

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905. 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, and, above all, that it is imbued with a strong Catholic spirit.

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LONDON, SATURDAY, APRIL 22, 1911

ORGANIC CHURCH UNION

The Rev. Dr. Milligan, a retired or emeritus Presbyterian Minister of Toronto, having time on his hands, seems to be devoting himself to what he calls Organic Church Union. What he means by it is less definite and more loud sounding than we ourselves would desire if we were directly concerned in seeking the union. To our mind Protestantism is to individualize to admit of organization, to display the essential qualities of a Church or to attain unity. We may, and do, deplore the divisions of Christianity—that saddening spectacle to men and angels. We think that as Protestantism is what it is through individualism and the devotion practised by individuals, so union can come only through the return of these units to the one true fold.

BAPTIST OR CONGREGATIONALIST

A prominent minister of a prominent New York Baptist Church has shaken the dust not only of the city but of the motto for his own purpose. "The true function and end of Church organization," says this eminent minister, "is the readiness to adopt organic changes in religious enterprise." Surely not. To adopt organic changes is not the problem before these gentlemen. The real question is to restore their divided house to the unity in which our Divine Lord established and promised to maintain His Church. Men may organize a Church union from now till the crack of doom. That will not mend matters. It will make confusion worse confounded by its increased magnitude. It will not be Christ's Church. The pearl is lost, and these men must borrow a light and call in their neighbors and search the house thoroughly. Union is not unity still less is any union constituted by self-appointed committees apostolic. Dr. Milligan gives himself away in saying that distinction must be made between "pearl and shell." Who is to be the judge between the spiritual pearl and the spiritual shell? Unless such a judge can show that he possesses jurisdiction by divine right and by the authorization of Christ, we cannot receive him. If any angel from heaven were to preach another gospel than that proposed by the Apostles we should reject it. Primary and secondary interests, essentials and non-essentials, are terms which Dr. Milligan handles drolly, but always with the foregone supposition that private judgment must remain the highest court of appeal. Dr. Milligan's suggested Church Union limits itself to a national Church whose "organic principle" is to be "Christ and Him Crucified." This Dr. holds to be "centrally" essential, a kind of bull's-eye in the target. Is there nothing else essential? By what principle do these Unionists take upon themselves the responsibility of discriminating between the revelations made by "Christ and Him Crucified," accepting some and rejecting others, regarding certain truths as essential and discarding the rest as unessential? Is not the Church itself essential? Our Lord clearly taught that the man who would not eat His flesh and drink His blood would not have life. Dr. Milligan con-

soles himself with the idea that in the "organic principle, Christ and Him crucified ought to find an adequate solution." So they would, and so they did, under the pen and thought of St. Thomas of Aquin. The Presbyterian of the twentieth century overlooks a number of chapters of doctrine, truth and worship which undoubtedly come out of Christ and Him crucified. He has forgotten the church, he is silent about the sacraments, nor does he say a word about grace, that supernatural fruit of Calvary's Tree. Dr. Milligan's organic principle is to be despised. Nor is it to be minimized. It extends to all the courtyards of the Church. At the altar it is the worship of the Most High. In the pulpit it is the preacher's universal theme. At the baptismal fountain it is the laver of regeneration, and in the tribunal the word of pardon. To the pontiff it is jurisdiction and sacred union.

Of these and many more important and essential points Dr. Milligan has kept ominous silence. The foundations are unsound and what little superstructure he has erected is wofully weak. He is prepared to admit that Arminian and Calvinist can "organize around Christ and Him crucified, agreeing for all practical purposes that the elect are those who will be saved and the non-elect are those who will not." That is profound; the elect are those who will be saved and the non-elect are those who will not. What is the purpose of inane truisms? If this be the strength of an organic principle in the proposed Church Union it is weaker than straw and as light as a feather. Salvation is the crucial point between the Arminian and the Calvinist. For Dr. Milligan to suggest what he does is to insult ordinary intelligence. These people may talk as they please about Church Union, Organic or Federated. It makes little difference. As long as they bring to it their primary Protestant principle of private judgment it is sure to fail. They are not seeking the lost pearl. They are striving to manufacture one of their own. An eclectic Church, with material chosen by different members of different sects cannot claim to be Christ's Church. It is to our Blessed Lord's Church that men, if they be sincere in their desire for united Christianity, must come. All the good we see in this talk about Church Union is the admission that division is wrong and something is needed. Human considerations and national prejudices play so far the larger part in the attempts at reconstruction. God has his designs in all these movements. May He lead them on, not to the worldly formation of man, not to the increase and strength of that one Church where alone unity is to be found, and to which in the beginning it was duly guaranteed.

