in accordance with truth, and be heretical; and yet he is infallible all the same. This may sound strange; but this will all be made clear when next week, we lay before our readers the conditions that must exist in order that infallibility should exist. If the Pope errs, it is as an individual man, if he sins, it is as a human being with a free will and free action. But the moment he speaks, under the influence of the Holy Spirit, and declares as Head of the Church, the decisions of the Church's councils, he cannot err. He then speaks in the name of the entire body of which he is the Head, of Christ who is the soul of that body, and he is shielded from error by the very Spirit of Truth presiding over the councils of the infallible Church. He is no longer the exponent of individual views, no longer the expression of private judgments; he is the mouth-piece, pure and simple of the Son of God.

Nor has his learning or other qualities ought to do with his infallibility. Peter was originally an unlettered fisherman, and yet, the moment he became filled with the Holy Ghost, the gift of languages came to him, and in the fires of Pentecost he received the boon of infallibility. The Pope that reigns to-day is a statesman, a scientist, a philosopher, a poet, a genius—as far as human gifts are concerned—but he is not one whit more infallible as a teacher of dogma, when speaking ex cathedra, for all that. And were he not possessed of any one of all these grand gifts, he would not be one whit the less infallible. Thus infallibility does not mean what some non-Catholics pretend—a power to avoid error in all matters. On the contrary it is confined within very restricted lines, and with this we will deal in a coming issue.

JUBILEE CEREMONIES.

CARDINAL MORAN celebrated the golden jubilee of his priesthood on March 19. The event was honored with much enthusiasm in Sydney.

SISTER MARY ROSE, of Nenagh Convent, celebrated her golden jubilee, she having entered the Birr convent in 1853. When the convent schools were opened in Nenagh, 48 years ago, she was one of the nuns who took charge. The Reverend Mother, who is now past her 96th year, attended from Birr, accompanied by several Sisters.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

The Protestant Position on Religious Education.

While the views expressed herein represent the convictions of the leading Protestant divines in the national capital only, they reflect, without question, the sentiment of the educated and thinking body of Protestants in the country. For some time they have looked with sadness and apprehension at the terrible havoc the secular schools and universities are playing with their young men, and the conviction is slowly being forced upon them that the Sunday school, good as far as it goes, is not a force strong enough to inculcate a faith that will save the average child from infidelity in his maturer years.

Judging from the earnestness with which some of the ministers expressed themselves, one can not help coming to the conclusion that Protestants, when they once see the necessity of daily religious training for their children, will make even greater sacrifices than Catholics to attain this end. And these sacrifices will have to be vastly greater if they are to be made for denominational schools, for they have no Orders of Religious. Besides, in many places they would have to maintain union schools, supported by several churches, where individual churches are not strong enough to support a school. In such cases an agreement would have to be reached as to the religious matter to be used in the school. This would require the greatest sacrifice of all, a concession in matter of belief. Even this almost insurmountable difficulty could be met and one Baptist minister, Dr. Meador, thought it quite an easy matter to arrange a Bible history that would be acceptable to all. It is quite certain that if the principal Protestant denominations would agree to demand that a half hour be devoted to religious instruction every day in the public schools, that such a demand would be heeded, especially if the attendance at such religious instruction is not compulsory.

Protestants love their children as much as Catholics, but on this subject of religious education they have been careless. Dr. McKim, rector of Epiphany Episcopal Church, and one of the men of influence and weight in this city, is a strong advocate of religious teaching in the public schools, believing that some means could be and should be devised to give the children who attend the public schools daily religious instruction. In his sermon last Sunday he alluded to this subject, taking practically the Catholic view of this question. In connection with the Episcopal Cathedral a school, called the cathedral school, and in some respects, like one of our parochial schools, is in operation and is attended to its full capacity by the children of different Protestant denominations, Episcopalians predominating. Miss Ethel Roosevelt, the daughter of the President, goes to this school.

