

The Catholic Record.

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

VOLUME XXIII.

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The Catholic Record.

London, Saturday, March 23, 1901.

A GOOD SUGGESTION.

The New York Evening Post quotes President Stanley Hall as saying that almost all current school geographies ought to be burned by the common hang man.

OUR EDUCATIONAL SYSTEM

A United States contemporary predicts that the cooking school will be no unimportant factor in the twentieth century civilization.

Ziger Brothers' PUBLICATIONS.

Explanation of the Creed. Exposition of Faith. The Mass and the Sacraments. The Holy Name. The Sacraments of the Church. The Ziger Brothers' PUBLICATIONS.

OUR RELIGIOUS ORDERS.

We do not wonder that non-Catholics are unable to understand the men and women who compose the rank and file of the religious congregations and orders throughout Christendom.

a shadowy being, living indeed in the region of immensities and eternities, but to be loved and served in the manner that is pleasing to human nature.

Reading some of the comments on the attitude of the French Government towards the religious orders, we were struck by their faint-hearted tone of opposition.

WORDS OF COMFORT AND HOPE. The following admirable exhortations to unflinching trust in the mercy of our Heavenly Father are taken from an old number of The Nineteenth Century Magazine (Aug. 1885).

Our readers will, we feel confident, thank us for presenting them Father Spee's most consoling lessons in unflinching hope and trust in the mercy of God, so admirably adapted to this season of penance and reconciliation.

As to the accusation that the Religious are useless members of society we can offer in refutation the facts of history that are known to our readers.

"LITERATURE IN THE CENTURY."

The February number of the Review, published by the students of Ottawa University, contains some very readable articles on the different aspects of the life of Cardinal Newman.

porting to deal with the literary celebrities of the century is, without a just not to say scholarly tribute to the genius of Cardinal Newman, complete or creditable to King's College? True, as the Review points out, he does say that Newman "was master of an admirable style and a most logical gift of reasoning," but, without a reference, to any of the productions of the master stylist and one of the leading thinkers of his generation, passes on to devote pages to medicrities and non-entities.

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unto God. I would prefer before him the precious Blood of Jesus Christ. I would wholly hope and trust that He would nevertheless help me, and would in a moment have compassion upon my miserable sins, if only I would love him above all things.

Ques. 4. Thou hast answered right well, and done true honor to the Most High Majesty of God, in that thou hast attained to so noble a conception of his goodness. Now, then, I must know something further. In case the Lord God, because of thy sins, should afflict thee with a loathsome disease, even as he did the godless Antiochus, as we read in Holy Writ (2 Maccab. 9) and no one should be able to abide thee on account of the frightful stench and infection; if even thy friends and relations had thrust thee forth from the house, and thou must needs lie without, to die like a beast, deprived of all human comfort and assistance; and even when thou didst have a priest sent for, he should flee away from thee, crying out that thou wert already lost, that God had already cast thee away and thou wast condemned forever; oh say, wouldst thou then do? Wouldst thou not at length despair?

Ans. Yes, would I not despair, O Thou my God!

Ques. 5. But when now, further, thy strength altogether fails thee, thine eyes are darkened, thy hearing gone, thy tongue paralysed, thy breath choked, and now, even now, thou must die; and thereupon a vast number of evil spirits gather round thee, shrieking out in monstrous fashion that thou must come forth and be delivered over to them for all eternity,—wouldst thou not then despair?

Ans. No, no, at all so long as I had breath I would evermore hope.

Ques. 6. If when in these straits, thou shouldst cry to all the blessed in Heaven, and if they should all answer thee with one voice: "that they could not help thee, that it was too late, and that God had already cast thee off forever"—wouldst thou not then despair?

Ans. No, no, of a surety no. So long as I should have breath I would not despair of mercy.

THE GREAT SUBJECTIVE DIFFERENCE IN CREEDS.

Why the Members of the Catholic Church Keep Their Faith Intact While Protestants Keep on Floundering Hopelessly.

From the New York Sun. To the Editor of the Sun: Sir: You said last Sunday: "In the last quarter of the last century the very foundations of religious faith were destroyed in the great mass of the thoughtful minds of the Protestant world, and, as the case of the late Professor Mivart indicated, were shattered in those of many intelligent Catholics, though the Pope makes their preservation essential to salvation."

MIVART HAD NO FOLLOWING. Many, to be sure, is a relative term, and not easy to criticize; but you might rather have cited Mivart's case as an isolated one, standing apart from any class.

THE CATHOLIC CHURCH EXERCISES AUTHORITY. Let a priest preach this, and he would end with empty pews, as when the congregation of Aulus rushed away in horror.

THE DIFFERENCE BETWEEN CATHOLIC AND PROTESTANT RELIGIOUS IDEAS. And just here, Mr. Editor, is the great (subjective) difference between the two religious ideas—a distinction that your account does not seem to have touched.

This may be summed up by saying that our Lord established, for all time, one institution to teach religion, and require obedience to its voice. Now the Catholic Church claims to be such an institution. On the other hand, the Protestant denominations do not make such claims; in fact, they put forth express disclaimers.

