

Price of Subscription—\$1.00 per annum.

THOS. COFFEY, L.L.D., Editor and Publisher.

Advertisements for teachers, situations wanted, etc., cost each insertion. Remittance to accompany order.

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.

Apostolic Delegation.

Ottawa, June 13th, 1905.

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 a paper of intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teaching and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more and more Catholic homes. I therefore earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, yours faithfully in Jesus Christ.

Donatus, Archbishop of Ephesus, Apostolic Delegation.

Ottawa, Canada, March 7th, 1905.

Mr. Thomas Coffey.

Dear Sir:—For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its manner and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain.

Yours faithfully in Jesus Christ.

TD. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, FEBRUARY 27, 1906.

Lenten Regulations.

The following are the Lenten regulations for the diocese of London:

1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indulgent from the Holy See, A. D. 1894, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.: Children under seven years; and from fasting, persons under twenty-one; and from either or both, those on account of ill-health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are requested to hold in their respective churches—at least twice in the week during Lent—devotions and instructions suited to the Holy See, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the Holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

J. E. MEUNIER, Administrator.

EPISCOPACY AND PRESBYTERIANISM.

If Church Union were as easy as some seem to suppose, no excuse can be admitted for the primary separation, still less for continued division. Suggestion follows suggestion with more self-satisfaction than practical adoption. One of the difficulties is to harmonize a hierarchical episcopacy with the Presbyterian eldership system. The last ray of light upon the subject is a non-committal compromise by which the episcopacy should do away with its hierarchical dignity and power and the Presbyterian elders should call themselves bishops. This advice appears in a letter to The Mail and Empire. The occasion which called it forth was the death of Archbishop Sweetman—a most worthy man, charitable, peaceful, and one whom all respected and whose death all regret. Now Archbishop Sweetman, we are told by this correspondent, "was a fervent advocate of union of the Lambeth Conference." That is in thorough keeping with the gentle character of the departed. The Lambeth Conference never got near the subject. The members of that historical assembly never committed themselves upon the point. They met, men of honor and scholars of distinction, from all parts of the British Empire. They discussed many interesting subjects of an ethical and social character. Their proceedings were marked by the care with which they avoided any dogma. The Lambeth Conference really could not be expected to make a pronouncement upon Church unity. Was it posing as a branch of the Catholic Church? If so, it acted as no council ever acted. Notwithstanding the assurance of the Archbishop of Canterbury, that he and his fellow bishops had met without breach of the bond of unity, there were divisions which make Anglicanism a by-word. There is therefore no use in turning to Lambeth for a basis of union. The whole difficulty with this talk about Church union is that it deals with the husk and shell of that inner life which is generated by baptism,

and nurtured by the other sacraments. It will never reach the fruit. The sacred realities which lie enshrined in the Real Presence and the sacrificial priesthood are beyond and above the earthly form which Lambeth Conference and advising correspondents hold about Christ's mystical Body, and the dispensation of the mysteries. Nothing is so much needed as united Christianity. Nothing is so feebly attempted. The Mail and Empire correspondent thinks he has struck the right note. He may not believe in tradition; but he does believe in philology. What is a bishop? He is an episcopos—first Greek, then Latin, afterwards Anglo-Saxon bishop, and last of all bishop. From the derivation the term means an overseer. Thus if it be limited to this work the dignity will correspond with that of presbyter or elder. The non-Episcopalian argues from the Acts of the Apostles where in the twentieth chapter the episcopi or bishops are also called presbyteri or priests. This text cannot be so readily employed to conclude that the two offices are the same, and still less to infer that presbyter was nothing but a governing officer with no sacramental power. Supposing the text in question leaves a doubt as to its real significance, ample testimony is at hand showing that never at any time was there any Christian Church in which the distinction between bishops and priests was not followed. The Church was always hierarchical, consisting of orders of ministers whose powers and functions were different. These were chiefly bishops, priests and deacons. Others there were inferior, each in his own sphere and all uniting to form the sacred hierarchy by whose continuity and division of labor the sanctifying work of the Church goes on. We know no other meaning of the Church except in and through these sacred orders and the primacy of Peter. Without one or the other the temple would fall, the chain would be broken. A bishop cannot give up his crozier, or a priest bestow his character upon a layman. There is no meaning in the union of episcopacy and presbyterianism, if the former be not apostolic and capable of imposing sacrificial hands. Union must, to be real and appreciated, come from a higher source than earth, as it must be modelled upon something more than a federation of worldly societies.