The Quakers also conduct a large and well-attended school in the fashionable part of the city, but the religious feature of the institution is not as strongly developed as at the Episcopal School. Rev. Dr. Geeme, the pastor of the largest Baptist church in Washington, and a man of culture and mental breadth, said that the Baptists were alive to the dangers of a godless education, and that they would gladly join in any movement tending to preface the daily secular course with some religious exercises and instructions, provided it did not conflict with the established policy of the Baptist Church to keep the functions of Church and State separate.

The Lutherans who have a large parochial school in this city have taken strong ground on this question, and are in full sympathy with this movement. It would seem, indeed, that with a few earnest men in charge of this movement the different Protestant bodies would cheerfully fall in line and attain the right to open the daily public school course with some form of religious instruction agreed upon among themselves, with the same right granted to the Catholic Church. This would take up only thirty minutes every morning and would be the most important and the most valuable half hour of the day. The attendance would not be compulsory, of course, and the State would give no more recognition to religion in this than it does when it exempts churches from taxation, or employs chaplains to care for the spiritual welfare of its soldiers and sailors, and inmates of its asylums, and to pray at the opening of its legislative sessions; or when it sets aside officially a day, which is a legal holiday, to give an-

nual thanks to God for the blessings received during the year.

There is no doubt that the wonderful growth and success of the Catholic parochial schools have had the effect of opening the eyes of the thinking Protestants, pointing the way to true education, and demonstrating what can be accomplished in the face of tremendous obstacles and difficulties.—Catholic News Agency.

DEATH OF FATHER MCGUCKIN

The death, at Vancouver, B.C., of Rev. Father McGuckin, O.M.I., D.D., has been announced. The reverend priest had been in failing health for some time back, and the end was not totally unexpected. All over Canada Father McGuckin was well known, and during the years that he was rector of the University of Ottawa, he had won for himself a fine reputation as an educationalist. He was a native of Cookstown, County Tyrone, Ireland, where he was born sixty-eight years ago. He came to Canada in 1863, shortly after he had been ordained, as a member of the Oblate Order of Mary Immaculate. He commenced his priestly labors in the Northwest, where he spent several years working in the cause of religion and education, as a missionary. During his stay there he was in charge of several colleges, and came prominently before the public, owing to the part he took in pacifying the miners during the Cariboo gold fever in the early sixties. He was transferred to Ottawa in 1889, being appointed rector of the University, which office he held until 1898, when he returned to the West. In 1890 he was made the recipient of the degree of Doctor in Theology. During his residence in Vancouver Father McGuckin was connected with several houses of the Oblate Order, and was instrumental in erecting the finest church in the West, that of the Holy Rosary, which was built at a cost of two hundred thousand dollars. He was principally noted wherever he went as a spiritual director, and in Ottawa, he will long be remembered by hundreds who sought his direction and advice. He was of a kindly, warm-hearted disposition, and a great lover of the young, the poor, and the unfortunate—and these loves are his crown to-day. May his soul rest in peace.

Pastoral of Administrator of Manila

For some weeks past we have published extracts from the masterly Pastoral Letter of Bishop Alcocer, Apostolic Administrator of Manila, being extracts from the New York "Freeman's Journal's" translation. This week we give our readers another eloquent passage as follows:—

Chastity and purity of manners are also excellent means for the preservation in our souls of the holy Catholic faith. The Gospel proclaims as blessed "the pure in heart, for they shall see God" (St. Matthew v., v. 8). This purity of soul and cleanness of heart cannot be obtained except by the means of faith and through the grace of the Holy Spirit (Acts of the Apostles, chap. xv., v. 9). We read in Ecclesiastes that women and wine have made apostates even of the wise (Eccles., chap. xix., v. 2). Solomon, the wisest of men, furnishes us with a sad proof of the truth of this statement (Eccles., chap. xix., v. 47). Ample confirmation of it will also be found in the lives of almost all heretics, from Simon Magus to the latest heretics of our own days. The heart is the mirror of the supernatural; if it be clean, all is seen clearly, but if it be dominated by sensual passions, it is impossible for it to perceive supernatural truths (I. Epistle of St. Paul to the Corinthians, chap. ii., v. 14).