For, a Protestant, the matter is different. He is his own teacher for each individual tenet; he does not have to hear his ministers; he hears them just to the extent that it pleases him; it is they and their ideas that are tried, doctrine by doctrine, in his private judgment.

Christ, and everything then follows as an easy corollary. He does not have to change his private judgment in detail; he merely drops it; it becomes utterly irrelevant. His first proposition accepted, he has only to let himself conform. Truly, if a man holds that the Church speaks with the authority of God, and therefore cannot teach wrongly, what is there for him to do by every consideration of reason and morality but to listen and believe?

This is the cord that binds his facets of doctrines, and prevents their being snapped and splintered; this is the gravitation that brings a scattered mass into round coherence, not fluctuating, but fixed; not wavering, but steady; not loose, but organic; this what gives us Catholics an unmoved equilibrium in belief for which our neighbors, with their inconstant guide, may long, and their participation in which is the supreme wish of our friendship, the object of our prayers. KOSTKA.

New York, Jan. 15.

A PROTESTANT PAPER AND THE ANTI-CATHOLIC OATH.

One poor soul has been made take an oath which (where it does not merely tell lies) would have been held blasphemous by the overwhelming majority of those who have been called Christians; and which may be now thought impertinent by all other reasonable persons.

The Pilot (London Feb. 9), a leading Church of England weekly, protests as follows, in a manner gratifying to the Canadian protesting majority: "It is a gratifying evidence of the growth of religious courtesy that the declaration which the King of England has to make either at his coronation or when he first meets his Parliament—a declaration which Sovereign after Sovereign has made without the faintest dissent and amid almost universal approbation—should now evoke a strong sense of its incongruous inconcavity. The King has Roman Catholic subjects in all his dominions, and in one of his three kingdoms the great majority of his subjects are Roman Catholics, but this was not formerly thought to be any reason why his first great public act should not be to offer them the worst insult that the perverted ingenuity of an age of controversy could suggest. We pick out the two doctrines that enter most intimately into the daily life of every devout Roman Catholic—the Sacrifice of the Mass and the Invocation of the Blessed Virgin—and call upon him to declare that they are "superstitious and idolatrous." And then we expect these very subjects, whose religion he has outraged, to be as loyal as though he had been paying them the highest compliment that a Sovereign can offer to his people. It would be an unfortunate time to choose for fomenting the beliefs even of his Mohammedan or Hindu subjects; but the Roman Catholics of Ireland and Canada and his own Earl Marshal in England are fair game. The framers of this marvellous document seem at this point to have been troubled with a suspicion of its possible futility. What if the King had already a dispensation from the Pope to make this declaration, or looked forward to being absolved of it by the same authority in the future? To bind a Sovereign already suspected of intending to evade his own words, on the plea that he had the Pope's leave to do so, might seem a pretty hopeless task. But they did what they could. Their fear was that the King might think himself justified in telling a lie at the Pope's bidding, and they sought to meet this by making him say that he was speaking the truth. That this last statement might equally be a lie, and be justified in the same way, apparently did not occur to them, or if it did they saw no way out of the difficulty. Yesterday Mr. Wickham Legge assured us in the Times that the Coronation Oath taken by the late Queen does not contain "one word about the sacrifice of the Mass, transubstantiation, or the invocation of the saints." But did Queen Victoria make a "declaration" on these points, either then or at first meeting her Parliament? That is not a question we can answer offhand, and Dr. Wickham Legge's statement in no way helps us to do so. If the popular notion on the subject turns out to have no foundation, every Protestant with whom it is not a part of his religion to insult the beliefs of his fellow Christians will be unfeignedly glad. Otherwise, as nothing but an Act of Parliament can abolish this offensive farce, it must apparently be gone through once more. But it will be a relief to all reasonable Protestants, and most of all to the King himself, to have a ministerial assurance that the necessary steps will at once be taken to put an end to it.

PROTESTANTISM UNABLE TO ENFORCE A SINGLE DOCTRINE. For, a Protestant, the matter is different. He is his own teacher for each individual tenet; he does not have to hear his ministers; he hears them just to the extent that it pleases him; it is they and their ideas that are tried, doctrine by doctrine, in his private judgment.

A Call to the Ministry.

Booker T. Washington tells the following anecdote in his autobiography now appearing in the Outlook: "A colored man in Alabama, one hot day in July, while he was at work in a cottonfield, suddenly stopped, and looking toward the skies, said: 'O Lawd, de cotton am so grassy, de work am so hard and de sun am so hot, dat I b'lieve dis darky am called to preach!'"

A FATAL RESEMBLANCE.

BY CHRISTIAN FABRE.

L.—CONTINUED.

"She wrote to you," repeated Ordotte in those same slow, significant tones which made Mrs. Brekbellow feel like strangling him, "and you, no doubt, replied, comforting her and sympathizing with her."

given birth, also in secret, to his child, I say, if I had done these degrading things, do you think I would be so unjust to my own interests as to grant what you so coolly request? You certainly have reckoned most insanely, and since that alone, to use your own words, was the object of your intended call upon me, we shall consider this interview ended."

