

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname)—St. Pacian, 4th Century.

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"NEW DEVOTIONS."

A letter before us deals with what its writer terms new devotions. He says there are too many of them. To his mind they are distracting and piety-killing, and to many without the fold a source of confusion. Our correspondent should not talk too dogmatically on this question. We have our Bishops to foster and to regulate or to repress devotional practices; and to them, and not to amateur reformers, do we look for guidance. Moreover, the non-Catholic may not be so liable to be confused as our correspondent would have it; and if so he can, when he so chooses, find peace in books of instruction or a few minutes' conversation with a priest.

As a matter of fact, some of the most learned Protestants have, whilst in Italy—which has "new devotions," and whose people display their devotion in a way which we may not appreciate—expressed, not confusion but envy and awe. Did not Lord Byron, after years with Catholics who had their statues and wayside chapels and shrines, pray that his daughter "should be a Roman Catholic, which I look upon as the best religion."

Let us, then, be sure, says Father Tyrrell, S. J., that if men of intelligence, learning and good faith, hold aloof from us it is simply because that, of the countless aspects under which Christ and His church can be viewed, they have not yet caught that one in which their resemblance, or rather their identity, is so unmistakable. It is ever so with the seeing of likeness between face and face—what is missed by one is self evident to another. Out of thousands there is some one angle to be taken and the light breaks upon us irresistibly. We might call it chance were it not rather the free gift of God. ("Hard Sayings," page 415).

TWO CRITICS.

That not all Englishmen are disposed to regard the fashioning of battle ships, the rattling of looms, the display of wealth as signs of national stability may be seen in a volume of essays by Mr. Masterman, the literary editor of the London Daily News. Viewing the particular and special features of the age he says: "Here is a civilization becoming ever more divorced from nature and the ancient sanities. Society which had started on its mechanical advance and the aggrandizement of material goods with the buoyancy of an impetuous life, confronts a poverty which it can neither ameliorate nor destroy, and an organized discontent which may yet prove the end of Western civilization. Faith in the invisible seems dying, and faith in the visible is proving inadequate to the hunger of the soul."

To him Rudyard Kipling continues: "a strange shadowy life in an alien time." But it may be that the friend of Tommy Atkins is but resting from his labors. He has tried to do so much in the way of fiction and poetry and advising the British empire, that we do not wonder at such a mournful production as his "Traffic and Discoveries." He may some of these days bid farewell to machine shops, mystical jargon, politics, to taking himself too seriously, and go out to Mandalay. Then he may not appear like one, as Mr. Masterman phrases it, "dancing and grimacing in the midst of set, grave faces of a silent company." And Mr. G. K. Chesterton tells us that partly from little history books and partly from the newspapers to which his lower nature was attracted, and partly from the general talk of the modern world, he learnt to think of the Middle Ages as a period of blind and unconscious barbarity in which kings could not read or write, and nobody else could even think. One day he picked up one of those excellent little books from original manuscripts which the late Professor York Powell edited, and opened it at a page in which an English Bishop of Henry III.'s reign was retorting on some of the foreign favorites: "And what do you suppose was the substance of the yell uttered by that dim barbarian. He shouted out in a convulsion of rage something like the following words: 'You are arguing upon premises that have not been granted.' And the moment I read these words, my whole conception of the barbaric Middle Ages fell dead on the floor and has never moved again. It could not have been in a time of mere ignorant brutality that a man said that." And among other things of the Middle Ages it may

be mentioned that they had critics of merit. A little more delving into the past might inspire Mr. Chesterton to investigate and to kill many of the stories which do duty as history. It would be well, for instance, to show how parliamentary government, of which we hear much now a days, was developed for the most part in England under Catholic auspices. He could point out that what is best about England comes down from the days when she was Catholic; and no Englishman could say as did Ruskin: "Though millions of acres are covered with ripe, golden grain, our people die from want of bread." But even if he did this, some Englishmen would keep on declaiming against allowing French monks and nuns to settle in England and keep on forgetting the terrible physical and moral degradation of many of their fellow-citizens.

INTERNATIONAL BLUFF.

During the late war scribes ransacked the vocabulary of false adulation to express their admiration of Japan and its people. Day after day the great English and American journals lifted up their voices in praise of the Mikado and his subjects, and the little ones echoed it. The Japanese were so suave, so artistic, so industrious, so patient, so brave, etc., and above all so much in love with Western ideas. Lafcadio Hearn was a mine of purple adjectives to the scribes, and Sir Arnold's pastels in black and white were used on occasion. And so they patted the yellow-man on the back, and assured him in strident tones that he had earned a place at the council-table of the nations. What the yellow man thought of the scribes is not recorded. It is significant, however, when we consider his tact and reserve, that he indulges in disparaging remarks about the British army. Why, we wonder? He does not allow the white man to see how his mind works for nothing. In politics, as well as in business, he is honest when it pays. He plays the game, however the rules may run, to win. Wise men are speculating as to the nature of the game he intends to play, and the scribes who coddled the yellow man are putting their descriptive pens into gall and vinegar for use in the future.

VAIN PHANTASY vs. TRUTH.

The Roman correspondent who sent out the story that the Holy Father had accepted the salary of the Italian government beguiled some editors into comments, complimentary, satirical and foolish, alike. Taking for granted that man alone makes history they are certain that the day of the temporal independence of the Pope is over forever. So the Romans were certain that the first Pope would break himself against her institutions and be forgotten. And during the ages men, measuring things by human standards, have waited to see the fulfilment of the prophecy that the church and its supreme pastor would disappear.

According to the editors it is foolish for the Pope to remain in the Vatican, and very foolish not to let the past bury its dead. Hence when they read the story they forthwith swallowed it, and fashioned "copy" hot with praise of the Pope's action. When we heard the story we looked up the following passage in Bishop Hedley's "Light of Life." (page 48):

"And we shall win in the fight over the Vicar of Christ. We shall win back his independence. No Catholic should be half-hearted in this. Nothing but the temporal independence of the Pope, under the guarantee of Europe, can satisfy either the Holy Father Himself, or the wishes and intentions of Catholics. As soon as the Catholics of Europe take the matter up it will be done. There will be no fighting, no bloodshed, no disturbance. It will be done by the votes of the millions, as soon as the millions learn a little more explicitly the lesson of their faith."

There are Others.

The Rev. M. J. Jeffcott is one of the best known and best-witted members of the Catholic clergy in Ontario. Up in his parish in Adajla, Simcoe county, a few days after Christmas, Father Jeffcott met a member of his flock, a prosperous farmer who would naturally be expected to contribute generously to the Christmas collection, which forms a very important part of the yearly revenue of the clergy. "Father," said the farmer, "I was not out on Christmas day, and thereupon handed the priest a dollar. Father Jeffcott glanced at the paltry contribution. "Well," he replied quickly, "You are not out much yet."

The Catholic paper is a champion of the church and a defender of the rights of her children. As such it ought to receive every aid and encouragement from priest and people.

CATHOLIC ACTION.

SPEECH BY THE BISHOP OF SALFORD. London, E.K., Tabl'et, March 10, 1906.

The historic Free Trade hall in Manchester was the scene of a crowded and enthusiastic demonstration by Catholic parents "in favor of Catholic teaching by Catholic teachers for Catholic children, in Catholic schools in England, under Catholic management." Indeed, so great was the press of people who had come together that an overflow meeting had to be held in the Grand Theatre. People flocked there early and from 7 to 7.45 were entertained with a selection of airs played by the band of St. Joseph's Industrial school, Longlight. Hymns were also sung, "Arm for the Dandy Fight," "Faith of Our Fathers" and "Come Holy Ghost, Creator, Come."

The Bishop of Salford presided over this magnificent demonstration and was loudly acclaimed when he rose to speak. For the account of his Lordship's speech and those which followed it, we are indebted to the very full report given by The Manchester Guardian.

The meeting, said His Lordship, had not been called to find out what Catholics wanted. That they all knew very well. The meeting was called to enable the Catholic laity of this great centre of Lancashire to put clearly before their rulers and their countrymen a statement of their rights and their conscientious convictions. There had been critics of the Catholic educational policy in the past who had said that the whole movement was begun by the bishops and the clergy. Those who had lived in Lancashire during the past few weeks would know that here, at least, it was a thoroughly popular movement. It was not the bishops and the clergy who had had to drive the people. The bishops and the clergy had had to hold the people back lest they should perhaps go beyond their minds that they were the outcome of a deep impression upon the Catholic church had stood in this country for the greater part of a century. The country, through the action of its governing powers, seemed committed to some kind of a recast of its elementary education system. It stood before three alternative solutions. To borrow from Mr. Punch, the three solutions were "religious education, irreligious education," and "Bireligionism or, at least, a noisy party in the country who would substitute for our present system of elementary education one that should be entirely secular and free of all religious teaching. That was, of course, to Catholics an absolute impossibility."

THE LABOR PARTY.

It would seem that the great labor party, if not actually committed, were disposed to become committed to that policy of absolutely secular and irreligious education. It should be remembered that English Catholics in the bulk were a working population. It would be a matter for the serious and conscientious consideration of Catholic working people as to how far they should continue to cooperate with a party that made an irreligious scheme of education one of the planks of its platform. He should not discuss this topic further. His merely called the attention of the intelligent working population to the very serious problem before them.

BIRELIGIONISM.