THE PUBLIC SCHOOLS

These pets of modern irreligion are just now in the limelight. A pitiful figure they display, without the redeeming excuse that they are doing something for the intellectual outfit of the province. They should show a small return for all that is lavished upon them and for what is expected from them. Neither in refinement, morals or intellectual culture do the Public Schools of Ontario deserve aught but obloquy and condemnation. Mrs. Thornley's charge against the local cases of our city of London is not only corroborated, but letters to the Toronto Globe show that the worst festering sores are eating out the life of the whole system. The writers of these letters speak from experience. Their voice comes from various quarters, all testifying "to the prevalent state of affairs along moral lines." One teacher from Kingston finds "more immorality and profanity, more disgusting and suggestive actions among scholars in towns and cities than in the rural districts." He finds that neither rural schools nor public buildings are free from the same filth. Where is the blame to be placed or what remedy is to be applied? A Professor of McMaster University, Toronto, who spent the summer of 1909 in a lecturing tour through western Ontario concluded from the writing he saw on the walls of outhouses in connection with the schools that their moral tone was anything but elevating, and that the neglect of teachers and trustees was most culpable. What is the cure of such widespread evil? Catholic moralists have held this charge, amongst others, against the public schools from their inception. Evidence upon evidence has been forced upon their notice not only about the lack of religious training of these schools, but also concerning the immorality learned through the bad example and wickedness of evil companions. What surprises Catholic moralists is, that notwithstanding their warnings, the supporters of these public schools ridiculed them, and held that the schools were far superior in every way to the parochial schools. Now when the teachers and ministers are out, acknowledging the fault, the country pays attention. What is, we ask again, the remedy? In the case of a pest or epidemic it is always segregation. There is no use the CATHOLIC RECORD offering a remedy, for it will be too Catholic. Separate your boys and girls. Get religious communities to teach the latter as well as the younger boys. Send all the children who have attained the use of reason to confession regularly. By adopting these measures a generation will grow up not knowing evil, with purity in soul and God in heart. As long as co-education endures so long are the young doubly exposed to the temptations and snares of bad companions. Unless the strings of the heart be taken when moral life is in its start, and unless the supervision extend to the interior, all external precautions are to little purpose. There is no virtue which the Catholic Church values so highly or fosters with such care as the virtue of purity. Without the sacraments her children could not nourish it and without religious teachers or without prayer our poor children would not be protected. They would be corrupted and their innocence lost before their parents would

know it. In the angelic virtue of an ounce of prevention is worth a ton of cure. Although the Public Schools will not accept our suggestions, they are the only ones likely to prove efficacious, and they are well intended.

MARRIAGE CASES

As advice to the Rev. Mr. Hincks, of the Methodist Broadway Tabernacle, Toronto, we think he ought to devote one of his Sunday evenings to the celebrated Fraser case of Midland, a town on the Georgian Bay. The trial is now before three judges of our higher courts, and is fully reported in the Toronto journals. It is more than usually romantic, in that the groom is of the super-mature age of four score and something and possessed of wealth. Whether he is possessed of his wife, or was possessed of them at the time of his marriage, about two years ago, is the point to be decided. The bride or wife is only thirty-two years of age, discreet but strikingly peculiar when she was wooed and won by a man fifty years her senior. Now it would be most interesting for the Rev. Mr. Hincks to discuss this case, all the more because he holds it a crime to pronounce invalid a marriage which has been held valid. How can it be doubted? The wife is the daughter of a minister from Dundas. Her father performed the ceremony. It was no mixed marriage. No priest had a hand in it. We hope that the Prophet of Broadway Tabernacle will not confine himself to the betrothal and marriage of Catholics, or of Catholics with Protestants. The Fraser case should not be overlooked.