He retreated a little, and she turned away as if to reflect upon his proposition; but she was unable to think. Her head seemed to be on fire, even while her limbs were trembling as if from a chill, and she had a sort of wild desire to clutch at something, like a person falling from a height. At length she compelled her thoughts to fall into something like order. What if she still braved it all by a firm denial? Since Ned had been mistaken for her by the very persons who alone could have told the difference, what proof of her guilt could be obtained apart from her own admission?

"Such a letter is outside of your proposition, sir," she said, agitated at this new requirement. "I require it now," he answered quietly. If only she could have strangled him as he sat there; and for an instant she glanced down at her small white hands and seen at him, as if she might be measuring her strength for an attack.

WHAT WE NEED. Mr. Conaty's Address at a Recent Association Reunion. Said Mr. Conaty in the admirable sermon which he delivered at the twenty-fifth anniversary celebration of the Young Men's Catholic Association in Boston recently:

cloth Century to be a manhood of conscience and heart, as well as of intellect, a manhood not suffocated with traffic, or wealth, or political success, but one which knows the value of life and estimates the spiritual beyond comparison with things temporal.

A CHILDLESS PEOPLE.

The Rev. W. G. Paddfoot, of Boston, secretary of the Congregational Society, said in a recent interview: "I was surprised to find that there has been a lamentable falling off in the number of children among the towns of New England. I visited only a short time ago, and when I asked why there was no Sunday school there, I was told there were no children. I took pains to get figures, and I found that in sixty families there was not one child. There were cats and dogs, though, in quantities."

TO BE CONTINUED.

There are too many people who like to tell bad news.

WON WITHOUT TRYING.

A minister was one day walking along a road, and to his astonishment he saw a crowd of boys sitting in front of a ring with a small dog in the centre. When he came up to them he put the following question: "What are you doing to the dog?"

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1901. 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 MISSION.

At St. Peter's cathedral, London, last Sunday, at High Mass, Rev. Father Doherty, S. J., announced the opening of the mission which he and Father O'Bryan intend giving to the people of London for the next two weeks. The exercises began in the evening at 7 o'clock, on which occasion the cathedral was crowded with women, the first week being reserved exclusively for their benefit, and the second for the men. This had to be done, as the cathedral could not accommodate all who would otherwise attend.

A DISASTROUS RESULT.

The Mrs. Carrie Naton crusade in Kansas has advanced a stage. A jury in Leavenworth has found four men who have participated in the raid on Millwood saloon, guilty of murder in the first degree, for having killed Mrs. Hudson during the illegal attack. The men thus found guilty are Andy Wilburn, Sam Thornburg, Joe Turner, and John Wilson.

CUBAN DEMONSTRATION.

The Cubans are showing extreme impatience at the continuance of the American occupation of their island, and early in this month a great popular demonstration was held at Havana in honor of the delegates to the Constitutional Convention, the result of whose sessions, it is expected, will be an early delivery from American military rule. "Independence or death" was the watchword of the processionists, three thousand in number, many of whom were veterans of

Cuba's war of independence against Spain. The speeches were denunciatory of American rule, and every point made against the United States was vociferously cheered. There is some fear entertained by the more thoughtful class in the city that the demonstration may lead to complications with the Americans. Nevertheless the Convention did its work peacefully, and it is gratifying to notice that by a large majority the Convention decided to make an acknowledgment of God's supreme authority in the preamble to the Constitution. The Constitution adopted has been sent to the United States Government for approval.

THE EXISTENCE OF THE DEVIL.

By Detroit papers we learn that there was a discussion in the Westminster Presbyterian church of that city a few Sundays ago regarding the existence of the devil; and though the majority of the congregation were in favor of retaining the belief that there is a devil, the pastor of the church, the Rev. Mr. Clark, caused considerable surprise by stating that Mr. Flick, who maintained that there is no such personage, gave expression to his own opinion on this subject.

It is impossible for us to predict what will be the action of the Presbytery or the General Assembly in regard to the Rev. Mr. Clark's profession of faith, but it is none the less certainly opposed to the teaching of the Westminster Confession, which plainly lays down the doctrine of the personality of the devil, and it may be presumed that the pastor of Westminster Presbyterian Church having laid himself open to a prosecution for heresy before the Church courts, will be put under discipline. It may also be asked how he can justify the virtual statement of the Confession that the Catholic Church is "a synagogue of satan," if satan has no existence. Many complications, therefore, rise out of Rev. Mr. Clark's declaration.

Mr. Flick said that "Christ does not in any part of the Gospel teach belief in the devil." There is no justification for thus separating the teachings of Christ recorded in the Gospel from those of the Apostles and Evangelists as found in the Gospels and Epistles of the New Testament. The entire New Testament, and in fact the books of the Bible as a whole, must stand or fall together as the inspired volume, and if we are free to reject the Apostolic teaching, or the teaching of any part of the Bible, a doubt is thrown equally on Christ's words recorded therein. Mr. Flick, by making this distinction, and Rev. Mr. Clark by approving of it, undermine the authority of the whole bible as the Word of God.