Humble and constant prayer is the most ordinary and efficacious means of keeping alive the flame of faith in our souls and of rekindling it if, unfortunately for us, it should have at any time gone out. By prayer and meditation one calls to mind the mysteries and maxims of religion; with them we induce the paternal heart of God to concede all the graces and, among them, that of a lively faith which is the first and principal of all. The Apostles well knew this truth when they humbly said to their divine Master, "Increase our faith" (St. Luke, chap. xvi., v. 5). An afflicted father one day asked our Lord to drive from his son a devil which possessed him, saying: "If Thou canst do anything, help us." Jesus, answering,

him, said: "If thou canst believe, all things are possible to him that believeth" (St. Mark ix., v. 21-26). And immediately the poor father, bathed in tears, exclaimed: "Lord, I believe; help Thou my unbelief." The Lord heard his supplication and the father became a faithful believer and his son was delivered from the enemy. The example of this good father should inspire confidence in all who are wavering in the faith.

But to believe and practice the truths and maxims of the Christian doctrine it is necessary to know and study them well. All true Christians are, in conscience, obliged to know well the Catechism, that golden book which is an abridgment of the Holy Scriptures, and a divine code. All languages and dialects of the word have their catechism or short manual of the truth. All Christian should have this small resume of wisdom, not only on their bookshelves, but also in their memory, understanding and heart. The knowledge of the Catechism is the safeguard of religion, just as ignorance of it is for all a proximate occasion of falling into heresy.

Fathers of families, tutors, and those entrusted with the care of children, masters and preceptors, all adults, and especially those who hold influential positions where they exercise authority, should remember that justice and charity impose upon them the obligation of instructing, educating and bringing up the youth according to the teachings and holy morals of the Catechism. We beg of them in the name of God and for the good of their souls that they leave nothing undone that our youth may enjoy the knowledge and the holy fear of God. Let them see to it that the young of both sexes attend Catholic schools and the temples of the Lord, in order that by means of teaching and preaching they may learn the Catechism, the true text of the science of salvation, which is the most necessary of all sciences.

IN THE SPRING.

Nature Teaches a Lesson That Tired Exhausted Men and Women Should Follow.

The spring is the season when nature prepares for summer. All the trees and plants are filled with new sap to build and brace them up to withstand the coming hot season. Without new sap in the spring a plant would wither and die beneath the midsummer sun. It is the same with men and women. All physicians are agreed that everyone needs a fresh supply of new blood in the spring. Without the new blood you would be as helpless in the summer as a tree without new sap.

What you need at this season is a tonic to give you new blood, and the very best tonic medical science has discovered is Dr. Williams' Pink Pills. Every pill makes new, rich, red blood, braces the nerves and overcomes all weakness, headaches, backaches, indigestion, loss of appetite, skin eruptions and other troubles so common in spring. This is an established fact, proved by thousands in every part of the world.

Miss A. M. Tuckey, Oxbelt, Ont., says: "I do not know what would have become of me had it not been for Dr. Williams' Pink Pills. My blood seemed to have turned to water and I was troubled with dizziness, headaches and nervous prostration. I got so weak that I could hardly go about, and notwithstanding that I was constantly doctoring I got no relief until I began using Dr. Williams' Pink Pills. They completely cured me and have given me back all my old-time health and strength."

What these pills have done for Miss Tuckey and thousands of others they will do for you. They will make you bright, vigorous and strong. Don't take a substitute nor any of the "just as good as" medicines which some dealers push because of a larger profit. See that the full name "Dr. Williams' Pink Pills for Pale People" is found on the wrapper around every box. If in doubt, send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed at 50 cents a box or six boxes for \$2.50.