CAESAR OR CHRIST

"He must be slow of comprehension and void of imagination who cannot conceive of circumstances arising in this country, where the State should assert it to be its duty to violate whatever Protestants believe to be the moral law of God." The foregoing looks like a quotation from a Papal Encyclical, but in reality it is an extract from "Obiter Dicta," by Mr. Augustine Birrell, a non-Conformist, and Chief Secretary for Ireland. We commend it to the gentlemen who have worked themselves up to such a white heat over the Ne Temere decree on mixed marriages. A little reflection thereon would be most profitable. If they are honest, and it may be that many of them are sincere enough according to their lights, they must admit that it warns them against a very present danger, and they will think twice before they tack on Ecstasism to their strange confession of faith. We have heard much loose talk from pulpit and press about the rights of the State and its jurisdiction in things spiritual. Blind prejudice against Rome is at the root of it. But if the civil power is once enthroned in the sanctuary, who can see the end? Will it be for a divided church to say: thus far but no farther? Our friends should beware of sowing the dragon's teeth. More than curses come home to roost. It may gratify their childish spleen to see the State infringe upon the liberties of the Catholic Church, but what if it should come to be their own turn some day? In the Catholic Church has always to bear the first brunt of attack, because it is most obnoxious to the State, but if the civil authority can interfere with impunity with a Church that even her enemies admit is great and powerful, who will foolishly say it would fear to infringe on the rights of a smaller and weaker body? If our friends would only endeavor to see things as they are, and not as they appear to be through the distorted perspective of a heated imagination, they cannot but realize that their present road will lead them right up against a formidable stone wall, which, if they succeed in surmounting, will unhook them in the process. Recent history has demonstrated the truth of Mr. Birrell's statement. In

BISHOP EVANS AND BELLARMI

We referred not long ago to a lengthy and peculiar sermon by Bishop Evans upon the Reformation. It was less devoted to the development of the title than to an attack upon, and vilification of, the Catholic Church. The gentleman seems to have gathered material without stint or discretion. He never paused to ask himself whether a certain quotation proved what he wished it to prove. Much less did he compare his extracts with their original sources. As long as he had a mass of material which, with a semblance of truth and a pretence of learning, he could hurl against the Church, he cared for nothing else. A congregation listening to a preacher with a purple gown, though borrowed, is not apt to question the authorities cited. We can imagine that when Bishop Evans went down from his pulpit after finishing his sermon he was perfectly satisfied with himself, whilst the people on their way home wagged their heads with the conviction of Rome's iniquity and the righteousness of Protestantism. Protestantism has always an erroneous apology for itself in the abuse of the old Church. Let us not forget Bishop Evans. We select one extract to show how unscrupulous and careless this gentleman can be when attacking Catholicism or quoting Catholic theologians. He undertakes to quote Bellarmine: "Cardinal Bellarmine says: 'If the Pope should err by enjoining or forbidding virtues, the Church would be obliged to believe the vices to be good and the virtues bad, unless it would sin against its own conscience.'" The Bishop refers this to Cardinal Bellarmine De Pontif. Lib. IV, Ch. 5. He did not take it from the original, but from the Rev. Strong, in "Our Country" p. 52. The great theologian Cardinal

Bellarmino never wrote such disgusting trash as that. Either Bishop Evans himself or Rev. Strong did not translate the Cardinal properly, misconstrued his sentences and distorted his argument in order to deal a blow at the Church. Malice and ignorance are weak auxiliaries. Let us see what the Cardinal really did say. We shall find it the contrary of that attributed to him by Bishop Evans. Bellarmine states his third proposition: "Not only in decrees of Faith the Supreme Pontiff cannot err but he cannot err in precepts of morals which are prescribed to the whole Church, and which, in things necessary for salvation, or in those things which per se are good or evil." Two strong precautionary conditions are here laid down; that the precepts in question are necessary for salvation and that the prescription is to the whole Church; and which the Pope cannot err in things moral which per se are good or bad. It cannot be that the Pope could err by commanding some vice, e.g., usury; or by forbidding some virtue, as restitution. That the Pope may command something which is useless and which is not per se good or bad it may be. But it does not belong to subjects to judge of the usefulness. If the Pope could err in these matters which are mentioned by Bellarmine, viz., things necessary for salvation and matters per se good or bad, a serious injury would befall the Church and the promise of Our Lord would fail: "When the Spirit of truth shall come He shall teach you all truth." The truth which is necessary for salvation and which concerns things good or bad in themselves must be the least lesson of the Holy Spirit to the Church. The Cardinal's argument is a very simple and logical one, based upon the principle that the Church must be holy, and the equally irrefutable principle that we are obliged to obey the Church. So far from Bellarmine holding the damnable doctrine attributed to him by Bishop Evans, he maintains the opposite. Almighty God Himself cannot make a vice to be good or a virtue to be bad. We cannot judge whether Bishop Evans himself believed what he was saying. If he did he must be credulous. If he did not he must be malicious, because he shows himself quite prepared to believe three hundred millions of his fellowmen and that through three hundred years, the time of Cardinal Bellarmine. In either case Bishop Evans' position is untenable; for a man who is so easily gulled is a blind guide leading the blind. The Bishop should not forget that Bellarmine is only one theologian amongst thousands, so that even through this illiterate and careless Bishop's quotation happened to be correct, it would not be Catholic doctrine. It would be an opinion. But in justice to the great Cardinal Bellarmine we draw the line between his real opinion and that in which Bishop Evans has mendaciously falsified him.