The other alternative was, not religion, but "Bireligionism," in one of two forms—either the retention of simple Bible reading, or the teaching of some selection of principles which should be the common ground of all religions. The former would not suit Catholics. The latter, if it were for Christians only, or for Jews and Christians? If it was for the whole community, were we going to force Jews to read the New Testament, or were we going to abolish the New Testament and make the Bible reading in our schools be only of the Old Testament in order to satisfy the Jews, who had as much right to be satisfied as any one else? Or perhaps, instead of this, were we going to have a State made religion, of religion of truths generally acceptable to everybody, so that all denominations should be able to receive amicably, side by side, this new creed that was to be settled by Mr. Birrell and his friends at the Education office.

WHAT CATHOLICS WANT.

"So far as we are concerned," said the Bishop, "it was quite clear that the system of our religious teaching is one and it is divisible. It is the deposit of the faith which has come down to us across the centuries, and which we are bound in conscience and before God to hand on unchanged and undiminished to the generations that come after us. (Cheers.) This scheme may not suit other bodies. That is no business of ours. We seek to force no man's conscience. We wish the consciences of all to be respected. If any of our friends are content with that system of a State manufactured creed we certainly shall put no obstacle in their way of receiving it. But for us it is an impossibility. For us our minimum is our maximum. (Cheers.) It only, therefore, remains that we claim that which alone can satisfy our consciences—the retention of our Catholic, dogmatic, teaching." (Cheers.)

THE RIGHTS OF PARENTS.

In this struggle, the Bishop continued, not only were their convictions at stake, but grave constitutional issues were working themselves out. It was a question of the constitutional rights of parents, which hitherto had been taken for granted in this country, with

regard to the education of their children. The rights over the education of the child did not belong primarily to the State. (Cheers.) The State had a right to see that sufficient secular training was given to all children to make them fit and perfect citizens and able to compete with the children of other nations. There her rights ceased. She had no right to interfere with the religious and moral life of the school, provided that the school supplied a satisfactory system of secular teaching. (Cheers.)

PLAIN WORDS TO THE GOVERNMENT.

"These," he said, "are the issues before us. We were told the other day that we were not going to return to 1870. For us it is not a question of returning to 1870. The question is 'Are we going to return to 1829?' because, let there be no mistake about it, if the government now in power are going by their legislation practically to take from us our Catholic schools—a voice which we won't let them, and cheer!—if there is any idea of that in the minds of the government it would be a return not to 1870 but to 1829. We should reverse that emancipation which O'Connell won for us in 1829 (cheers) and we might be entering again into a period of penal laws which, being more insidious, would be far more dangerous to the Catholic church than those laws and disabilities which existed up to the great emancipation of 1829."

NOT STRIFE, BUT PEACE.

"We have no disposition to show any hostility either to the government or to the great party which supports them. We are not seeking for strife, but for peace. The proof is very simple. It is a public secret that in the last election the vast bulk of the Catholic vote in this country went in favor of the party now in power. But when that vote was cast in favor of the Liberal party there was no idea of any attack upon our religious liberties by the party whose very watchword is 'Liberty.' Let our Liberal friends remember that our future attitude (and the day may not be very far off when our attitude in the manner in which they are going to treat us in their forthcoming education legislation. (Cheers.) If their attitude is one of hostility, if they are really going to inaugurate what would be equivalent to a return to the bad penal times, then I need not suggest to them what will become of the Catholic vote at the next election and many elections to come." (Cheers.)

PARENTAL DUTY AND RESPONSIBILITY.

Mr. James Hynes then moved the following resolution: "That we, Catholic parents of Manchester, Salford and district, recognizing that the duty and responsibility of educating our children belongs to us, and to us alone, deny the right of any other person to undertake this duty for us except in accordance with our own religious conviction."

He submitted that the vast audience in that hall and the overflow meeting in the Grand Theatre were proofs of the earnestness of Catholic parents in this matter. Their purpose was, he assumed, to do their level best to help Mr. Birrell to a satisfactory solution of this question. They believed he desired to do full justice to all parties, and they were anxious to help him to do justice to Catholics and not waste his time in bringing before the country a measure which would not satisfy the Catholics of England. (Cheers.) They wanted to make it clear to the Minister of Education that no attempt at solution would satisfy Catholics that did not recognize the right of Catholic parents to educate their children in the faith of their fathers. (Cheers.) The right they claimed for themselves they would concede to others. "We will willingly concede to others, that we do not ask for privilege, but for justice all round." But it is said that if justice all round were granted it would lead to a multiplication of schools each under the control of its own denomination. That was not a very likely thing, for the projected solution was in the main likely to be satisfactory to most of the non-Catholics, or to most of the Nonconformists at any rate. But the Nonconformists were satisfied with that solution. "But the solution suggested will not satisfy us. We demand the right to educate our children in our own faith, in our own way, and we are determined to have that right if we agitate for years." (Cheers.) They did not, Mr. Hynes continued, doubt the honor of the teachers, but it was impossible to keep them down religious bias. While they had the greatest reverence for the Holy Bible—too much reverence, in fact, to talk about it so glibly as some folk did—they were determined that lessons from the Bible should be given by those who believed in the Bible. (Cheers.) Only the other day it was gravely stated in a letter to the Manchester Guardian that in one of the municipal schools a teacher when giving a Bible lesson, told his class that the story of the Crucifixion was a myth founded upon a fable three thousand years old. "Is that the kind of religious education," Mr. Hynes asked, "that will do for you, Catholic parents?" (Cries of "No.") I should say not. We cannot have that kind of teaching foisted upon us, and our answer must be the same to every attempted solution—"Catholicity for Catholic children and no surrender."

Dr. Joseph Bradley seconded the resolution. He was astonished, he said, to find that anyone should deny the justice of the Catholic claim in this matter. To reject that claim would indeed thrust the Catholics back to the penal days, and they would have to support their own schools as well as contribute to the support of schools with

which they were not in sympathy. The resolution was carried with cheers.

THE SCHOOLS A SACRED TRUST.

Mr. T. Freeman Kelly moved: "That we, the Catholic parents of Manchester, Salford, and district, regarding our schools, built at the cost of untold sacrifice, as a sacred trust to be defended and preserved intact, hereby pledge ourselves to resist to the utmost of our power any settlement of the education question which takes away from Catholics the right to have for their children Catholic religious instruction during school hours given by Catholic teachers in Catholic schools under Catholic control."

If, he said, Mr. Birrell were present at that meeting he could have no doubt that he would have no doubt that Manchester wanted in the way of education for their children. They were told there must be a national system of education, there must be public control, and there must be no religious tests in the appointment of the teachers. We were, it seemed to him, becoming phrase ridden; our policy, our ideas, our thoughts were being formed by phrases which people picked up one from another, the meaning of which they really did not understand. As to a national system of education, it was said to be had statesmanship to establish Christian schools for the children of the two great religions of India. Were the Christians of England of less account, or did they deserve less consideration than the Hindoos or Moham-

medans in India? If it would be bad statesmanship in India to establish schools without any regard to the wishes of the parents there, surely it must be equally bad statesmanship in England to establish schools without regard to the wishes of Christian parents here. (Cheers.) A statement more audacious than that which had been made in the public press, that the State must decide what form of religious education shall be given, and that it did not depend upon the parents to settle the question, he had never heard. The doctrine that the child belonged to the State was simply a pagan doctrine, and one which they, as Christians, could never consent to. The child was the property of God, entrusted by the Almighty to its parents, and not of any collection of men, whether they be few or many, who associated themselves together and called themselves a State. (Cheers.) He was for the rights of majorities, but there was a limit even to the rights of majorities. They might decide questions of trade, of the conditions of labor, of the terms of military service, but they had no right whatsoever to decide what religion a man should follow or how he should bring up his child. As to public control, the people possessed it now through the education committees, and "religious tests" was a cleverly devised phrase to injure them. What those who used it meant was the religious safeguards should be abolished. The parents had purchased the right to select their teachers. He wished to say nothing against Nonconformists in general, but there was an influential section who were opposed to religious teaching in schools. They lived in and breathed the free air of the twentieth century, but they did not belong to it. They were seventeenth century fossils. ("hear, hear" and laughter)—and they brought into the question the narrowness, the bigotry, and the intolerance that marked that bygone age. He admitted that Nonconformists had grievances, especially in country parishes. Catholics stood for liberty, justice, and fair play. They asked for no more; they would take no less. (Cheers.) The case of the Catholic school was to a large extent part of the Irish question. If the Government would bless these but did they think they would succeed if, while they heaped up fresh wrongs upon Irishmen in Great Britain? He would say to the Government, "Whatever you do, do not touch the religion of the Irish people." (Cheers.) If they should unfortunately act otherwise they would enter on a course that would lead to their own destruction, and they would pass into obscurity. (Cheers.)

Mr. Augustine Watts (Liverpool), who seconded the resolution, said he was proud to plead for Catholic liberty in this temple of commercial freedom. They were engaged in no selfish contest. They were fighting, it was true, in their own corner of the Christian battlefield, and in saving, as they meant to do, the Catholic household from the flames, they would rescue for the parents of the Christian fold and their dear little children the priceless heritage of the Christian name. He appealed to all who did not wish to banish God from the schoolhouse and the hearts of the young to stand by the Catholics in this emergency, to pass a bucket, every one of them, in the conviction that if the Catholic house were burnt their own would go on fire. He joined with the preceding speakers in this declaring emphatically that in this matter there must be, and would be, no surrender.