It is not true, however, that Christ does not teach the existence of the devil as a real being, which we presume to be Mr. Flick's meaning concealed under the misleading words "belief in the devil." Belief that there is a devil is something very different from "belief in the devil," which would imply that we should believe what the devil teaches, and should be his disciples.

Assuming that we have rightly gauged Mr. Flick's meaning, we say to the contrary that Christ Himself actually taught that there is a devil. Thus in St. John, viii, 38-49: "You do the deeds of your father... you are of your father the devil, and the desires of your father you will do."

And when the Jews urged: "Thou art a Samaritan and hast a devil," he answered, "I have not a devil; but I honor the Father, and you have dishonored me."

In St. Matt. xii, 22, Jesus is said to have cast out a devil, whereupon the Pharisees accused him of casting out devils by Beelzebub the Prince of devils. Jesus in His answer repudiates His having acted under the authority of Beelzebub, but declares that He cast out devils "by the Spirit of God."

The same occurrence is recorded in St. Mark iii, 22-26. St. John, viii, 48, and St. Luke xi, 14-20. In St. Luke x 40-50 He not only casts out devils Himself, but also approves that they shall be cast out in His name.

The passages of the Bible wherein the devil is spoken of as a real being are very numerous, but we shall here mention only one other in which he is certainly spoken of as a being really existing: (1 St. John iii, 8) "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God appeared, that He might destroy the works of the devil."

express openly their disbelief in a doctrine so plainly revealed, it must be in that state of disorganization which borders upon its utter dissolution as a Christian body.

A TYPICAL GRAND MASTER.

The Orangemen recently held a meeting in Stratford, and the press report goes on to say that the membership was greatly stirred up because there is a movement on foot to alter the King's Coronation Oath so that it may not be offensive to his Catholic subjects. We are not surprised at this. Indeed, we would be surprised were resolutions, along this line not enacted by the brethren. Their mission is not one of peace, but of turbulence: hence, to be true to their origin, the old "No Popery" cry must be kept up.

Bro. D. M. Jermyn is the Grand Master. Bro. D. M. Jermyn is a typical and appropriate Grand Master. He fills the position very well indeed, and the position suits him exactly. Bro. Jermyn is an orator, too. He is full of fire—Orange fire—and has the happy faculty of working himself up to white heat when he meets his brethren and when he calls to mind the fact that his ancestors had to use brass money and wear wooden shoes. In this he differs from Bro. Wallace. Bro. Wallace is always arctic. No matter how animated a discussion may become—no matter how many times "no surrender" may be uttered—no matter how often the name of William may be mentioned—no matter how emphatically it may be stated that "eternal vigilance is the price of liberty;" no matter how frequently reference may be made, with hands thrown aloft, to the glorious, pious and immortal memory—Bro. Wallace never, never thaws, never moves away from the door-step of his cold storage.

Bro. Jermyn is original—very original. In his Stratford speech he said that "about a century after the advent of William of Orange in England the founders of the great American nation wisely safeguarded their future by enacting that no Roman Catholic should serve as President." This reminds us very forcibly of the speeches made by Mr. Dooley to Mr. Hennessey in Chicago. If Bro. Jermyn is asked for proof of this assertion he will probably say that Mrs. Jones told Mrs. Brown that her grandfather told her, when she was a little girl in Belfast, that such was really a fact. Orange speeches are most interesting, but there is one sad feature they bring forcibly to mind, namely, that our system of education has not been quite as successful as we expected in expelling ignorance.

THE PROPOSAL TO ESTABLISH A DIVORCE COURT.

A motion was introduced into Parliament on the 13th inst., by Mr. Britton, M. P. for Kingston, the purpose of which was the establishment of a divorce court in each of the provinces of the Dominion.

Mr. Britton explained that it was not his object to establish a system whereby divorces should be easily attainable, but as there are cases in which it is customary for Parliament to grant divorces, he is of opinion that the judges are the proper persons to consider the validity of the reasons, or at least that a judge should take the evidence as referees, for the saving of expense and trouble.

It is true that there is a heavy expense incurred under the present system when a divorce is sought, and this is one of the causes, and we doubt not, the chief cause, on account of which the number of divorces granted in Canada is still so small, as will appear especially when we consider how readily they are granted in the neighboring Republic.

With the light thrown on revelation by the teaching of the Catholic Church, we can have no hesitation in saying that divorces ought not to be granted at all. The divine law, applicable even to the cases under which the Canadian Parliament is accustomed to grant divorces, is "What God hath joined together let not man put asunder."

Even from the form used in the marriage contract by all Christian clergymen who use a fixed form, the intention is evidently to make a tie which is dissolved only by the death of one of the parties. Of the form used in the Catholic Church we need not speak, as it is well known that the Catholic marriage is indissoluble.

The Church of England requires the officiating clergyman to ask the man who is to be married:

"Wilt thou forsake all other, keep thee only unto her, so long as ye both shall live. The man shall answer: "I will."