CAESAR OR CHRIST

"He must be slow of comprehension and void of imagination who cannot conceive of circumstances arising in this country, where the State should assert it to be its duty to violate whatever Protestants believe to be the moral law of God." The foregoing looks like a quotation from a Papal Encyclical, but in reality it is an extract from "Obiter Dicta," by Mr. Augustine Birrell, a non-Conformist, and Chief Secretary for Ireland. We commend it to the gentlemen who have worked themselves up to such a white heat over the Ne Temere decree on mixed marriages. A little reflection thereon would be most profitable. If they are honest, and it may be that many of them are sincere enough according to their lights, they must admit that it warns them against a very present danger, and they will think twice before they tack on Ecstasism to their strange confession of faith. We have heard much loose talk from pulpit and press about the rights of the State and its jurisdiction in things spiritual. Blind prejudice against Rome is at the root of it. But if the civil power is once enthroned in the sanctuary, who can see the end? Will it be for a divided church to say: thus far but no farther? Our friends should beware of sowing the dragon's teeth. More than curses come home to roost. It may gratify their childish spleen to see the State infringe upon the liberties of the Catholic Church, but what if it should come to be their own turn some day? In the Catholic Church has always to bear the first brunt of attack, because it is most obnoxious to the State, but if the civil authority can interfere with impunity with a Church that even her enemies admit is great and powerful, who will foolishly say it would fear to infringe on the rights of a smaller and weaker body? If our friends would only endeavor to see things as they are, and not as they appear to be through the distorted perspective of a heated imagination, they cannot but realize that their present road will lead them right up against a formidable stone wall, which, if they succeed in surmounting, will unhook them in the process. Recent history has demonstrated the truth of Mr. Birrell's statement. In

LOW JOURNALISM

Last summer a person was arrested in England for stating that our beloved King had contracted a morganatic marriage in Gibraltar. At the trial it was found that there was no justification whatever for such a statement and the culprit is now serving out a term in prison. A report somewhat similar has been published in regard to the present King of Spain. It is said that the Queen is seeking a separation from her husband because of ill-treatment and bad conduct generally. This statement appears in a press despatch from Madrid via France published in The Guardian, Bay Roberts, Nfld. It is dated 27th Jan. As we have not seen this report in any other paper in America it would be worth while were the publisher of The Guardian to state where and how he received it. It looks very much like that fictitious literature which makes Orange publications occupy such a low grade in journalism. It may be that the manufacturer of this rumor felt he was safe from prosecution from the fact that the King of Spain would not take any notice of him. But sometimes kings do notice such things and perhaps the King of Spain would take measures to discover the author of this ridiculous canard. All accounts from Spain go to show that the King and Queen live a very happy married life and are beloved by their subjects.

FOND OF THE LIMELIGHT

Our Methodist neighbors have become unduly perturbed because of the Ne Temere decree. Grave and learned divines of that sect have sat in solemn conclave in the Queen City and have resolved to take militant steps to stay its operation. How they can effect this will bring them some anxious hours. They threaten to have recourse to legislative bodies, but this has been tried many times without avail. Bismark went to Canossa. Dr. Carman and his brother divines will find that such will be the case also in Canada. If they succeed in having placed in the statutes legislation which has for object the curtailment of the rights of God's Church to legislate for the temporal, and more especially the eternal, welfare of its members. It is lamentable to notice ministers of the gospel so coarse, so offensive, and so un-Christian in their utterances about the Catholic Church. They opened proceedings in Toronto by denouncing the Ne Temere decree, and in order to have this denouncement well spiced, Rev. Dr. Graham proclaimed it as a fact for which he can vouch that the Jesuits were directly responsible for the Franco-Prussian war, and that the dogmas of Jesuitism authorized wickedness, trickery and theft. He might also have added that they were responsible for the lateness of the spring season, Dr. Graham should remember the fate of the man who recently libelled the King, and take warning. Were any member of the Jesuit order to bring him into court on a charge of libel, his usefulness as a minister of the gospel would come to an end. Decrees coming from the Father of Christendom are hearken! to and obeyed by every Catholic. Enactments