The resolution was carried unanimously and with cheers.

NEW SCHOOLS.

Mr. P. Hickey next proposed the following resolution: "That the inalienable rights of parents to have their children educated in the schools of their choice cannot be safeguarded if the parents are thwarted in their efforts to build new schools."

A fourth resolution, which he also moved, directed that copies of the resolution be forwarded to Mr. Birrell,

the President of the Board of Education, the members of the Cabinet, and the members of Parliament representing Manchester, Salford, and the district. Catholics, he said, would not submit to be at the caprice of any ten ratepayers or any such body in any part of the country. They took their stand upon the broad principle that they required a school, and if they required it they must have it. They paid for it out of their own pockets and did not ask that a cent or a stone should be contributed towards it. All they asked was that they should have the right to provide for the educational requirements of their children without any unnecessary or unreasonable restrictions. There was a silver lining to the cloud, and he hoped it would be found that their fears were not so well grounded as matters at present seemed to indicate. Mr. J. Connolly seconded the resolution, which was passed.

A vote of thanks to the Bishop of Salford was moved by Dr. O'Flanagan and seconded by Mr. J. Parkinson and carried.

CATHOLIC NOTES.

Cardinal Gibbons received a letter of congratulation from the Pope March 21 on the centennial of the cathedral.

Right Rev. Bishop Cameron, of Nova Scotia, celebrated his eightieth birthday recently. Many more years may be spared!

Dispatches have been received from China by the Congregation of the Propaganda in Rome, stating that five Marxist missionaries have been massacred and their mission destroyed.

The Pope has complimented Cardinal Legue on his coming to Rome. He added: "We wish we could everywhere depend upon such loyalty as that in Ireland."

The Jesuit Fathers in charge of the Shanghai Catholic mission, in their recent annual report, announce an increase of 6,375 converts received during the year 1905 into the church.

The eleventh anniversary of the consecration of Most Rev. L. P. A. Langevin, O. M. I., D. D., of St. Boniface, Manitoba, was widely celebrated in the North-West last week.

A mission for non-Catholics given this year by Father Younan, C. S. P., in the Paulist church, New York, has borne fruit already to the extent of fifty-nine converts received into the church.

The recent British elections resulted in the return of seven Catholic members for England, being the largest number elected to the House of Commons for English constituencies since the Catholic Emancipation Act, 1829. The Paulist Fathers Conway and Harney, have just finished a very successful mission to non-Catholics in St. John's church, Indianapolis. Before the mission closed, forty-one joined the Inquiry class and there was good prospect of doubling that number.—The Missionary.

A colossal statue in honor of the Blessed Virgin Mary, Mother of God, is to be erected in Portugal. The State will defray half the expense, the Apostolate of Prayer the other half. It will be a national memorial in honor of her Immaculate Conception. Under this title she is the Patroness of the Lusitanian kingdom.

Most Rev. Archbishop Williams of Boston, the pastor of the American Catholic hierarchy, celebrated last Sunday the fortieth anniversary of his elevation to the archbishopate. The venerable Archbishop will be eighty-four years old next month and is now enjoying good health. He has been sixty years a priest.

Lord Brampton, once better known as Judge Hawkins, and a recent convert to the Catholic church, has made the handsome contribution of £1,000 to the building fund of the new Catholic Cathedral at Westminster. It is not the first evidence he has given of interest in the structure, because he has also presented a side chapel at a cost of \$25,000.

For the first time in the history of the institution, the baccalaureate address to students of the Ohio University this year will be delivered by a Catholic clergyman—Rev. Dr. D. J. Stafford of Washington. After the faculty and students have heard Dr. Stafford, they will awake to the fact that it was a mistake not to have invited a priest to address them long ago and to have kept it up during the intervening years.

The Annual Mission for non-Catholics in the Paulist church, New York, was more than ordinarily successful. The Mission was given this year by Father Younan, C. S. P., and already fifty-nine converts have been received into the Church as the result of his persuasive preaching. It is a significant commentary on the demand that there is for non-Catholic Missions in every large city when, at the mere announcement of the mission, year after year, a large church can be filled with non-Catholics eager to learn of the teachings of the church, and that all the way from fifty to one hundred converts are ready for admission into the church.—The Missionary.

APRIL 7, 1906.

GLORIANNA MCGINNIS.

"Andy," said Julia Reilly to her brother-in-law, Andrew McGinnis, as the christening party marched up the street; "Andy don't raise a row before the priest about the name."

Andy looked defiance and disgust, but maintained silence—a silence so ominous that the wily Julia was inspired to change the base of her appeal. "Andy, dear," she asked persuasively, "wasn't Nora always a good wife to you?"

"Never a better, Julia," he agreed heartily, thrown off his guard for a moment by a wave of tender feeling towards the mother of the pink and white bundle they were taking to the church.

"Sure, then, you wouldn't want to break her heart. An' she says to me comin' out, she says, 'If Andy won't let me call the darlin' Gloriana it'll break me heart.' An' she cried that hard! 'God forgive me!' she ejaculated to herself."

"She cried?" exclaimed Andy, reopening bitter opposition. "Well, I never made her cry before, an' I won't do it now."

"You can give the middle name Gloriana—oh, but it's disgraceful an' I'll give the first name Honora. But it's against a principle, Julia, an' I'll always call the child Nora. It was good enough for me own mother an' for her mother an' it'll be good enough for me child. Ye can call her anything you want, but I never will."

Further discussion was prevented by the arrival at the parochial house. It was well for Andy's principles that the slippery-tongued Julia did not have more time to work upon his softened mood. She might have persuaded him to repudiate the name Honora altogether. He had accepted Gloriana though with a feeling of guilt, and now, as he sat in the office waiting the coming of Father Doyle, his heart reproached him with a thousand reasons against sanctioning the assumption of such a name. The entrance of the priest at this critical moment drove from his mind all method of argumentation and cast an indefinable fear upon him. What would he say to such a name? Ah, there he was asking the question.

"What name are you going to give her, Andy?" "Yes, father," Andy stammered, his heart beating wildly as he strove to do for the humiliating moment.

"What name, I asked?" kindly ventured the amused priest again. "Oh, the name! Yes, father, Honora, after me—father—mother—I mean."

The priest wrote it down. Julia gave the excited Andy a nudge. Sure enough, he had forgotten the second name!

"That's the first name, father. An' the wife wants a second one."

"Well, what is it?" asked the priest, looking puzzled. "The look disconcerted Andy. His lips seemed to struggle with something, and then he blurted out "Honora Gloriana."

Father Doyle almost dropped his pen, and a faint smile showed upon his face—a smile that Andy felt was leveled at him for his folly in calling the child such an outlandish name.

"It isn't me, father Doyle," he protested, in self defence. "It's them women. They would have it, an' pushed me to give it. I don't blame you if you refuse to take it."

Father Doyle continued to smile, but wrote down the name, though in his heart he agreed with common sense Andy.

So the child was baptized, and her father drew a sigh of relief as the door closed behind them. "I knew you'd make a fool of me," he said bitterly.

"To bring me before the priest an' cover me with confusion and disgrace. But ye'll carry it no further. I'll never call the child anything but Nora, nor will the rest of ye, if I'm to be master in me own house."

And Andy kept his word heroically, as we shall see later on.

Honora Gloriana grew as all youngsters grow. For little Nora, as he called her, Andy had planned a future of unalloyed bliss. He had already picked out the place in the parlor where, in the near future, the child would be drumming scales on a fine big square piano that he had in his mind's eye.

persistent. He had set out to win the day for Nora as against Gloriana, and he would succeed in the effort or die. And he had succeeded. He had tried everything in his power to make the name ridiculous—in which effort he was nobly seconded by all the boys in town. With the abundance of ridicule and the counter efforts of Andy in calling the little girl Nora whenever he had a chance, even in times unnecessarily. Gloriana soon lapsed from popularity, and finally came a bit of ancient history, and when Honora Gloriana was conducted to school for the first time her name was entered on the books as plain Nora McGinnis, with not even an initial letter to mark the ruin of the glory that had been. So it continued during the child's preparatory studies, a name as unpretentious as the sweet-faced girl who answered to it; and even when she entered the high school she was still Nora McGinnis, the girl who sang like a nightingale and played the piano like a Paderewski. But at this very time began the evolution of Nora.

Everything that Andy had touched became on the instant gold. He had built a new house, one of the finest in the town, and ten times better, he boasted, than the O'Brien mansion. This fact alone would have turned a more settled head than Andy's. But not so with him. He was still unpretentious Andy, respected on all sides for his honesty and above all, for his democratic manners, despite his money.

Mrs. Andy, however, was more prone to social aspirations, and felt in duty bound to preserve the honor of the noble family name by the assumption of airs quite at variance with her meagre education. Andy noticed this shortly after he had moved into his new palace.

He had been contented with Nora, but Mrs. Andy had nagged at him till, at home, he followed out her every desire in building an up to date mansion, of which she was extremely proud and he supremely ashamed, except for the fact before stated, that it beat the residence of the O'Brien's.