THE BRITISH CHURCHES.

Now and again, on Monday morning, our daily papers treat us to a synopsis of a sermon by some Anglican divine who undertakes to tell his people that the Church of England to-day is the only real Holy Catholic Church, and that all other denominations are merely branches thereof. The first great contention is that what they to-day teach is what was taught by, as they sometimes term it, the "ancient British Churches." These churches were found in England by St. Augustine, when he was sent by Pope Gregory I, in the year 596 or 597, but that they were not subject to the jurisdiction of the Bishops of Rome, now there is not one authority to be cited in favor of this contention. On the contrary, history tells us that the first teachers of Christianity were subject to the jurisdiction of the Roman Pontiffs, and that about the year 180 Pope Eleutherius sent to England Paganus and Damianus at the instance of King Lucius. This and other facts are attested to by all the older British writers, as may be seen in Lingard's "Antiquities of the Anglo-Saxon Church." Moreover, England was in the western patriarchate, and, like all western churches, was subject to the jurisdiction of the Roman Pontiffs, who were patriarchs of the west. The British Churches never refused to admit the authority of the Papal See, and continued to go to Rome for jurisdiction. The controversy that arose between the Bishops and St. Augustine turned on customs and practices the saint could not approve, such as the form of baptism and the time of keeping Easter. This whole question is most ably handled by Lingard in the work cited above. (See page 41 and following.) Venerable Bede in his history tells us that their remoteness from the rest of the world was the reason of their ignorant adherence to an erroneous calendar. There is one fact undisputed, and that is, that from the time of St. Augustine, 597, to the passing of the Act of royal supremacy in 1534, when, by this act, the explicit rejection of the authority of the Apostolic See and of the Catholic doctrine of papal jurisdiction took place, the Church in England was organically one body with, and in communion with, the whole Catholic Church and with the Apostolic See. In 1534, through Cardinal Pole, the breach made in the Acts of Supremacy and Uniformity under Elizabeth in 1559, and from that day to this, and despite the efforts of many excellent men, the loss of Catholic communion and continuity endure. The next contention of the present day divines is that during these eight hundred years, between St. Augustine and Henry the VIII., the real Holy Catholic Church was invisible, and that the

reformation under Henry brought back to England Catholicity, in all its purity as established by the "Ancient British Churches." This is tantamount to saying that Christ failed in his promise to be with His Church all days even to the consummation of the world. (Math. xxviii v. 19 20.) The real Church then, was invisible for eight hundred years according to Anglicans, but only in the sense of what St. Paul says in his Epistle (2 Cor. 4 ch. 3rd v.) "But if our Gospel be hid, it is hid to them that are lost." And he explains in the same epistle who are the lost ones: "In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine into them." (2 Cor. ch. 4. verse 4.) The conclusion then is that preachers of the doctrine of the Established Church of England must confess themselves lost men or admit that at no time Christ's Gospel lay hid, otherwise they are unscriptural and unreasonable and unhistorical. All this attempt at the claims of Catholicity has been so often refuted before that further argument would be superfluous. With Catholicity as one mark there must also be the other three: Unity, Sanctity and Apostolicity; and lately we were treated to a sample of the unity that exists among Anglicans in the struggle between the High element and the Low element against the election of a bishop in Toronto.

GOLDWIN SMITH NOT AGNOSTIC.

Goldwin Smith protests against being called an agnostic. He craves for light. Through the dim light he sees strong men tremble as in doubt. How, therefore, can he be certain? The intellectual world he claims to be full of religious doubt, open or veiled. Critics feel their ground as if they were afraid it would open beneath them. Above is darkness, around are shadows, underneath no solidity. There is no refuge says the Professor, but truth. We sympathize with any man really in doubt: all the more when that man is full of years—when experience has given him nothing to which he may cling or when his reading has led him only through pathless ways. Professor Smith has laid himself open to the charge of agnosticism; for the man who cries for light and yearns for truth is either agnostic or sceptic. We are just now stating the impression which the gentleman's various letters and essays convey to our mind. There is this to be said on the other side: that the man who cries for light knows that there is light, though he himself be sitting by the wayside blind. The man too who longs for truth knows that there is such a thing beneath the eddying currents of thought and the wavering disputes of men. The Oxford professor concludes his letter with a narrow question: "Is it easy to reconcile this Italian catastrophe with the providential government of the world?" It may be difficult for us who see but dimly and whose vision is limited. If we take particular events and measure them by our own ideas of God's providence, we shall wither away through fear or perish in our own conceit. After we have laid down our premises with all possible self-satisfaction, after we have drawn with intellectual pride our conclusion, and added algebrally, there remains the greatest act of the mind to perform—to believe where we cannot see, and bow when we should not contend.