And, further, the man is required to say:

"I take thee N. to be my wedded wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance, and thereto I plight thee my troth."

The promise of the woman is identical with this, the gender only being changed.

In this there is no condition annexed that for any cause, even for unfaithfulness on the part of the husband or wife, the marriage shall be dissolved or dissoluble. The contract is for life. It will also be remarked that this is declared to be God's ordinance. It is, therefore, not within the scope of human authority to change it, though the civil effects of marriage, such as the rights of property, and its mode of transmission to the children, will depend upon the provisions of civil law, always presuming that the law has due regard to the natural rights of subjects.

This being the Christian view of marriage, it follows that we should be best pleased with the system which secures the fewest possible divorces, and that a proposition which would increase the number ought not to become law. Now whatever may be Mr. Britton's opinion to the effect that his proposal would not make the procuring of divorces easy, it is evident that it would greatly increase their number, for the simple reason that it would remove the greatest obstacle which now stands in the way of obtaining them. We are, therefore, gratified that Mr. Britton's proposition was withdrawn.

Sir Wilfred Laurier said in substance that frequent attempts had been made to have the present divorce law changed, but they had not been pushed with any great vigor. From this he inferred that the public opinion of the people of Canada is not in favor of establishing divorce courts; perhaps because the facility with which divorces are granted had assisted in making facility of divorce distasteful to Canadians. At all events, it is better to belong to a country where divorces are few, than to one where they are many and easily obtained by law.

Beside the religious aspect of the divorce question, to which we have already referred, divorces beget strifes among families which were already bound in friendship by the ties of affinity, and make it impossible to give proper attention to the rearing of families of children who need the care of both parents. It is thus seen that divorce is contrary to the natural order of things implanted in our being, and destructive of social morality, and, therefore, to the natural moral law.

We notice that the Rev. Canon Welsh of St. James' (Church of England) Cathedral, Toronto, discoursed on divorce in his Lenten sermon on Wednesday, March 13th, taking precisely the Catholic view of the matter, and maintaining broadly that

"On the grounds of a higher and more divine compassion the liberty of remarriage should be absolutely and unconditionally refused after separation (of a divorced couple) because it would forever shut the door to a possible reconciliation. Christ's example," he continued, "Teaches us that we should never sanction anything that would hinder the restoration of a ruined life. If marriage, and what goes before were the subject, not of ridicule, but of prayer, there would be fewer newspaper revelations of domestic tragedies. The only true foundation and safeguard of marriage is that it ought to be regarded as (an image of) the simple union between Christ and His Church, a union in the Lord."

Regarding the efforts to facilitate divorce laws in Canada, and the actual existence of such laws elsewhere, the Canon said:

"Happily we have no divorce court in Canada. Unhappily, efforts may be made to establish one. If so, it is possible that our laws may be assimilated to the English laws on the matter, which are simply infamous. They cut at the root of all social purity, because in violation of the teaching of Christ they set up one standard for women, and another for men. There is also danger of the people of Canada being influenced by the laxity in this respect that prevails in some of the States of the American Republic."

Canon Welsh made reference to a passage of Scripture which has been much discussed, and which has been supposed by some to justify divorce for one cause. He says, however, that "the common interpretation which would allow of remarriage in certain cases, is possibly incorrect."

We have no hesitation in saying that this interpretation is incorrect, and we add that it is an error to call it "the common interpretation." That cannot be the common interpretation which is and always has been contrary to the interpretation of the whole Catholic Church for nineteen centuries, which is against the interpretation of the ancient fathers, and which even the Greek Church has for the most part rejected, though it has at times inconsistently acted against its convictions by sanctioning divorce, as not very many years ago occurred in the case of King Milan of Servia.

The interpretation referred to by Canon Welsh is founded upon a misconception of the meaning of the text, but we shall not discuss the passage here at length, for the same reason which is given by the Canon for not so doing in his address, that the subject is too extensive to be discussed here, the more especially as we have already treated it largely enough in this article.

THE ORANGE LODGES ON THE KING'S OATH.

From the Orange Lodges we can expect nothing else than resolutions replete with the bigotry of bygone days. The civilization of the present age has not succeeded in reaching them. Hence we are not at all surprised at a resolution passed unanimously at a meeting of Madoc Lodge of Toronto a few days ago in which is expressed "disapproval in the strongest manner possible of the action of the Dominion Parliament in supporting a recommendation to the British Parliament to have the Declaration Oath of the Sovereign of Great Britain amended by striking out that part which is offensive to Roman Catholics."

The thanks of the Lodge are also tendered "those members who had the courage of their convictions to vote against the recommendation, especially our Grand Master and Sovereign, the Hon. N. C. Wallace, for the able manner in which he showed there was as much need for the declaration oath now as when it was first introduced."

A somewhat similar resolution to this was passed about a month ago by a lodge in our own city of London.

We shall not say anything of the bad grammar of this resolution, but will pass to the consideration of its substance.