He did not feel at home there. It seemed to him to be beyond his element, even though he could afford it, and above all, he feared the evil influence it might have in the education of his children and its tendency to make them consider themselves of a superior mould, and thus assume airs which, to Andy, were detestable in an extreme degree. The idol of his heart, Nora, he trusted, would keep her simplicity in the new house, although he had his fears, seeing the added airs of his wife when she came into the place of her abode.

"Don't be laming the people laughin' at you," he said to her. "Sure, every body knows you were poor Nora Reilly when I married you without a cent no more nor myself. Don't be givin' no more to Nora and the childer. I'll not be bringin' them up Yankee dudes, nor sports. Now mind that, Nora, an' quit your nonsense."

Nora was impatient at these obstacles to her social advancement. The point she aimed at was very high, so high that she almost became dizzy as she yearningly looked to it. If worse might come to worst, she was not averse to being content with the social superiority of Newport, though, to tell the truth, she did not shudder a bit at the possibility of being translated to foreign soil and in close proximity to the throne. The newspapers had done about the facts of the wealthy, their social ways and aspirations, and she had come to think that there alone was happiness, and here alone the great destiny of the McGinnis family. To Nora she had confided her heart's desire; and though the more sensible daughter had smiled at the career marked out for her, she nevertheless was dreaming dreams of fond mamma. It was not surprising that when Mrs. Andy reached this stage of delirium her thoughts should revert with such a pang of regret to the ill-fated day when she stopped calling her child by the glorious name of Gloriana. Why, she reproached herself, had she ever relinquished that name? How suitable it would be now, when the McGinnis had advanced to such a state of social superiority! If Nora, Nora, Nora, none of those would look stylish in fine society. True, McGinnis was rather common and Irishy, but after a while she would remedy that. A little hyphen with the aid of her maiden name would make good style out of the plainness; and Reilly McGinnis would be as aristocratic as any hyphenated combine in America. This scheme was also confided to next day—Nora, with the result that next day—Nora, with the result that next day—Nora, with the result that next day—

After that she was going to read an essay on "The Nebulous Phenomena." It was a very nebulous subject to Andy. He knew much more about laying bricks and making money, but he bobbed his head very knowingly when Nora made known to him the title of the work she had laboriously compiled from some of the standard encyclopaedias. He was gratified to think that a daughter of his knew so much about things that he never heard of, and he pictured to himself the great sensation she would make with a French song and that essay. The whole town would be at her feet and raving about her! He could hardly be blamed for feeling quite elated as he proudly marched down the aisle of the Town Hall, with Mrs. Andy by his side. They were somewhat late, but she had caused delay on the piano that he distinguished so much on time, and more than that she was wearing a glorious creation made especially for this night at such an expense that every one must see it. Of course, only a late arrival could accomplish this.

They were seated just as the piano struck up a march to accompany the graduates to the stage, and Andy, with a contented smile on his face, turned around to get a glimpse of a fair girl who processed on, especially Nora. But a reprimand from his very correct consort re-directed his face to the front. Ah, there she was leading off the march with the Mayor's son! She was handsome—the handsomest there, Andy knew—and this was a joy to his heart. The programme began but he paid little attention to the speakers. The heavy essay which a fair girl was sending forth as a message to the world on the subject "Time is Money" seemed very puerile to him. What did she know about the nebulous phenomena? What did she know about French songs? Wait till Nora stood up with a voice like a thrush's, and that girl with the essay on "Time is Money" would be sorry that she ever graduated.

"She is going to sing now," whispered Mrs. Andy, and Andy craned his neck to see how she looked on the stage.

"The next number on our programme," announced the master of ceremonies, "is a French song by Miss N. Gloriana McGinnis."

Andy's face assumed a look of surprise, then indignation, then anger. "What did he call her?" he said to Mrs. Andy.

"N. Gloriana. It's that way on the programme."

"It's all your fault, woman. Let me out of this."

"Be quiet. Where are you going? Listen to her. She's singing."

"I don't give a hang," said Andy. "She's disgraced me. Let me out, I say."

All eyes were turned upon Andy, for he had taken no pains to moderate his expression of wrath. Mrs. Andy heard the subdued laughter about her, and her face was flushed with shame. But that did not subdue her husband. He took his hat and started for the door, while Mrs. Andy became deeply interested in the programme, to the accompaniment of a French song of the unflattering Gloriana.

Andy went home immediately. He felt disgraced. He felt that he was beaten. He had killed that name once, and here it was cropping up again with new vigor, and with not even a mention of the name which his mother had always borne, with never an attempt to smother it with high-falutin titles.

"N. Gloriana," he muttered angrily. "N. G., that's what it is, an' they're all N. G. It's too many airs they're gettin'. But this is the end, I'll show them that Andy McGinnis is boss, an' that he'll have no upstarts in his house."

While he waited for the return of the woman his anger increased in proportion, and he flashed indignant glances at them as they entered the house with enough flowers in their arms to stock a good sized greenhouse. They had trembled all the way home in fear of papa's indignation, but to his rude behavior before such a crowd would be the talk of the town and bring eternal opprobrium upon them.

"Aren't they lovely?" said the sweet girl gratefully, holding out a bunch of roses by way of an attempt to soften his wrath.

"No, they ain't," said he tartly; "they're glorious glorianners. So you did the dirty work you old man, did you? An' now the old man'll set it back on you. You pack up as soon as you like. Ye'll move back to the old house. I'm going to sell this place."

"Andy!" "Papa!" But the imploring voice smote upon a hardened ear.

"Papa!" he sneered. "Call your old man later. I give ye all ye wanted, an' what ye repay me by bein' upstarts. Pretty soon ye'll be changin' the name of McGinnis. Ye're ashamed of me now because I'm an ignorant Irishman, but I'll give ye cause to be ashamed of me. Go on now, no more talk. Ye'll pick me up in the mornin'. Go on now, I say."

heard her father turning to the stairs. It was all lost. He was getting his revenge.

"Father," she called out in desperation; "come here!"

Andy heard the voice and turned back.

"What is it?" he asked sharply. "Come in!"

The indignant papa, the iron rules entered and was immediately assailed with feminine argument. The face of the sweet girl graduate of last night was now tear-stained and pained in expression. In his heart Andy was sorry for her, but still unrelenting. She threw herself at his feet, and, grasping his hands, poured out a torrent of invocation. She would never do it again; no never, never. She would do this. She would do that. The promises came so fast Andy lost count of them. Like an immovable jugg he stood.

"Will you promise never to use that name again?"

"Yes, oh, yes," interspersed with sobs.

"Will you promise to leave off yer high-toned airs?"

"Yes, oh, yes," interspersed with tears.

"Will you promise to do all I tell you about the company you keep, an' so on?"

"Yes, father," decided Andy. "If so I won't be too hard on you. You needn't pack up this time. But (it was an awful but) if ever again you know what that means, I'll go new an' send away the movers, but—go on now an' tell all to your high-toned mother. I'll have a word with her by-an'-by myself."

With the same dignity wherewith he had entered he now left the room. But when the door closed behind him the dignity dissolved and a broad smile illuminated the face of the democratic Andy.—St. Patrick's.

REFLECTIONS.

Once more the season of Lent has come, and is now nearing its close. Holy Week is with us with its bitter passions and sad recollections—a God having suffered and died to regenerate mankind. Easter, the most glorious festival of the Christian calendar is but a few days off, when the fulfillment of our Lord's promise to His disciples, when conversing with them in Galilee, He said: "The Son of Man shall be betrayed into the hands of men, and they shall kill Him and the third day He shall rise again," will be commemorated. Speaking of this day, His Eminence Cardinal Gibbons, said: "The resurrection of Christ is the most signal and splendid evidence of His divinity. It is the keystone in the arch of faith, as it is the most brilliant luminary in the constellation of Christian festivals."

Since that eventful day, now nearly two thousand years ago, many heretics have proclaimed dogmas antagonistic to the Resurrection, but their theories were ill founded, and won the distinction of disreputable oblivion. But the great truth lives and grows with time. The most profound reasoning of the heretic philosophers could not persuade mankind against this dogma. The mission of the Son of God was not thwarted by clever explanation, or doubting Thomases.

God's mission was to be fulfilled, and in the Resurrection the crowning achievement in His eventful career was to be actualized. In the church it is a day of great rejoicing. It signifies God's triumph over satan, and marks man's emancipation from the bondage of sin. Moreover, it is the season of spring with its lessons of life and Nature's re-awakening.

The manifestation of the indestructible life and the ever-recurring outward form that suggests the wonderful cause that set in operation these beautiful phenomena of nature. The sun no other than the crucified God, who rose again on the third day, and to Whom nations will raise their voices in glad Hallelujahs on Easter morn.

All creatures are living in the hand of God; the senses perceive only the action of the creature, but faith sees the divine action in all things. Faith realizes that Jesus Christ lives in all things; that the least moment and the smallest atom contain a portion of this hidden life, this mysterious action—Father Faber.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1906.

To the Editor of the CATHOLIC RECORD, My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, above all, that it is imbued with a strong Catholic spirit.

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 Catholic homes.

I, therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 14th, 1906.

To the Editor of THE CATHOLIC RECORD, London, Ont.:

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.

The matter 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, D. FALCONIO, Arch. of Larissa, Asoch. Hbzg.

LONDON, SATURDAY, APRIL 7, 1906.

PRINCESS ENA'S CONVERSION.