of the chief men of the sects are as a rule received with the utmost indifference. In matters of doctrine and discipline every member cherishes his right to private interpretation, and he may or may not give heed to the enactments of the yearly parliament of the particular church to which he belongs. He may hold, with one Methodist divine in this city, that Christ is "more than man and less than God," and yet retain his card of good membership. As to personal conduct, too, he is quite free, Methodist discipline to the contrary notwithstanding. He may attend the races, he may go to the opera house of an evening, he may play cards and he may dance, and the money he tenders for his pew and the change he places in the collection envelope will still be received. He will continue to be addressed as "brother," and get the kiss of peace. We would advise our separated friends in Toronto to leave the old church alone. It is fighting to preserve the sacred ordinance of matrimony from the pollution of modernism, to promote the sanctity of family life—and it ill becomes men who wish to be known as Christians to seek to place obstructions in the way.

NOTES AND COMMENTS

THE DAILY press has been giving much publicity to the celebration in Rome of the fortieth anniversary of the unification of Italy. This, it has been declared, was one of the great events of the nineteenth century, and signalized not only the birth of Italy as a nation and a world power, but the emancipation of the people from the tyranny of a clique of oligarchs and the oppression of the tax-gatherer under which for a long course of years they had lain helpless and bound.

WELL MAY IT BE

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England the State has violated "what Protestants believe to be the moral law of God." Parliament has legalized marriage with a deceased wife's sister, although the Church regards it as unlawful. What do our indignant champions of civil authority think that? Would they punish an English High Church minister who refused to do what the State authorized him to do? Render to Caesar the things that are of Caesar, but to God what is His. Did you never hear it? Or was Christ, too, a reactionary?

How absurd is this theory of the rights of the State in things spiritual is amply proved by this very controversy. For if the State is the judge of the validity of the marriage bond, then, since each State has its own code of morals, and some of them very dissimilar, God must approve of all. Thus God approves of the Turkish code of morality equally with the Christian. Hence if a Bible-loving citizen of Toronto were to migrate to Constantinople he might lawfully take unto himself several wives! Take another example: The French civil law allows Frenchmen married in London to disavow their English wives on French soil. Would Rev. Mr. Hincks aid Monsieur in contracting a bigamous marriage? The Ne Temere decree is denounced as tending to break up the home. If a secondul gets tired of his wife he can take refuge behind the decree. Of course this is rank nonsense, but we would make bold to remind our friends that the great patron saint of civil control of marriage Henry VIII. didn't need to fall back on the decree. He preferred to see the heads of his wives fall on the block. Hatred of Rome has led to many an absurdity, but never before to anything like this. Can it be that some people would prefer Caesar to Christ if it meant siding against the Pope? A little more and we will be shouting, as on the first Good Friday, "we have no king but Caesar." "COLCUBA."

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THE KEYS OF THE KINGDOM

In a recent issue the Examiner (Baptist) presents to its readers a sermon, preached at a pulpit, by the Rev. Frank M. Goodchild, D. D., on the text: And I will give unto thee the keys of the Kingdom; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matt. xvi, 19)

This is rather a dangerous text for a Protestant to read or meditate upon, if he would remain a Protestant, and for a preacher to make it the subject of discourse, is venturing on thin ice. Of this the Rev. Dr. Goodchild is well aware, for he concedes that "while the Roman Catholic makes everything of this verse, the Protestant ignores it. In our public reading of it, we make no comment upon it, but read it because it is there in the chapter, though more than half wishing it were not there."

This candid avowal is the more surprising because it carries the implication that Protestants are afraid of the obvious meaning of the text, and that Catholics have good reason for being partial to it.

Yet why should any lover of the Bible, or any honest inquirer after truth, who believes the Bible is the word of God, fear anything it contains, and how do those Protestants who face the words explain them? If we believe the Rev. Dr. Goodchild, they are dishonest; for he declares that "in our [Protestant] commentaries little is said in explanation, and what is said usually gives too evident a twist to the words to serve as a satisfactory explanation. And much too often, allusion to Peter and the Keys, just as to Jonah and the whale, are made simply as a joke."

We should be very sorry to believe that the zeal of Bible Christians in distributing millions of copies of the Bible among the heathens is not incompatible with frivolous references to any portion of the sacred text, and particularly to the story of the prophet of Nineveh. Our Saviour Himself has a very pointed allusion to the story of Jonah and the whale, which He singles out from among all the types of old as foreshadowing best His own Resurrection. If the type may serve as a joke, why may not the great fact of His Resurrection itself be treated in like manner? Dr. Goodchild himself reminds his hearers that "every word of Our Lord is precious to us," and here we have some of the words of Jesus Christ: "He who spoke as never man spoke; His words are never to pass away; He who said that the words He spoke were spirit and life, uttered these words that have been so bandied about for hundreds and hundreds of years."