THE MILLIONAIRES.

From time to time we are advised of the splendid generosity of those who have been enabled through industry and good fortune to accumulate a large amount of the world's wealth. We say through industry and good fortune; but there should be added another reason why this world's riches pour in unstinted volume into the coffers of the men who are ranked amongst the captains of industry. To some have come golden store by inheritance. Some through the practice of business methods guided by a conscientious regard for the rights of others. To others, again, money in abundance has come through the exercise of sharp dealing, that species of thievery which betokens the man who has thoughts for this world only. Furthermore, we have only too many of the class who combine to control the markets of the different activities that pulse through our country, thus enabling them to charge enormous prices for their wares. The millionaires come to us from vastly different starting points; but, whatever may be the method of accumulating their hoards, at times there takes possession of them a degree of generosity which is more or less praiseworthy. The daily papers often tell us that Mr. So and So has given a million to a university, and Mr. So and So has given millions towards the establishment of libraries. All this is praiseworthy as far as it goes, for education, looking at the matter broadly, is for the general good of the people. It has its drawbacks, however, for at times the system of education thus receiving

assistance is that which promotes knowledge of this world only, and gives us not a few who ignore the future life, or deny its existence, and sit at the feet of Voltaire or Lucretius. How seldom it enters the mind of the millionaires that one of the noblest works for the betterment of humanity is that which would enable the submerged tenth of the great cities to make a new start in life on the land we have in such plenty, or to engage in some other industrial occupation far removed from the crime and the misery and the debauchery of the slums. Many a good man is crying for a change, so that the lives of his wife and little ones might be preserved in pursuit of ideas the noblest. But fortune's hand is withheld and he is forced to live on from day to day in surroundings which are killing hope and breaking hearts. There came to us lately the knowledge of a millionaire whose benefactions will entitle him to a choice place in the pinnacle of fame. His work has the true ring about it, and he is not like many another, living on from year to year as a disciple of Mammon. Pedro Alvarado, a young Mexican millionaire, has distributed a fortune equivalent to about \$1,250,000 to the poor. This is what he calls his Thankoffering, and the distribution began early in March, but was not made public until it leaked out through one of his agents engaged in the work. It is said he supplied over three thousand poverty-stricken families with funds and clothing that will last them many months. Very little money was given away, but clothes, food, rent, medicines, and other necessities were supplied liberally through organizations, priests, and other authorities. This is only one of a half-dozen instances in which he has distributed fortunes in charities. His wealth is estimated anywhere from \$100,000,000, but fifteen years ago he was a minor. He says God placed the gold in the ground for him to find, and it belongs to the people. He has built fifty churches, and over one hundred schools within the past eight years. What a grand work could be accomplished for God and for humanity were the spirit of Pedro Alvarado to take possession of the millionaires we have in such abundance in this part of the world.

CHURCH AND STATE.

From La Presse we learn that after the tercentenary celebration in Quebec, the Catholic University of Angers, France, addressed a letter to the Laval University. Mr. Mathieu, the former Rector, replied, and from his answer we reproduce the following passage in which the Prelate cites the words of the Prince of Wales in reference to Church and State:

"You speak of our feasts celebrated this summer in honor of Champlain, founder of Quebec. You are not aware, perhaps, that H. R. H. the Prince of Wales, during his stay in Canada, made only one visit, and that was to us, the priests of the Seminary and of the University. We have a country home where he spent the day. It is important to remember that the program of his time, during his visit to Canada, was approved by the king and the premier of England before he left London. On the program this visit of the prince to our country home was marked. "You see by this the respect the sovereigns of England have for the priest, and the gratitude they testify for the good he does. Through such nice attention as this they have engendered in our people a sincere attachment for the British crown. I am pleased to send you a photograph of the prince, of those whom he invited to accompany him, as well as of the members of our house. It was taken at our summer home, in front of the little chapel. The prince, you will notice, is standing; he would not accept the chair I offered; he asked me to take it, for, said he: 'It is always meet that the Church should have precedence over the State.'"

These words of the Prince of Wales carry with them a valuable lesson to those unfortunate countries, and France is one of them, which should learn from our present King and his heir presumptive, that, for the peace and prosperity of the world, the Church of Christ is the only power for good.