Some of the papers, and especially those which are always desirous of taking a shot at the Pope and the Catholic Church, are still occupying themselves in howling against the Princess Ena of Battenberg for abjuring Protestantism and becoming a Catholic, and even King Edward VII. does not escape the vindictiveness of the ultra champions of Protestantism on account thereof.

Thus, the Toronto News says: "That King Edward as the official head of the Church of England should have consented to his niece paying such a price for the attainment of a Queen's title, seems beyond comprehension. Is there any wonder that the Protestants of the Empire are dismayed? or that the enemies of the Church of England find their hands strengthened with a weapon which will add to the demand for the disestablishment of the State church? If a girl brought up in the Protestant faith by prelates who condemn all her relatives and all the 'heretics' of the British realm to eternal damnation with such light-heartedness, what hold can the Church have upon the masses?"

The Presbyterian says on the same subject: "One cannot read the oath taken by the Princess Ena of Battenberg on becoming a convert to Rome, and abjuring the Protestant faith as the condition of becoming Queen of Spain, without a feeling of indignation and shame. We seem to be suddenly transported from the twentieth century back to the dark days of the middle ages. The marvel is that those in authority should have permitted such a humiliating surrender as the price to be paid for an effete crown."

The Presbyterian agrees with the Toronto News that the conversion of the Princess will be a new weapon in the hands of those who are clamoring for the disestablishment of the Church of England, as having lost its influence with the masses.

And so it is agreed by these ultra champions of Protestantism that King Edward should not have consented to or permitted the conversion of his niece! Is this the freedom of conscience which ultra-Protestantism allows, with all the prating we have been accustomed to hear to the effect that true Protestantism allows the full liberty of conscience to all? But we were never deceived by these hollow professions of liberality; for does not the Scotch National Covenant of 1580 to 1651 declare that:

"There is no other face of kirk, nor other face of religion than was presently at that time (the reign of James VI.) by the favor of God established within this realm: which, therefore, is ever styled God's true religion, etc., which by manifold acts of Parliament, all within this realm are bound to profess, to subscribe the articles thereof, the Confession of Faith, to recant all doctrine and errors repugnant to any of the said articles. . . . And all magistrates, sheriffs, etc., are ordained to search, apprehend and punish all contraveners."

Especially does the Covenant declare that even the King's licenses are cancelled and of no force which hinder the execution of the Acts of Parliament against papists and adversaries of the true religion."

These and other similar clauses were enacted at the desire and with the approval of the General Assembly in 1681, 1683, 1689 and 1690.

We are not surprised, therefore, that these journals, animated with this spirit of intolerance, should desire to have the liberty of the Princess Ena restricted; but King Edward has very

wisely paid no attention to the intermeddlers who have entered a solemn protest against the conversion of an English princess to the Catholic Church. However, the protestors appear to have forgotten that the Princess Ena was not a Presbyterian, but a member of a church which was just as odious in the eyes of Presbyterians as the Catholic Church itself since the Sunday when Jane Geddes threw her stool at the head of the Dean of Edinburgh for reading the English church service in the Cathedral of that city, and thus roused the city to arms in order to resist the introduction of prelacy into Scotland.

The Presbyterian editor especially, has very suddenly become a zealot for the church against which his forefathers fought and bled.

The whole row made by the News and the Presbyterian is based upon a false version of the oath taken by the Princess, which falls very far from the published.

The true reading is: "I, Ena, having before me the holy gospels which I touch with my hand, and knowing that no one can be saved without that faith which the Holy Catholic Apostolic Roman Church holds, believes and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching, I now with sorrow and contrition for my past errors, profess that I believe the Holy Catholic Apostolic Roman Church to be the only and true church established on earth by Jesus Christ, to which I submit myself with my whole soul. I believe all the articles of faith which she proposes to my belief, and I reject and condemn all that she rejects and condemns, and am ready to observe all that she commands me."

Here are enumerated the chief articles of the faith of the Catholic Church, after which the profession of faith closes thus:

"I believe in everything else that has been defined by the sacred canons and by the General Councils, and particularly by the Council of Trent, and delivered, defined, and declared by the Council of the Vatican, especially concerning the primacy of the Roman Pontiff and his infallible teaching and authority. With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Holy Catholic and Apostolic Roman Church. So help me God and these holy Gospels which I touch with my hand."

This is the same declaration which the church requires from every convert to the Catholic faith, and it is known that the Princess Ena made it from her heart, as she is a firm believer in the Catholic Church. What the journals above mentioned assert regarding its being "the price paid for a queen's crown," or "an effete crown" as the Presbyterian states the case, is a blunder arising from the fact that there is nothing which can be wrested to mean that "all the heretics of the British realm (are consigned) to eternal damnation," as the News asserts.

It is true that heresies and sects are condemned, just as St. Paul condemns them, but there is no mention of the persons who outwardly adhere to these heresies. The necessity of faith in the Catholic Church is proclaimed, because Christ Himself says: "He that believeth not shall be condemned;" and the Apostle of Christ declares that "without faith it is impossible to please God." But it must be remembered that the Catholic Church regards as within her fold those who are in good faith, if they have been baptized, and have lead or are leading moral lives, being truly and perfectly contrite for their past sins. Hence she does not exclude from the pale of salvation "all the princess' relatives," if they fulfil these conditions.

Here we must add that the Church of England also excludes from salvation those who do not hold the Catholic faith, thus:

"Whoever will be saved: before all things it is necessary that he hold the Catholic Faith. Which Faith, except every one do keep whole and undivided: without doubt he shall perish everlastingly." (Athenasian Creed in Book of Common Prayer.)

The Presbyterian Confession of Faith has also:

"The visible Church, which is also Catholic or universal. . . . is the Kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." (Chap 25)

By what rule of logic are Catholics to be condemned for announcing a truth, while Anglicans and Presbyterians are to be lauded for holding the same doctrine?

We may add that King Edward could not control the future accomplished Queen of Spain in the matter of religion. It is, therefore, the most extreme folly to blame him in the matter. Should the result be the disestablishment of the Church of England, we very much doubt whether the editor of the Presbyterian would regret it so profoundly as he pretends. Of one thing Catholics have abundant reason to complain, namely, the slanders with which editors, such as those of the News and the Presbyterian, enter upon a crusade of misrepresentation of the Catholic Church.

scarcely, if ever, will such papers make a correction or an apology for such slanderous assertions. Their constituents love to see the Pope abused, and they cater only to their tastes.

"THOU ART PETER."

An Ottawa paper gives a short report of a sermon preached a few days ago in the Eastern Methodist Church by the Rev. J. Tallman Pitcher, on the text "Thou art Peter and upon this Rock I will build my Church." (St. Matt. xvi. 18.)

The preacher declared that "the alleged strained interpretation placed on this passage, which has rendered the Christian Church, is not justified, and appealed to the subsequent career of Peter as showing that the pre-eminence given to him in the church is not thereby supported. "In fact," he continued, "there is no evidence to show that Peter ever ordained any one, which, if true, does away with the chain of Apostolic succession direct from one person. Paul, the greatest of all apostles, in the conspicuous place occupied in history, and in the extent of his mission, and the authority of his letters, was not ordained by Peter, nor by any one ordained by Peter. If Peter ordained, it was a prerogative shared in equal right by others."

The reference of the preacher to a strained interpretation is evidently meant as a denial of the Catholic interpretation according to which Christ appointed Peter the head of His Church, and the foundation on which His Church was built. This is no strained interpretation. Peter, in the language in which our Lord speaks meant simply a rock, and our Lord gives this name to the Apostle, who was before this called Simon, evidently for the purpose of signifying the office conferred upon him, as the Rock upon whom the church is built, and promises that against both Peter and the church the gates of hell shall not prevail, for the church itself depends upon its foundation for its strength against the assaults of the powers of darkness implied by the gates of hell.

There is no other interpretation possible for this passage, with the demonstrative pronoun pointing out the Rock which has just been spoken of. Thus it is true that Christ is the invisible Head of the church, but Peter is the visible Head representing Christ Who is in Heaven.

Rev. Mr. Pitcher takes great pains to show that Peter has no authority above the other Apostles, and with this purpose in view he calls Paul "the greatest of all Apostles."

We do not deny that St. Paul's labors in the cause of Christ were very great. But the supreme authority in the church depends, not upon the amount of personal labor performed, but upon the institution of Christ, and it is not asserted that such words as Christ spoke to St. Peter were addressed to any other Apostle, even to St. Paul.

It was necessary that there should be a head of the church for the preservation of the true doctrine of Christ, for the inculcation of Christian morals, and the right observance of Church discipline.

Thus under the Old Law there was a high priest to whom with the prophets and Sanhedrin, according to Josephus, difficult causes were referred. In every modern church, also, there is a chief officer of some kind, who has a certain authority which is not to be contravened, even though it has been conferred upon him by men. The Methodists have their Chief Superintendent or Bishop, according as they call themselves Wesleyan or Episcopal; the Presbyterians have their Moderator; the Anglicans their Primate, or chief Archbishop, and so with the rest. The necessity of a chief officer or president is thus admitted; and it cannot be supposed that Christ left His church without a visible head. If He had done so it would have been necessary for the church itself to have appointed such a head as soon as possible after Christ's ascension into heaven. From the single fact that this was not done, we must infer that Christ left them a head, and that head could not be any other than Peter, on whom Christ conferred the headship of the church in the clearest words.