And how does the Rev. Dr. Goodchild interpret the text? In part, most admirably. What finer elucidation could one desire than the following? "Beyond any possibility of mistake Christ was speaking of Peter here. He calls him by name. The binding which he pronounced was in answer to Peter's confession. All the pronouns are in the singular number, showing that only one of the twelve was addressed. There can be no doubt that some sort of authority was being conferred. The key was a symbol of authority through the East. The rabbi sometimes wore a key about his neck as a badge of office. The English housekeeper wears her keys dangling from her waist. The key is a convenience in using, but as a sign that things are in her custody. Among us also the possession of a key betokens our right of entrance to a house and the right to exclude others also. When we lease a house the sign that we are in possession is the delivery of the key to us by the owner. That gives us authority over the premises. We can let ourselves in and admit or exclude others, as we wish."

"This is the thought in Isaiah where God says of His servant Eliakim: 'The key of the house of David will I lay upon his shoulder; so that he shall open and none shall shut, and he shall shut and none shall open.' Dr. Goodchild thought in the Book of Revelation, where we are told that Christ is the One that hath the key of David, and that when He openeth no man shall shut, and when He shutteth no man shall open. That was the thought that Christ expressed in the Book of Luke when He charged the lawyers with having taken away the key of knowledge, not entering in themselves and hindering others from entering. Where the word key is used in the Bible it carries with it this notion of the power to admit, or exclude, not only one's self, but others as well."

This interpretation is so luminous and so illuminating, that had the reverend preacher proceeded logically he would have forced his hearers to admit that the true Church of Christ to day is the Church which possesses the power of the keys, the authority in other words then given to Peter. From this would naturally follow the admission of the claims of Rome and papal supremacy.

But the Rev. Doctor will not proceed logically. After throwing a certain amount of light on the text, and proving conclusively that "some sort of authority" was conferred on Peter which was not conferred on the other Apostles, he jumps to another text two chapters further on in Matthew xviii, 18 to prove that "the same power" which was given to Peter "was conferred upon all the Twelve." "Matthew says, using the plural personal pronouns, 'Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall also be loosed in heaven.'"

Now these texts have undoubtedly a certain parallelism. Let us compare them, but before doing so let us give in full the first passage, part of which has been omitted by Dr. Goodchild. It was after Peter's solemn declaration of his belief in the divinity of Christ that "Jesus, answering, said to him: Blessed art thou Simon Bar-Jona. . . . and I say to thee: Thou art Peter (Kephias) and upon thee I will build my Church, and the gates of hell shall not prevail against it. 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."

In these words Our Lord makes formal announcement concerning the constitution of the Church or of the Society He was to establish on earth, and confers on Peter an authority and an eminence greater than that given later to the other Apostles. For (1) Peter alone is made the foundation or Rock upon which the whole Church is to be built; (2) Peter alone receives absolutely and independently the power of the keys, and, besides the power of binding and loosing given to the others, (3) Peter alone receives that power of binding and loosing which is commensurate with the dignity of him who is the foundation and who possess the keys.

In Matthew xviii, 18, Our Saviour in addressing the apostles, uses only the words, "Whatsoever ye shall bind, etc." from which it is clear that as to Peter alone He had already given the dignity of being the foundation of the whole Church, and to him alone He had given the Keys of the Kingdom; these two prerogatives are not bestowed on the other apostles. There can be no misgivings then that the dignity and authority of Peter and the dignity and authority of the other apostles are not the same. From the words of Christ the Catholic logically concludes that since Our Lord established a Church which was to endure for all time, and since He gave the power of the Keys or the supreme authority to govern the Church in the beginning to Peter, that supreme authority must be found in the representative of Peter to-day.

Dr. Goodchild says that Christ gave the keys to the whole world. For example, to David Brainerd, to G. Paton, John Wesley, Charles H. Spurgeon, Dwight L. Moody, Harlan Pace, Uncle John Vassar, and "upon all whose eyes are so opened that they can see that the Kingdom of God is at hand." And, addressing his audience, he concludes: "And in your inspired moods, when you see the greatness of Jesus Christ, when you see how real our need is, and how abundantly He is able to satisfy our needs, then the Keys are put into your hands, too, and henceforth you have the high privilege and the awful responsibility of ushering men into the Kingdom, or possibly shutting them out."