A PLEASANT feature in regard to the revision of the Vulgate by that great scholar, Abbot Gasquet, is the fact that he is receiving much financial aid in the carrying out of his design from American Protestants. This is particularly gratifying, and it is worthy of remark, too, that American Protestants are evincing far more interest in his work than the Protestants of England.

"SUBSCRIBER," Madawaska, Que., sends us a little pamphlet which makes pretence of being a Catholic publication, and which, we are told, is largely circulated amongst Catholics. Even a cursory glance at the production will convince any one that it is a fraud. The name of the so-called "Father" who publishes it does not appear in the Catholic directory. He is evidently an adventurer who has taken this method of turning over a few dollars. We would advise "Subscriber" to draw the attention of his Bishop to the matter.

AS MANY WOMEN in England have by their actions created almost consternation in the minds of the authorities by their persistent and militant demands for recognition in the body politic, the following words of the eminent Cardinal of Baltimore will be found of interest:

"In one of the passages of the Old Testament there is special praise for a woman. She is not mentioned in worthy commendation for her efforts to obtain social triumphs nor for her zeal in struggling for women's rights, particularly the rights of suffrage. It is not told that she, in seeking these things, was bold and resolute and shook her list at the prime minister. No; but we are made to understand that she was a womanly woman, a loving mother and a dutiful wife."

THE GREEK PATRIARCH of the Oriental schismatics is giving strong support to the Holy See in its desire to bring about a reconciliation between the Churches of the East and the West. "I know," said the Patriarch, speaking to the interviewer, "that Pius X. is a saintly man, and I hope that the Church of which he is the head may regain the influence in which it once rejoiced. My grandest and most attractive dream has always been, and still is, reconciliation between Rome and Constantinople. Say to the Catholics of Italy who are desirous of the reunion of the two Churches that they will be performing a holy work by propagating this noble idea, the realization of which should bring fresh lustre and new strength to Catholicism."

IT IS THE HABIT with some people to say that the Catholic Church is the enemy of freedom. They take their opinions from its enemies and never think it worth their while to study the question for themselves. The Catholic Church is the friend and champion of freedom in its truest sense. The great Dominican friar, Lacordaire, said "that Catholics understand well that if they want liberty for themselves, they must desire it for all men in all lands. "If," he continued, "you ask it for yourselves alone, you will never be given it. Give liberty wherever you are masters, and it will be given to you wherever you are slaves." If the Catholic Church were the enemy of liberty one of its greatest pulpits orators would not have given this advice.

CARDINAL LECOT, who lately died was a noble figure in the Church. A press report tells us that an American Archbishop will succeed him, but this is merely a surmise. In making his will the great Cardinal wrote:

"I die in the bosom of the Catholic Church, my mother, in union with all Catholics, my dearly beloved children and brethren, and in the most humble submission of mind and heart to Pope Pius happily reigning. I give my soul to God, Father, Son and Holy Ghost in adoration and love and I beseech the Immaculate Virgin to answer my often repeated prayer: 'Pray for us now and at the hour of our death.' I willingly make the sacrifice of my life in expiation for all my faults, and for the greatest possible good of the souls confided to my care. I desire that my obsequies be celebrated with the greatest simplicity and that only a slab shall recall my poor soul to the pious memory of the faithful."

OUR WINNIPEG FELLOW CITIZENS seem to be troubled with the anarchistic microbe. A despatch to the Globe says that the anarchist colony of that city have brought Mrs. Parsons, wife of one of the men hung for the Haymarket riot in Chicago, to Winnipeg, to deliver a series of lectures on that terrible occurrence. The anarchist colony, we are further informed, has become remarkably active and is carrying on a very vigorous propaganda. They number about two hundred, and consist mostly of Russian and German Jews. Would it not be well were our government to take note of this matter. That those people are undesirable of the very worst character goes without saying, and therefore it would be in the public interest to ship them back whence they came. We have expelled from Canada many whose presence is not at all as undesirable as these anarchists.

THE GREAT CARDINAL of Baltimore, speaking lately in Annapolis, Maryland, on the subject of "Brotherly Love," said that all, from the highest to the lowest, constantly need the fellowship, sympathy and aid of their fellows. "What would it profit Rockefeller," he said, "to control the oil of all the world, Astor and Morgan to hold the wealth of the country, if they have no one to grasp their hands in fellowship, no one to know as friend?" Speaking of the destruction of the steamer Republic he referred to the accomplishments of modern science and to the part played by wireless telegraphy. "We can admit," he said, "the part played by these forces of science and invention. But what good would either or both have done in the saving of all those lives had it not been for the ready compassion and the quick reply to the call from a fellow-creature for aid which prompted all, from the lowliest horny-handed sailor to the officers aboard these other craft, which were at once rushed to the rescue?"