It is further to be remarked that the words of our Lord are the consequence and reward of Peter's strong act of faith. Jesus had just asked His Apostles what was the opinion of men regarding Him, and they had told Him "Some say that Thou art John the Baptist, and others Elias, and others Jeremias, or one of the prophets."

"Jesus saith to them: 'But who do you say that I am?' Simon Peter, answering said: 'Thou art the Christ, the Son of the living God.'" The article in the original Greek, but is not in the Vulgate Latin, because the Latin language has no equivalent for it. It emphasizes the office of our Lord as the expected Redeemer: (St.

Messias Who was to save mankind, and in return for this Confession, Jesus says: 'Blessed art thou Simon Bar-jona, (Son of John) because flesh and blood hath not revealed it to thee but My Father Who is in heaven. And I say to thee, that thou art Peter, etc.'

There would be no reward if Christ had merely changed the Apostle's name. The whole matter becomes clear if we interpret, as it should be interpreted, that Christ makes Peter the very foundation of His church.

The matter becomes the more evident when we notice that there is a clear reference made by our Blessed Lord to His parable in the sermon on the mount where He describes the wisdom of the man who "built his house upon a rock, and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded upon a rock." (St. Matt. vi. 24, 25) Thus was the Catholic Church, the house built by our divine Redeemer, built upon the rock Peter, and it has not fallen, though the storms of nearly one thousand nine hundred years have beaten against it.

It is evident that the strained interpretation is that which Rev. Mr. Pitcher puts upon the text, making it a mere sound of empty words.

The words immediately following will be equally empty, according to Rev. Mr. Pitcher: "And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." But in the Catholic interpretation all is clear and vigorous—the plenitude of power in the government of the church established by Christ is given by Him to St. Peter, and the power, not only of forgiving sins, which was given to all the Apostles before Christ ascended into heaven, but of removing all obstacles to salvation, and whatever is done in this respect by Peter is ratified in heaven. All the sophistry of Rev. Mr. Pitcher cannot change the evident sense of the great authority conferred upon Peter by our Blessed Lord Himself.

That this was the meaning attached to these words from the beginning of Christianity is clear from the teaching of the earliest fathers of the church, who with one accord acknowledge Peter as Head of the church and that his authority is transmitted to his successors in the Apostolic See of Rome.

St. Ignatius, a contemporary of the Apostle St. John, and the disciple of that Apostle, addressed an epistle to the church in Rome in which he says: "This church presides in the country of the Romans, all-godly, all-greivous, all-blessed, all-praised. . . . and having first place in the love with the name of Christ."

This great saint and martyr, in addressing the other churches, as those of Ephesus and Magnesia, says "the church which is in Ephesus, in Magnesia, etc." Only to the See of Peter does he say, "which presides."

Tertullian said, about A. D. 197, "Peter was called the rock whereon the church was to be built; he obtained the keys of the kingdom of heaven, and the power of loosing and of binding in heaven and on earth." (De Prescriptione.)

In another place: "If thou thinkest heaven is still closed, remember that the Lord left here the keys to Peter, and through him, to the church."

We might quote very many other passages from the early Christian writers, but we shall conclude this part of our article with the following from St. Cyprian, who wrote about A. D. 250:

"For first to Peter on whom He built the church, and from whom He appointed and showed that unity should spring, the Lord gave this power that should be loosed in heaven which He should have loosed on earth, etc." (Letter to Jubaianus.)

Again, the same St. Cyprian writes: "They (certain schismatics) dare to carry letters to the chair of Peter and the head church whence the unity of the priesthood took its rise."

It would be a strange thing if we had to look to the disciples of John Wesley for the correct interpretation of this passage of holy Scripture, when we have the testimony of the early Fathers and martyrs of the church, who wrote at a period when confessedly the Church, suffering under pagan persecution, was in its primitive purity.

John and Charles Wesley came seven centuries too late to be the exponents and interpreters of what Christ taught His Apostles, which is "the faith once delivered to the saints."

But this text is not the only one which proves the office of the Headship of the church to have been conferred on Peter. In St. Luke xvi. 31, 32, we find Christ telling St. Peter that the efforts of satan are specially directed against him (just as are the Rev. Mr. Pitcher's efforts):

"And the Lord said, Simon, Simon, satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not; and you being once converted, confirm thy brethren."

Our Lord here speaks prophetically.

The temporary fall of Peter by denying his master is here referred to, and his quick conversion. But after this conversion, he is to be the confinner of his brethren, the other Apostles. We find these words fulfilled by the prominent part taken by Peter in the work of the church, especially after the Ascension of Our Lord, as we read in the Acts of the Apostles from chapter 1 to 15.

Peter in fact dogmatically pronounces that the place of Judas must be filled, and that this is the meaning of a passage in the Book of Psalms: "Let another take his bishopric." (Acts i. 15-20) Accordingly, Matthias was selected to fill the vacancy.

Peter is the spokesman of the Apostolic body, and in his sermon on the day of Pentecost he again interprets the Holy Scripture, dogmatically announcing that the prophet Joel spoke of the miracle of the gift of tongues to the Apostles which was witnessed by a great multitude of people from all countries, when the audience heard spoken in their own tongues the wonderful works of God. (Acts ii. 14-40)

It is a wretched pretence of Rev. Mr. Pitcher that Peter ordained none, and therefore there is no Apostolic succession. Peter and the other Apostles were ordained by Christ, and from them the Apostolic succession has been kept up in the Catholic Church.

Even Paul and Barnabas received their ordination before going forth to spread the gospel of Christ, but we are not told specifically whether it was Peter or some other Apostle who ordained or consecrated them to the Episcopate or some one who had been ordained or consecrated by the Apostles. But they were undoubtedly properly ordained (Acts xiii. 3), as they afterward "obtained for them priests in every church." Thus the precept was obeyed which St. Paul announces that "no man taketh the honor to himself but he that is called by God," as Aaron was.

The Rev. Mr. Pitcher knows well that he has assumed the Apostolic office without apostolic succession, and he would therefore gladly have it to say that there is no such thing as Apostolic succession. He is exactly in the position of Core (Korah) Dathan and Abiron who rose up against Moses and Aaron, and dared to assume the office of the priesthood, against the law, and were for this reason openly punished by Almighty God, "The earth broke asunder under their feet: and opening her mouth devoured them with their tents and all their substance. And they went down alive into hell." (Num. xvi. 31-35.) Or "into the pit," as the Protestant version has it.

It will be seen from our explanations that though the other apostles had the same episcopal functions with St. Peter, to him alone was the headship of the church of Christ given. There are many other evidences of this truth both scriptural and traditional, but we cannot give them in the present article.

DESPATCHES FROM ROME.

We have had within the last few days a sample of the fictitious or distorted news items which the Roman correspondents of the press, and in fact those of other European capitals, are so fond of telegraphing to the papers of Great Britain and America, where the Catholic Church or any distinguished ecclesiastics are concerned.

It was stated in a despatch from Rome of March 26th that Archbishop Ireland of St. Paul, Minn., had failed to reach Rome, where he had been expected to arrive some days previously and that there were rumors that he had hidden himself in a Carthusian monastery in order to escape the annoyance of the persistent efforts of Mrs. Storer to have him made a Cardinal. It was added that should he come to Rome and visit the Holy Father, he will not come away with a Cardinal's hat.

While it is quite true that Cardinals are not appointed by the Holy Father in the manner indicated in this despatch, it is evident that the story as related by the press correspondent is meant to imply that the Archbishop is in bad odor with the Holy Father, and will, on that account, be ungraciously received in audience with His Holiness—an insinuation for which there is no foundation, as the Archbishop is known to be in great favor at the Vatican; and this has always been the case, notwithstanding that the newspaper correspondents have frequently indicated the contrary. But, as a matter of course, not every Archbishop who is in high favor will, therefore, be appointed a Cardinal.

The insinuation contained in the despatch above referred to is but shelved, as another despatch has been sent dated a day later than the previous one, in which it is stated that the Archbishop arrived in Rome on March 27th from Paris. During the day he visited the American College, and also the College of the Propaganda, where he was warmly greeted by Cardinal Gottli. His Grace has already asked to be received by the Pope in a private audience, and no doubt he will be

accorded an audience without delay, and will be most cordially welcomed by the Pope. We do not hesitate to say that the story of his concealing himself in a Carthusian monastery to escape the consequences of Mrs. Storer's importunity is a fable.

A MATTER OF THE GRAVEST IMPORTANCE.

We desire to direct the attention of our readers to a timely and interesting address recently delivered by the Bishop of Salford, England, at a large and representative gathering of Catholics in Free Trade Hall, Manchester, — together with stirring resolutions, moved by Catholic parents at the same meeting in regard to their duty and responsibility to their children. This article will be found in another column under the title "Catholic Action."

The object of the assembly was to enable the Catholic laity to voice their rights and their conscientious convictions in the matter of Christian education. It was truly a noteworthy demonstration in favor of religious training. His Lordship put the case in a nutshell when he declared that in this grave crisis, nothing less than the retention of Catholic dogmatic teaching will satisfy the consciences of the Catholic laity. We trust the outcome of the warfare now going on in England will be, as the Bishop of Clifton said in his Lenten Pastoral referring to this all-important question, to avert such a national disaster as the threatened secularization of the schools of the land, and to preserve intact for Catholic parents the rights which they hold in trust from God over the religious education of their children.