CATHOLIC POET WINS.

Harry B. Tierney of St. Joseph, Mo., a student for the priesthood at Kenrick Seminary, St. Louis, recently won the prize in the poem contest conducted by the King of Denmark, and in which all European countries were represented by men of letters. The subject of the poem was the recent visit of the Czarina of Russia to her father, the Danish King.

Everybody enjoys the best of health. It is the worst of health that bothers us.

Bits of the True Cross.

That well-authenticated relics of the true cross of Nazareth are treasured in New York is not generally known, says "The Sun." It is, however, a fact. The Cathedral authorities have long possessed one of the largest pieces of the true cross in this country. It is a mere splinter, not much larger than a cambric needle.

In speaking of the matter, Rev. Dr. Lavelle, pastor of the Cathedral, said:—

"When Mark Twain, in his 'Innocents Abroad' made the assertion that he had found enough relics of the true cross to build a ship, he made a most ridiculous blunder and betrayed an almost unpardonable ignorance."

The reliquary which holds these sacred relics is usually from twelve to eighteen inches high. The precious specimen is rarely more than a mere thread of the wood. It is placed in a large ostensorium in order that the multitude may, on occasions when the relic is displayed, be able to distinguish its position upon the altar.

The relic which the Cathedral cherishes was brought to this country by Cardinal McCloskey. Before this one of the other priests had as his private possession a small relic of the cross. Archbishop Hughes also possessed one of these tiny treasures. The relic at the Cathedral is encased in a costly jewel-studded reliquary standing about fourteen inches high. It shows ancient Roman repousse work in gold and silver. It is brilliant with diamonds and sapphires.

In the centre of this ostensorium is a small medallion, covered with bevelled crystal and showing beneath an ivory cross of exquisite workmanship. Set in the centre of this is the relic of the cross of Nazareth.

Cardinal Gibbons has a piece of the true cross in his pectoral cross. Upon being requested to give his opinion as to the authenticity of these relics of the Passion, he replied:

"As far as we can judge, we have every reason to believe in the genuineness of the relics which are preserved in Rome, particles of which have been distributed in almost every part of the Christian world. Archbishop Ryan, who has gone more deeply into the study of this subject than any other prelate in this country, has said:

"Every Christian of no matter what creed, can appreciate the veneration in which we hold the relics of the Saviour. Even as the patriot preserves souvenirs of heroes, so have the Christians in all centuries held in reverence relics of the Nazarene."

"The true cross has been an object of especial veneration ever since its discovery in the year 326 by the Empress Helena. Many pieces of it have been distributed among the faithful, but these have not been larger than a small strand of hair. Thus a small piece of the wood affords thousands of relics."

"It is evident from history and various monuments of antiquity, that the veneration of relics of the Saviour and the saints dates back to the dawn of Christianity. No relic which is not authenticated can be exposed to public veneration."

"There is a congregation of canons appointed to investigate sacred relics and authenticate them. It is one of the most difficult things in the world to obtain such authentication. The seal of the Church is never given to doubtful relics. There are, however, a great many duly authenticated relics."

Archbishop Ryan has a small portion of the true cross. The Franciscans in New York have a relic of the cross in a small silver case, which is kept in the part of the monastery reserved to the monks.

A relic of the true cross will be exposed for veneration in St. Paul's Church at three o'clock on Good Friday, after the service in memory of the three hours' agony and death of Christ. At several other Catholic churches, a like relic will be used in giving the blessing of the cross and afterward will be venerated, laid upon the communion rail and kissed by the thousands who attend these services.

The Abbey of Gethsemane in Kentucky treasures as its most valued possession a relic of the cross. Two splinters are laid in cruciform on an ivory disk. This is covered with a crystal and placed in the head of a crosier. This pastoral staff was the life work of a Trappist monk at the abbey.