OUR HOLY FATHER, THE POPE, on the 11th instant, cabled the Apostolic Benediction and his congratulations to Rev. Louis A. Lambert, editor of the New York Freeman's Journal, and parish priest of Scottsville, N. Y., who has just celebrated the golden jubilee of his priesthood. This high honor comes to one who is most deserving. As a priest of holy Church he has ever been true and faithful and energetic, drawing about him, because of the qualities of the noblest mould were his, the affection and esteem of his brother priests and the laity. As an editor he has ever been the doughty champion of the church. His contributions to literature will always rank high amongst the people of all classes and creeds.

MR. JUSTICE F. A. ANGLIN, of the Exchequer Division of the Ontario High Court, has been appointed to the vacancy on the Bench of the Supreme Court of Canada, caused by the retirement on superannuation of Hon. James Maclean. Judge Anglin, who was the son of the late Hon. Timothy Anglin, at one time Speaker of the Commons, was appointed to the High Court Bench in 1904. He at once took rank with the very best of his brother Judges, and was noted for the extreme care which he bestowed upon every case that came before them. We have not many instances of a man of his years attaining in so short a period such a high place in the judiciary of the country. Not alone is he regarded with admiration in this respect, but he is held in the greatest esteem because of his charming personal characteristics, his rectitude of character, and his high sense of honor. We congratulate the new judge upon the distinction which has been so worthily bestowed upon him. The Government has made an appointment about which there will be no note of dissent.

MANY PEOPLE are under the impression that France has gone to depths beyond redemption. Oftentimes there is a gleam of sunlight in the cloud. No doubt the prayers of millions of Catholic souls throughout the world will be heard, and once again the Government will be placed in the hands of a set of men who will bring it true glory and true greatness. Rev. S. Baring-Gould, an Anglican clergyman, gives us this picture of a France where the Catholic faith is still held dear in the lives of the people.

Human nature is the same everywhere, but I doubt if anywhere it is more disciplined and self-restrained than in Catholic Brittany. One has but to note the pure faces of the girls, and note how respectable the marriages are, not to draw a painful and humiliating contrast with those of the same blood elsewhere. A tree is known by its fruits of different kinds. If the fruit of Christianity be cultivated intelligence, then undoubtedly more prolific than Catholic Brittany; but if it be innocence and singleness of mind and a piety that pervades and governs the whole of life, the positions are reversed.

How different is this from the writings of those sectarians who look with pleasure upon infidel triumphs in a Catholic country. And all this because of an insane hatred of the old Church.

MANY A TIME we have heard it stated by persons not intimately acquainted with conditions prevailing in the South of Ireland that the Catholics of that section of the country bear ill-will towards their Protestant neighbors and oftentimes do them injustice. Such an impression is entirely erroneous. The visitor will ever find in the South of Ireland a spirit of the utmost friendliness on the part of Catholics towards their Protestant neighbors. Recently the Chairevean Board of Guardians, composed almost entirely of Catholics, unanimously elected Mr. Shnel, a Protestant, as solicitor of the Board. This action prompted a Protestant member, Mr. Sloan, to make the following statement:

"As a Protestant member of the board, in the first place, I thank you for electing Mr. Shnel with such unanimity; you have given the lie to those bigots who say that a Protestant can not live in the South of Ireland, and you have given those narrow-minded bigots on the north of the Boyne a flat contradiction. Those bigots, who are so narrow-minded as to say that a Protestant can not live in the South of Ireland because of the Catholics, are not worthy to be men. I am in public life for the last thirty-two years, and during that long period I always experienced the greatest courtesy from the Catholics, and never got the slightest insult from any Catholic, or any disrespect from any of them. When the King of Portugal was assassinated the narrow-minded Protestant bigots of England told King Edward VII. that he had forfeited his Crown, as he had attacked a R. quize Mass celebrated for the repose of the soul of the King of Portugal, but King Edward did not mind these narrow-minded bigots. A broad-minded Protestant never stoops to this mean narrow-mindedness."

Do you feel secure of heaven if you have talked wrongfully of one near to you?