The declaration oath was first introduced expressly for the purpose of excluding any Catholics forever from the throne, and it had its most immediate application to King James II, whose chief fault was that he had granted some slight toleration to those who were persecuted bitterly for conscience sake, Nonconformist Protestants as well as Catholics.

The Orange declaration is, therefore, a declaration in favor of returning to the penal laws of the seventeenth century in all their ferocity, as then existing against Catholics and Protestants alike. It proves that the Orange lodges to day are actuated by the same spirit which possessed them when Henry Grattan, himself a Protestant, but a foe to oppression, announced in the Parliament of Ireland that they were a lawless banditti who had sworn in the secrecy of their lodges to exterminate their Catholic fellow-citizens.

Mr. N. C. Wallace, who is so effusively praised in the Toronto resolution, was the leader of the opposition to the resolution of the Canadian Parliament to petition for the repeal of "what is specially offensive to the religious beliefs of any subjects of the British crown." The petition asks no more than this, which is an exceedingly moderate demand, but neither Mr. Wallace nor the Orangemen for whose declamation he spoke, can open their mouths to utter any word without being impotently offensive; and we are not at all astonished that they should wish the offensive words to be retained in the declaration oath.

The impotence of Orangism is, however, made manifest by the fact that out of one hundred and forty-four members present in the House of Commons when the vote was taken, only nineteen had the hardihood to vote that the grievous insult to Catholics which British Sovereigns have been compelled to utter and to swear to for nearly two and a half centuries should be continued.

But the declaration oath is more than an insult. It is a false oath. It implies that the Pope assumes the authority of granting dispensations or licenses to commit perjury, which is a falsehood, and all who approve that such an oath should be required are co-operators in the commission of perjury. Let the nineteen who voted in the negative on Mr. Costigan's resolution, together with the Toronto and London Lodges, show, if they can, that they are not as guilty of perjury by sustaining the oath as the person who takes it, without his excuse, which is that the law of the land requires it from him as the way whereby his succession to the throne is assured. But we have no doubt that King Edward VII. took such an oath much against his inclination. We give him credit for so much good-will and good sense.

We have said that we could not expect anything else from the Orange Lodges than that they should uphold this bigotry and fanaticism. They have always opposed themselves to the tolerant spirit of the present age, but they endeavor in vain to stay the torrent which is moving onward. But we have the right to expect that a journal like the Toronto Mail and Empire, which finds its way into many Catholic houses, should not follow the lead of the Lodges.

We have before now, several times, called public attention to the persistent bigotry of one of the regular editors of that journal.

We cannot say that in the principal editorial columns of the Mail and Empire that journal advocated strenuously the retention of the offensive oath. On the 14th of February we read that "the occasion" (for it)

"is long past. The danger is no longer in sight. There is no longer an enemy. So far as Protestantism is concerned, the Declaration is like an old blunderbuss rusted through by time, dangerous only to the user—not merely useless and ridiculous, but noxious and dangerous, offending as it does the feelings of nearly ten millions of Roman Catholic citizens of the Empire." So far as now but a savage insult without a shadow of excuse. If the good sense and thoughtfulness which, there is reason to believe, has dominated the course of Edward VII.'s life does not banish this Declaration from his coronation ceremony, the explanation, we are sure, will be that some technicality or red tape or clumsiness of parliamentary movement will prevent the wishes of the King and of the majority of Protestants being carried into effect. Hardly a Protestant would justify the introduction into the coronation ceremony to-day of a declaration grossly offensive to the religious feelings of a Mahomedan, a Jew, or a Hindu, and if a Protestant's thought is different regarding his Catholic fellow citizens, the explanation can only be found in some mental echo of the far off days of ancient conflict."

After this plain expression of such a common sense view of the matter, we could readily overlook a later expression of opinion by that same journal to the effect that the matter should not have been brought before the Dominion Parliament for discussion.

We maintain that it concerns British subjects everywhere, and we feel the insult in Canada as much as do our fellow-subjects in the three kingdoms, and we consider that the Dominion Parliament has the right to protest against the continuance of the oath.

It is nothing to the point that the government of the Empire once virtually informed the Canadian Parliament that it would manage Imperial matters, and that the latter might attend to Canadian affairs. The question, then, was of justice to Ireland. We believe that the Canadian Parliament did right then to tender a good advice; but on the present occasion there is no doubt that we Canadians are as much interested in the matter as are any British subjects.

We are satisfied, however, with the general sentiments expressed by the Mail and Empire; but we do protest against any of its editorial staff being permitted to use its columns for such approval of the insulting oath as that which appeared on the 9th inst., and which may be summed up in the concluding words as follows:

"The question ought not to have been raised in the Parliament of Canada. I would certainly cast my vote against the suggested change in the coronation oath. It is surprising to find the strong feeling that is being called out among Protestants in Canada on the subject, but I am pleased at it. Remember the boast of the Church of Rome is that it never changes; in other words, like the Bourbons, it can never learn, and never forget."

It is the boast of the Catholic Church that it never changes its doctrines. What God reveals, man has no authority to change. But the editor here suggests that the Church is unchangeable in guile and malice. This is just as insulting as his advocacy of the Declaration Oath. The penny-a-liner is one with the Lodges on this as on every other question.