It is easily seen where the Rev. Dr. Goodchild and the Catholic part company. The doctor drops a link or two in his process of reasoning, and then takes a flying leap concludes after a superficial comparison of texts that these, "these words (Matt. xviii, 18) are spoken in such a way that, I think, no candid reader can escape conviction that the power is given to the Church and not simply to the official heads of it." To reach such a conviction the candid reader must confound preaching the gospel with universal jurisdiction over the Church, which Dr. Goodchild acknowledges to be the real power of the Keys; he must assume that the power of binding and loosing given in St. Matthew xviii, 18 is identical in its extension with that given to St. Peter; he must be guilty of the sophism that because the universal jurisdiction of the Keys, includes all power of binding and loosing, therefore the power of binding and loosing includes the universal jurisdiction of the Keys. He must ignore the context of Matt. xviii, where the power of binding and loosing is given to judges in disputes, and therefore to the authorities only of the Church, and he must close his eyes to this, that whatever is given in Matt. xviii, to the Church is given in a more excellent manner to be the prerogative of Peter.

If men will thus juggle with the sacred words of Christ, and read into them their own meaning instead of the obvious, then all reliable interpretation is at an end, and what is written for our instruction becomes a stumbling block and a snare; and if the blind lead the blind, do they not both fall into the ditch? E. SPILLANE, S. J.

THE CHURCH AND SUICIDE
The Emperor William's constructive toleration of suicide has given point to several articles on the subject in current newspapers and magazines. "Ex-Attache" in the New York Tribune, treating the question historically, covers a wide field from the Emperor Trajan to Pius X. "Ex-Attache" will, no doubt, be grateful to us for pointing out a few inaccuracies of fact and law in his discussion of the policy of the Vatican.

The case of the young Prince Pignatelli is cited, and Pius X. is represented as having little mercy for suicides. On the other hand, "Ex-Attache" states that before Pius X. "it had been the custom of the Church to take an extremely charitable view of suicide and to assume that a person who took his or her own life must be temporarily insane, and therefore irresponsible."

We submit that the custom of the Church is to be inferred from her laws which in the case of the burial of a suicide have not varied one iota since the days of Pius V. (1566-1572). In the Roman Ritual, first issued by that Holy Pontiff, Christian burial was denied to those who took away their own lives through despair or in anger, except when the suicides were insane or had given signs of repentance before dying.

Furthermore, fifty years ago the Holy Office decreed that when the suicide was clearly in his right mind there should be no Christian burial nor the performance of any of the usual ecclesiastical rites. If the case were doubtful, Christian burial was not to be denied, though the elaborate ritual should be omitted; if the burial might take place accompanied by all the pomp and ceremony of the Church. Leo XIII. therefore, was not in a separate class from Pius X. for both of them with their predecessors from the end of the sixteenth century were the most exact observers of the law which had been laid down for guidance of pastors by St. Pius V.

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As to "the instance in point," related by "Ex-Attache," that of the burial with solemn ceremonies of the Crown Prince Rudolph of Austria, at Vienna, with the consent of Leo XIII. the well informed are aware that the death of the Crown Prince was not self-inflicted, as at first reported. Permission was sought from Rome for the Christian burial of the Prince, and a special messenger was sent to Rome by the Emperor with proofs which could not be gaisned that the Prince was murdered. Not until he had weighed these proofs and was convinced that the Prince was not a suicide did Leo XIII. allow him to be entombed with the full rites of the Church.

As we have said before, we feel satisfied that "Ex-Attache" will be pleased to add these foot notes to the pages of his diary recording the "severities" of Pius X. and "the charitable view" of suicide taken by Leo XIII.—America.

THE HUMAN SIDE OF GLADSTONE
S. T. SWIFT, in The April Catholic World.
The publication of the Ecclesiastical and Religious Correspondence of William Ewart Gladstone is but a tardy act of justice to his memory. We wish the title could not be bought without the Letters! There is no "inhumaneness" in these. Their humanness is as pathetic as it is lofty. On some pages we find a consciousness of the insufficiency of human nature, a reaching out for sacramental aid, a desire for some hierarchical Jacob's ladder, where, on scale heaven, which instinctively remind one of the legends of waiting prelates and expectant priest, ready to reconcile a Gladstone following hard after Newman and Manning and Hope-Scott. He craves for an infallible Church. Again, we find expressions of beliefs so contradictory, lines of argument in theological matters so opposed to those to which he was so devoted, that we are almost led to believe that we are once again in this "greatest citizen of the world" only a tremendous example of Catholic teaching on "invincible ignorance," and the inability of the human intellect to pass Godward beyond a certain fixed point without special illumination by divine grace.