British Columbia, Alberta, and Manitoba were thoroughly canvassed last November by a so-called missionary from Macedonia who called himself the Rev. J. A. Day, D. D., and professed to be gathering funds for the support of an orphanage in that much suffering province of Turkey, in which children were kept whose parents had been foully murdered by the Turks. The orphanage was said to be established at Ashata, Rogea, Macedonia, and the notorious missionary stated that he was authorized to find homes in Canada for the little ones, and to collect money for the much deserving institution in which they were being cared for.

Every town of importance, and many parts of the country where the people were most thriving were visited by this personage, who was allowed to preach in the Methodist Church at Roseland and in other places. We are told that his description of the wrongs of the Macedonian Christians, and of the sufferings of the poor orphans, brought tears to the eyes of the least sympathetic people in his audiences. Children under ten years of age, he said, could be had for nothing, but for those who were between ten and fifteen it was necessary to pay \$50 for their passage to Roseland.

Altogether, about \$500 were collected by this glib-tongued pseudo-missionary in Roseland, and about \$20,000 through the three provinces named, but one of his victims, after some delay during which the orphan for whom he had paid \$50 did not make his appearance, wrote to the orphanage to ascertain when he might expect the boy he had paid for. He received a few days ago a reply to the effect that there is no such orphanage as that for which the collections were made, and that no such person as the Rev. J. A. Day is known to the clergy or people of the locality. The police of Roseland are now endeavoring to find the impostor, who has probably taken himself to some part of the United States, where he will endeavor to play over again the same trick which succeeded so well in our North-West.

It must be an easy matter to perpetrate such frauds as this where every one who wishes to do so may take upon himself the character of a minister of the gospel, if he has only a smooth tongue, and "the gift of the gab wery gallopin," as our well-known friend Samuel Weller would say.

It rarely happens that such frauds as this are perpetrated upon Catholics, as such impostors would almost certainly be detected by the Bishops and priests of the dioceses into which they would intrude themselves, for they would be unable to produce the authoritative documents which should attest the character and standing of any person who might attempt to pass himself as a priest coming from a distant country. Nevertheless Catholics should also be wary not to be imposed upon by such characters who, from time to time, endeavor to take advantage of public credulity. In no case should these itinerant mendicants be trusted, if they have not obtained the approbation of the Bishop of the diocese and the pastor of the parish in which they attempt to carry on their operations.

It is not so to be serious against the church were not prosperity the history of the religious obvious answer our brethren have missed gotten that "The poor ye and when the Baptist came His mission should tell "Tell him to the lame walk to the poor glorious not pick'd out by gush hor. tion of the poor there

On the other no better if awful suffer prosperity found at the cities of the It has been in five of a in recent y as yet in t ore their m to some n which a ch nurse calls subjects of church org are buried authorities itation, h have been as yet in t it is said, of those charity. W poor are al Nothing consider t children e adult popu time stud New York cans by s children a who had fore going that number w nutrition attention pedoed o carefully perhaps quite so though t certain p of the c nothing h a small nourishm afford to say, such circ serious h who need physical and in st which o that suc breathe, as that all sleep to three to which m is not such ch woudered should ber of st studies and spei increase in our popi tions o raised, most d that m future coming of the The hidden prospere thinki article money develop of the he thi in it in gle for so ch and ti profot perha How when the c Sund half other variou men and servi on the or in the l good of th hardy they poor mac chan the of a t as pros the infl low be way ism or in par wit are billi tha

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXXCVIII.

Professor Foster, or rather the Presbyterian church, which, by publishing his book, makes herself responsible for the truth of its main propositions, is very indignant at having it said that Luther, and the other Reformers, deny that salvation can be found in the Catholic Church.

As I have shown repeatedly, the British Protestants, English and Scotch, were enraged to hear it said that "Papists" could be saved. The continental Reformers were less severe. Calvin, for instance, censures those who say that any particular Catholic, even the great leader of the League, is lost. How, he asks, can the Pope be anti-Christ, if he does not sit in the temple of God? Therefore there must be many true churches and true Christians among the Papists. Accordingly, he directs, if there are no Reformed ministers at hand, let our people take their children to the priests to be baptized.

Following Calvin, the Huguenots allowed that Catholics could be saved. Therefore, although they excommunicated Henri Quatre on his turning Catholic, they could not pretend that they had thereby cast him out of the kingdom of God. They might have said, indeed, "So libidinous a man as Henry is not likely to be in a state of grace now, and he was not likely to be in a state of grace when he was with us. His real religion is probably summed up in his reported exclamation: 'Paris is worth a Mass!'"

As Luther also held that anti-Christ must be found in the church, not outside, and would have it that the Pope is anti-Christ, he was logically bound to treat Catholics as possible Christians. And in fact in his later years he does say: "Many and mighty saints have remained under the Pope." Also: "The Papists have the authentic Creed, the authentic Sacraments, the authentic Christianity. Moreover, we have derived these from them."

However, in the height of his career, he says: "I will not have my doctrine judged of any man, not even of angels; whoever does not accept my doctrine, can not be saved."

Now since, as Professor Foster rightly says, in Johnson's Cyclopaedia, the Catholic doctrine of justification is sounder than Luther's, and since Baxter declares that he can not discover the essential difference between the Catholic and the Calvinistic doctrine of justification, an opinion to which Mohler also seems to incline. (On the contrary, Mohler says that Calvin "perfectly coincides" with Luther.—Ed. Review) it follows that Luther, in his prime, sent to damnation the wiser part. If he did not hold out in this perversion, so much the better for him. But Professor Foster ought to have stated that he came to this more reasonable charity only in his old age.

Let any one read Luther's glorifications of a faith "before love and with out love," a faith entirely compatible, as he declares, with concubinage and manslaughter, and public falsehood, and then read the General Laynez's exposition of justification before the Fathers of Trent, and I think he will be well disposed to agree with Foster in putting the Jesuit, as to this point, above the Reformer. No wonder Luther talks about "my doctrine." It certainly is not Christian doctrine. As to Luther's declaration that it was lost after Paul's death, and had been afresh revealed to him, that is simply a specimen of his incomparable impudence. It is not strange that he is not willing to have his doctrine tested, either by men or by angels, for it would stand the trial very ill indeed. John Wesley is fully warranted in describing Martin's famous commentary on the Galatians as "that dangerous treatise."

A Methodist friend of mine, who detests the A. P. A. and all that rabble, but who evidently thinks it a point of religion to stand by Luther through thick and thin, contends that Wesley did not get Luther's real point of view, that if he had, he would have admired his work on Galatians as much as Protestants generally have done.

blackguard of Wittenberg (admiring always, of course, his great genius and such works of his as "The Freedom of a Christian Man" the better it will be for their reputation. After all, while they have a right to recoil from the "horrible decretum," they belong to Calvin's wing of Protestantism, not to Luther's.

Either alternative, of course, still leaves them the inestimable privilege of vituperating "the Papists" to their heart's content—a privilege, it is true, which my learned friend is by no means inclined to use.

It is lamentable how sometimes, when people are committed to some one as a saint, who is not a bit of a saint, whatever else he may be, they will defend them in him from which they would recoil with horror, if they were said or done by another man.

For instance, if, when this friend took his wife, some one had suggested that, if she should ever fall, say into leprosy, or into hopeless insanity, he would have a right to put her away, as being no longer his wife, and to take another, so that if by some miracle she were recovered she also would be free to take a new husband, he would have struck down the vile prompter of an evil thought. Yet, when Luther says the same thing, he finds in it nothing amiss! He explains that in such a case the wife is to be regarded as dead! This he says, not of himself, for he would rather die than forsake a wife whom he has taken "for better or worse, in sickness in health," but as being under the temporary obsession of an evil spirit, known on earth as Martin Luther. What he may be known as now, I can not say, not entertaining intelligence with Pandemonium.

I may remark that when I communicated this thesis of Luther's to another friend, also a clergyman, but who, not being a theological professor, was free to use his moral judgment, he only reared, "What inhumanity!" and turned away in disgust. So would any one who does not reason in this way: "Luther is a saint and apostle; the true Gospel, after being well nigh lost for ages, was revealed anew to Luther; therefore Luther, though possibly capable of some trifling slips of opinion, is not capable in a vital manner of saying anything evil or substantially false. Therefore, although our humane and Christian instincts, left to themselves, would abhor any man who should give us leave to repudiate a wife for involuntary maladies, yet, when this otherwise detestable doctrine is propounded by the canonical and canonized authority of Martin Luther, we must humbly submit ourselves to it as wholesome and sound."

I have read Dr. Sheldon's defense of Luther's behavior in the matter of the Landgravo's bigamy, and must say that while it does not make matters one whit better for Luther, it does make them a good deal worse for Dr. Sheldon. He actually thinks (and so does my friend) that Philip would have done much better had he followed Martin's advice, and concealing his bigamous marriage, have left the world to believe that the young Margaret was not his wife, but merely his concubine! And this is supposed to be a vindication of Luther! Bigamy, declared by Luther to be very undesirable, but not sinful, is to be covered from the scorn of the world by the pretended immorality of an evangelical prince, who declares that he has resorted to polygamy in hope of escaping from his promiscuous unchastity, but who is urged by the two Martin Luther and Bucer, to pretend to the world that he is still involved in the immorality, as he is in fact in the resulting disease, from which he is struggling to escape. Moreover, he is not merely to leave the world to misinterpret him if it will, but is to protest solemnly, as before God and men, "that he knows that Christ has abolished polygamy, and restored the original covenant between one man and one woman, and that it is a foul sin and to suppose that he, a Christian prince, could think it lawful for him to resort to polygamy. No; Margaret is simply his concubine, such as God of old allowed his friends to take." This lying and shameless declaration Bucer had drawn up and urged on the Landgrave, and when Philip refused to sign it, Luther scornfully remarked that "a good plump lie" for the benefit of the true religion, was a contemptible creature.