THE DISORDER IN THE HOUSE OF COMMONS.

"The row kicked up in the House of Commons at Westminster by a few Irish Catholics, will probably bring good results; it will lead to a redistribution of the Irish seats, and the representation of Ireland will be reduced from one hundred and four to its proper proportion of between fifty and sixty. The Irish Parliamentary party is hard up; the three pounds (\$15) a week members have been in the habit of drawing cannot be paid because the treasury is empty. Hence the row, in the hope of reawakening sympathy and raising the wind. The speaker simply did his duty—finding his authority defied by a gang of blackguards he called in the police."

The above extract from the Toronto Mail and Empire of the 9th inst. will not be read with surprise, for we regret to say, there prevails in that office an intensely anti-Irish and anti-Catholic feeling. Were it otherwise, the management would not permit one of its editors almost every week to make it a special business to play to the Orange gods in the gallery. It is a pity that a prominent newspaper like the Mail and Empire should give employment to a penny-liner of such a mischievous and vicious disposition.

The publisher of a newspaper should lend his energies to the work of creating a sound public opinion and fostering a feeling of amity be-

antagonism. The writing of this particular editor is rather calculated to produce mischief and ill-feeling between neighbors.

THE BULL-OF-INDULGENCE FORGEY.

Under the auspices of the Brooklyn Institute of Arts and Sciences, Professor Griggs delivered, on the evening of Feb. 26, a lecture on "Martin Luther," being one of a series of his on "Great Moral Leaders of Modern Times."

THE LOYAL SONS OF ST. IGNATIUS.

The Catholics Transcript comments on a curious instance of the remains of the Penal days coming to light on the occasion of the Proclamation of King Edward VII.

THE OATH OF SUPREMACY.

The objection that Roman Catholics do not love liberty, is a common one. It is in these words that the walls that have witnessed the confirmation of Magna Charta thirty times, and in this City (London) whose towers guard that great sacred instrument of liberty!

CONVERSION OF A FAMILY OF ELEVEN.

Father and Mother and Nine Children Baptized in Baltimore. Baltimore, March 4.—An interesting ceremony took place yesterday afternoon at 5 o'clock at the Church of the Immaculate Conception, Mosher and Division streets, when Mr. and Mrs. William Bandel and their nine children were baptized and received into the Catholic Church.

REMEMBER HIM.

It was in His parting sorrow that Jesus asked His disciples to remember Him, and never was entreaty of affection answered so, for ever since has His name been breathed in morning and evening prayers that none can forget and has brought down some gift of benevolence and the remorse of sin.

Mr. and Mrs. Bandel and those children who have arrived at the age of reason went to the altar, where they made a public profession of their belief in the doctrines of the Catholic Church.

A NEW ASPIRANT FOR LIBERALISM.

Father Spalding who at present is professor of Humanities at the University of Nebraska, Omaha, is a native of Kentucky, a member of the family which has provided Archbishops of Baltimore and New York.

IN CHINA.

Matters in China stand much in the same position as in the case of the Poles. The Poles are the Lokai Anziger gives statistics regarding the number of Europeans killed during the Chinese Revolution.

OBITUARY.

Mr. Thomas HACKETT, BROCKVILLE. There died on the 3rd March Inst. Mr. Thomas Hackett, a resident of Brockville, Ontario. His many friends and acquaintances were deeply grieved by his death.

DIocese of Hamilton.

On Sunday last St. Patrick's Day solemn Mass was celebrated at St. Patrick's Church, Hamilton by his Lordship Bishop Dowling assisted by the pastor, Father Coyne.

ARCHDIOCESE OF OTTAWA.

Sunday, the 17th inst., was really a gala day at St. Patrick's Church—it was the Patronal Feast of the church and of the Parish.

DIocese of London.

FOR THE ITALIANS. Rev. Father Bocheval, of Detroit, who is in London a few days, in the spiritual interest of the Italians of this city, addressed his fellow-countrymen in the cathedral at St. Peter's.

ST. PATRICK'S DAY IN TORONTO.

Felix Goyell—Old Irish straggling Feast—Mass at St. Patrick's. About three thousand people attended the Felix Goyell at Mass in St. Patrick's Church, St. Patrick's, Toronto, on Saturday last.

IN HAMILTON.

The celebration of St. Patrick's day this year was very imposing. All the Catholics in Hamilton on the day marched in procession with regalia to St. Patrick's Church, where the Mass was celebrated.

IN WATFORD.

Watford for the first time in the history of the city, celebrated St. Patrick's Day by a public Mass and concert. The special service was held in the church hall at 4 p. m.

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ST. PATRICK'S DAY IN LONDON

Lecture by Rev. Dr. John Talbot Smith

The St. Patrick's concert and lecture on Friday evening, March 15, was very well patronized. In fact every seat in the Opera House was taken. Apart from encouraging by the presence of the most worthy object in which the people were to be interested, the Rev. Dr. Smith's lecture was a most interesting and instructive one. The subject of the lecture was the Irish people in the past and present. Dr. Smith's lecture was a most interesting and instructive one. The subject of the lecture was the Irish people in the past and present.