Of personal affection for or interest in those below his own social or intellectual level, we find no trace. The mass of Englishmen idolized him. He seems no nearer to them than the platform of his hustings. His desire to serve the people seemed never to individualize them. Lord Morley hints at special interest in work for fallen women, and Manning and Hope-Scott, that we have vague recollection of notice given by the great man to Miss Ellice Hopkins' Rescue work, back in the very earliest of the eighties or before. But nothing in these letters bears any personal work for the poor or the sinful. The dream of shepherding souls, put away in early youth, seems to have been put away forever. Perhaps with his pitiless, undirected efforts at self-discipline, it seemed to him another temptation and sin, which might lead him away from his God-given public work. The common people heard him gladly. But if virtue went out from him to them, it had to be without contact even with the hem of his garment.

To their writer's genuine goodness and profoundly religious nature, as to his deep sense of personal responsibility to God, these letters bear fullest witness. The written to Mrs. Gladstone on peace (No. 387) reminds one of the lines of Fenelon. To his strange failure to

piety, it is still indelibly impressed upon the spirit of saintliness, which from time to time winnows earth's harvest of souls. And it was one both wise and good who reminded us that "we should be fearful of being wrong in poetry when we think differently from the poets, and in religion when we think differently from the saints."—Agnes Repplier, in the March Catholic World.

HOLY WEEK IN LONDON

The different services during Holy Week at St. Peter's Cathedral, London, were attended by congregations which completely filled the vast edifice. It seemed as if the people were determined to evince the greatest ardor in entering into the spirit of the week's devotions. On Wednesday evening, when the Mass of the Tenebrae was recited, it was a beautiful sight to witness our beloved Bishop, accompanied by Mgrs. Meunier and Aylward, and practically all the priests from every section of the diocese, numbering nearly sixty, march into the sanctuary. Bishop, priests and people were imbued with that intensity of devotion so becoming the close of the Lenten season.

On Easter Sunday the three Masses were attended by congregations which show that there is a steady growth not only in the piety of the faithful but as well in membership. At the Pontifical High Mass, of which His Lordship was the celebrant, the Papal Benediction was imparted to the people. The Bishop, at the end of Mass, addressed the congregation, expressions of love, sincere and warm, coming from his lips, to his beloved people. He prayed that the God may bring to them all the blessings of the Easter time. On this day our Lord has triumphed over the powers of man. This is the day that the Lord hath made. Let us rejoice and be glad therein.

What we have said of the exercises at the cathedral may also apply to the devotions in St. Mary's Church. Father McKean and his energetic assistant, Father Dolin, have built up in the east end of the city a congregation which they have just reason to be proud, not a few of whom are converts who have been brought into the one true Church by the ceaseless zeal of these devoted priests.

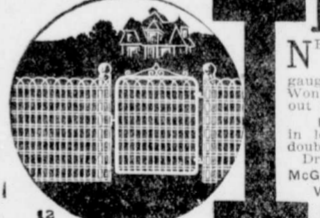
MISSIONS IN THE SOUTH

The priests working in the new mission territory recently established in the South, are making interesting reports of the number of Catholics found in that district. Writing to the Church Extension Society, one of the Vincentian Fathers said:

"Our territory contains 5,300 square miles; and in the five months of our labor in five countries, we have unearthed 152 Catholics. Three of these are catechumens. The average collection to date has been about ten cents per week. From this it will be seen that, although we have not one chapel in the whole 5,300 square miles, we cannot build any without outside help.

"The Catholics are few, but they will grow. The Protestants seem well disposed. Some different ones of them come to our house every Sunday to attend Mass; but the many stay away on account of the embarrassment they feel in entering the private house of a priest. The harvest indeed is ready; the laborers, if few, are willing, but there is not yet built one granary.

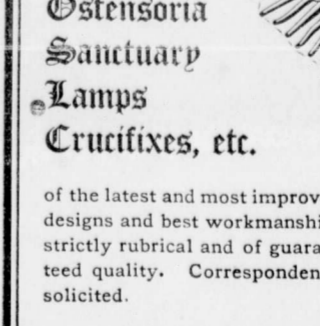
"There is no exaggeration to say that in the past generations the faith has here



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