And this is supposed to be a vindication of Luther and Bucer and Melancthon and Bugenhagen!

CHARLES C. STARBUCK. Andover, Mass.

THOUGHTS FOR LENT. I O Christian, thou hast but one soul! If that be lost, all is lost; there is but one death; if bad all is bad. II. Thou hast only one Judge; from Him there is no appeal. III. Thou hast only one sentence to hear; it will be either "Come, ye blessed," or "Depart, ye cursed." IV. Thou hast but one eternity awaiting thee; if this be not happy, then thou shalt be unhappy forever. V. There is but one heaven; excluded from this hell will be thy inevitable doom.

All created things could not fill your heart, for its capacity is greater than anything which is not God. The will of God, alone shall be your fulness, and it shall leave no void in your soul.

LIQUOR AND TOBACCO HABITS. A. McTAGGART, M.D., C.M. 75 Yonge Street, Toronto.

References as to Dr. McTaggart's profession at standing and personal integrity permitted by: Sir W. R. Meredith, Chief Justice; Hon. G. W. Ross, ex-Premier of Ontario; Rev. John Potts D.D., Victoria College; Rev. F. C. Coffey, President of St. Michael's College, Toronto; Right Rev. A. Swainman, Bishop of Toronto; Hon. Thomas Coffey, Senator, Ontario Record, London.

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FIVE-MINUTE SERMONS. Palm Sunday. SPIRIT OF HOLY WEEK. Think diligently upon him that endured such opposition from sinners against himself. (Heb. x. 33.)

The week which we this Sunday enter upon, my dear brethren, is called Holy Week; and of all the many sacred seasons which the church has set apart, this is by far the most solemn and sacred. Everything which it is within the power of external rites and ceremonies to do has been done by the church in these services, in order to bring home to her children the great lesson which this holy season should teach. And while it is true that the church has not made attendance obligatory upon pain of mortal sin, yet it would argue a very poor and ungrateful spirit, and one but little in accordance with that of the church, if any one should without good reason neglect to be present.

Now, what is the truth which these services have it for their object to impress upon our minds? No other than that fundamental, distinctive truth—the Passion and death of Christ, its reason and effects. The church this week excludes from commemoration everything else, and applies herself exclusively to tracing the steps of her Lord and Founder from His entry into Jerusalem in the midst of acclamations and rejoicings, to the entombment of His dead and blood-stained body in the Sepulchre of Joseph of Arimathea. Now, every one must have, necessarily has, in these events the greatest interest—an interest which surpasses every other.

And, first, as to those who are in the habit of going frequently to the sacraments, who understand their great value, and feed in these means of grace their chief consolation in the midst of the troubles and cares which surround them. For these the commemoration of the Passion and death of Christ cannot but be profitable. The author of "The Following of Christ" tells us that we ought not to consider so much the gift of the lover as the love of the giver. And we all know that we esteem the trifling present made by the lover which we have ourselves bought, from which we have ourselves bought, more than the sacraments are not merely inestimable treasures in themselves; they are also tokens and pledges of the love of Him who instituted them, bought by Him at the cost of His own most Precious Blood, given to us to show us His love to us. Every time a man goes to confession, every time he receives Holy Communion, he is receiving that which we have instituted, and established, and bestowed upon him, out of love; and if he wishes to know how great that love was he ought to have a lively sense of what it cost our Lord to merit those graces for us—namely, His bitter passion and death.

But there are many who neglect the sacraments, who come to them but seldom, perhaps only to their Easter Communion; perhaps not even to that. What is to be thought of those who act in this way? Certainly, however they may be, or fancy themselves to be, in lower matters which are nearer to them and fall beneath their senses—in money getting, in trade, in art, in literature—such men show but little sense and understanding about things which are of real importance and value. In what way may these duller and obtuser minds learn to appreciate the price given for a thing by a prudent man is a good means of learning what it is worth. Now, if those who neglect the sacraments, who make but little of them, would during the week apply themselves to the consideration of the price paid by our Lord to those sacraments, I have but little doubt that they would be led to form a truer notion of their value and importance.

I wish to conclude without alluding to another class which, though I trust it is not numerous, yet does exist—I mean those who do not neglect the sacraments, but those who do worse; who profane them. Those who make bad confessions, who conceal mortal sins, who have no sorrow for their sins and no purpose of amendment, who make the indelible mercy and goodness of God a reason and pretext for wallowing in vice and sin—what shall be said of these? We know that our Lord is reigning now gloriously in heaven; that nothing which we can do can cause him less or pain; yet it is also true that those who act in this way do all that lies in their power to trample under foot that Precious Blood which was shed for them. But while there is life there is hope, and if even those would devote this week to meditation on the Passion of our Lord, they might form a just estimate of what their souls cost our Lord, and turn to Him while there is yet time.

CHRISTIAN EDUCATION.

The Rev. Louis S. Walsh, D. C. L., Supervisor of the Catholic Free School of the Archdiocese of Boston, gave the notable sermon on Christian education at the laying of the cornerstone of St. Mary's School, in Fall River, Mass., the Right Rev. Bishop Stang, on Sunday, March 18. Granting even that the secular public school does all for the pupil's temporal well-being that its advocates claim, the duty of Catholic parents, as Father Walsh urged with emphasis, is still to provide an education for their children in which the latter's spiritual interests are not jeopardized for any worldly consideration. Said Father Walsh: "The Puritan and Pilgrim deserve credit for giving to our noble state such a foundation, but they were not the originators of the idea, for it was one of the many fine ideas that they brought over from old Catholic England, hence it was and is a Catholic idea."

"The non-religious—or so called, but misnamed, non-sectarian—system was adopted about seventy years ago. Two or more generations have been situated under it, and with what result? 'I will put the Catholics in a group by themselves, the people, men especially, of the state and country are no longer a church-going people. Where and when do legislators now consult the rights of God and of religion in making the capital laws of the land? Is the Christian idea of Sunday not fast disappearing? Who hesitates to sneer at the majesty of the law on statute book in court or in trade, unless the strong-armed hand is there to inspire fear of transgression?'"

It is but fair to prelude Father Walsh's answer by the statements of two representative Protestant clergymen on the self-same day. The Rev. S. S. Seward of New York, preaching in the church of the New Jerusalem, pleaded for the restoration of "the missing link" (religion)—which makes earth life the preparation for Heaven. "While disclaiming pessimism and boldly declaring that divine forces are already at work that will reform and regenerate society, he pointed out that the millennium has not yet arrived—there seems to be something rotten in Denmark," and that God seems to be forgotten in these days as an active factor in the affairs of men. He illustrated this by the tendency to resort to legislation, and a multitude of outward reforms to right the wrongs of the world instead of appealing to moral or spiritual principles."

The Rev. Charles Stelz, secretary of the church and labor department of the general Presbyterian body, speaking at the First Presbyterian church in St. Louis, made these significant statements: "Who has not been appalled by the tremendous growth of Socialism? In our own country the growth in the last four years has been seven fold. If it increases in the same ratio in the next eight years the Socialists will be able to elect a President. "Whatever one may think of the economic value of Socialism, this fact remains—that Socialism is becoming to thousands of workmen a substitute for the church. The labor question is definitely and morally a religious problem."

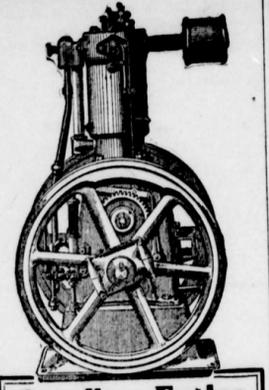
The Socialist may retort, however, that his tenets receive encouragement from the equally irreligious worship of money and material success which prevails among us, and will grimly indicate the eminent Sunday school man, John D. Rockefeller, of Standard Oil notoriety, with his billion dollar fortune.

Father Walsh, with even keener eyes for the evils of the time, and not less love for his country, does not hesitate to put the blame squarely on the seventy years of secularism in the public schools, by which two generations at least have grown up in an atmosphere from which all positive Christian ideas are excluded.

All if the old church had not kept and held firm that cornerstone of old Massachusetts; in that golden inscription had not been written over her school houses; if that invigorating spirit had not been the sap and life of her system of education, to day Christian civilization in any tangible, visible form would be a by-word in our noble commonwealth and the ancestors of Puritan days would rise up to rebuke, perhaps even to curse the degenerate sons who removed the cornerstone from the sacred edifice of school and college and university."

Oh, the ineffable peace that is ours when faith has taught us thus to see God through all circumstances as through a transparent veil! There is nothing that does not penetrate and overcome, it passes beyond all shadows and through the darkest clouds to reach Truth; clasps it in a firm embrace, and is never parted from it.

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