THE TEACHINGS OF THE CHURCH OF CHRIST, AND PROVING THE ASSERTION OF THE LONDON TIMES

This phenomena was only a repetition of what has happened many times before. The Irish race had risen from nothing to be a world power. In the year 1845 the potato blight struck Ireland and the Irish people were reduced to a state of starvation and death. The London Times, in its issue of the 15th of March, 1901, published an article which was a gross insult to the Irish people.

MR. STARBUCK

Editor of the CATHOLIC RECORD: I have read your issue of the 15th of March, and I am glad to see that you have published the article of Mr. Starbuck. The article is a gross insult to the Irish people and to the Catholic Church. I am sure that you will publish a reply to it.

REV. SILLIM BLADEX

Every now and then Rev. Sillim Bladex delivers a sermon which is a masterpiece of logic and eloquence. His sermons are full of wisdom and are well received by the congregation. He is a most able and learned man.

My Lady's Breakfast is Well Served. When the hot-bread, hot roll or muffin is Royal Baking Powder. London, Saturday, March 23, 1901.

ROYAL BAKING POWDER adds anti-dyspeptic qualities to the food and makes delicious hot-bread, hot biscuit, rolls, muffins or griddle cakes whose fragrance and beauty tempt the laggard morning appetite, and whose wholesome and nutritive qualities afford the highest sustenance for both brain and body.

THE ROMAN PILGRIMS AT HOME

The Dukes of Norfolk Replies to His Critics. The excitement in the press caused by the address of the Duke of Norfolk on the occasion of his visit to London has been the subject of much discussion. The Duke's reply to his critics is a most interesting and instructive one.

REGINA ITEMS

Regina, N. W. T., March 23, 1901. The Regina Catholics have been very busy lately. They have been celebrating the feast of St. Joseph and the feast of St. Anne. The services were very well attended and were most interesting.

RESOLUTION OF CONDOLENCE

The members of Branch 13, St. John N. W. T., have passed a resolution of condolence on the death of Mr. Starbuck. The resolution is a most fitting and appropriate one.

NEW BOOKS

Meditations on the Life, the Teachings, and the Passion of Jesus Christ for every day of the year. This is a most interesting and instructive book. It is written by a most able and learned man.

MARKET REPORTS

London, March 21. - Flour fine, per cental - Wheat \$1.08 to \$1.10; oats \$0.85 to \$0.90; peas \$0.90 to \$1.00; barley \$0.80 to \$0.85; corn \$0.75 to \$0.80; beans \$0.90 to \$1.00; pork \$1.10 to \$1.20; mutton \$1.00 to \$1.10; calves \$0.80 to \$0.90; pigs \$0.60 to \$0.70.

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VOLUME XX The Catholic Record London, Saturday, March 23, 1901. MISGUIDED

The account of the Mayor of Ottawa to the funds of Ottawa to establish a not pleasant reading. What prompted the Mayor to go cap in hand to the people we are quite certain will incline the people to sort of hamlet inhabitants. Not that they are so much as the people plotted abroad as dependent of a United Dominion had spirit their library, and as to self respect to pay for full to the street however compliments the Mayor, calculate we were but victims of Ottawa is certainly in everything.

OUR CATHOLIC

One of the best kind day laments that he for less fame and page prize fighter. The same plaint ought to be reason be voiced by ers. There seems to that anything emanate from our own with suspicion or at a kind condescension preston obtains at which of all others to give it no quarter. We are tired of a book of merit will. While quite agreeable worthy production all receive re if too slowly to be of writer, still we statement that a litigement and support move along with gre are certainly not p enthusiastic over writing, talking, r times the severest our lips. We have n declining, out an unadmitted ignorance against Maurice Francis Eg that, in his own "they were no g doubtedly an extr spirit many be degree in too m Whilst not saying by a Catholic must unqualified commen that any produ entitled to impa and not, as it reckless condemna that to outside cir We remember hoazine assailed Dr. the Settlement. I unjustifiable at literary thug, insa at the time, by a to things Catholic like to know what clism had on the and amongst our Drilling to tender Dr. O'Hagan and done and are still the domain of lit tical question is cost us?

THE "VAI"

Now and then to the effect that discriminated against a pleasurable exercise, or soothing so far as practical concerned, it has upon the subject who would faint with gentle and for their abhor allence. Their goodness of hum fore quite certain how near they

Mission Goods for Sale at the Catholic Record Office. ROSARY. BANNERS, BADGES, PINS, BUTTONS. BUTCHERING DEER IN THE WATER. T. P. TANSEY, Manufacturer Association Supplies. CATHOLIC HOME AND LITTLE FOLK'S ANNUALS. PROFESSIONAL. PETERBORO REAL ESTATE EXCHANGE. SITUATION VACANT. TEACHERS WANTED. WANTED - A FEMALE TEACHER. SITUATION WANTED. WANTED SITUATION AS LADY'S COMPANION AND NURSE FOR INVALID.