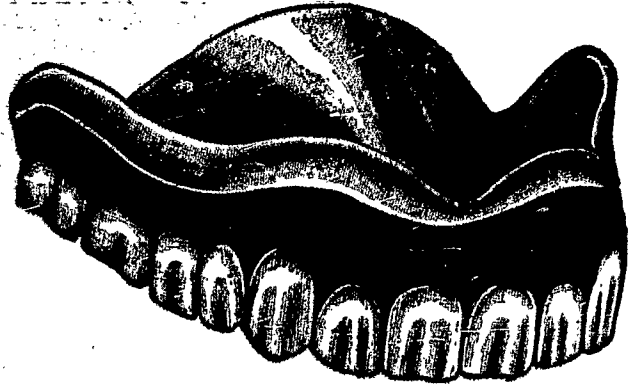


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We make this inducement that you may become acquainted with our elegant and modern dental office.

OUR DENTAL OFFICES

are equipped with all the latest instruments and appliances that we need to assist us in our claim of PAINLESS DENTISTRY. Our operators are men highly trained in the profession and devoted exclusively to it. No effort or expense has been spared to make our offices as luxurious and homelike as possible for the comfort and convenience of our patients.

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We Are Responsible.

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Full set of teeth (that fit) \$5.00
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Fillings50 up

We Do Just As We Advertise.

German, French, Italian and Spanish Spoken.

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Three Doors Above Clinton Avenue 242 Main Street East Over Scotch Woolen Co.
LARGEST DENTAL ESTABLISHMENT IN THE WORLD.
To aid publishers, kindly mention Catholic Journal when presenting this ad

Easter Suits and Overcoats

On Easter Sunday you should look as fresh and spotless in your attire as the Easter lilies that are blooming around you. How contented with the world you will feel as you walk about with your wife or sweetheart, to know that among all the well-dressed Easter strong you are second to none in the appearance of your attire. But Easter is not the only day in the year; there are 364 other days on which you want to appear just as well. Bring to us your best \$25 ideas and expectations and we will duplicate them for \$15 and in addition to this if you cut this advertisement out, bring it to our store we will allow you 5 per cent. discount on a suit, overcoat or trousers for one week, until Saturday, March 28th. Don't take it in the wrong place. We are at

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THE CATHOLIC JOURNAL

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BY THE
CATHOLIC JOURNAL PUBLISHING
COMPANY

If paper is not received Saturday notify the office.
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SATURDAY, MARCH 21, 1903.

Weekly Church Calendar.

Sunday March 22—Gospel St. John, vi, 115—St. Catherine, virgin.
Monday 23—St. Victor, martyr.
Tuesday 24—St. Simon, martyr.
Wednesday 25—Annunciation of Blessed Virgin Mary. Fast.
Thursday 26—St. Ludger, bishop and confessor.
Friday 27—The Most Precious Blood F.
Saturday 28—St. Sixtus, pope and confessor.

Forty Hours Devotion.

The Forty Hours Devotion will be held in the following churches next week.

March 22—Lycens, Pittsford, Wainford, St. Peter and Paul, Elmira, Holy Rosary.

Five Minute Sermon.

The Miracle of the Loaves and Fishes.

We must admire the great desire of the multitude to hear the words of Christ and be with Him—a desire that caused them to undergo willingly the fatigue and inconvenience of the journey and to lay aside their worldly cares. We must deplore the negligence of so many Christians, who show no desire in the way of salvation and to hear His word announced by His ministers.

The multiplication of the bread in the desert, and at the time when Easter was near at hand, is said by Catholic theologians to be a figure of the Blessed Sacrament with which the whole Christian Church would celebrate the Christian Easter, and which would feed and nourish the whole world in the desert of this life, as the multitude was fed beyond the Jordan, in feeding that multitude Christ enlivened our faith, increased our gratitude, and favored us in favoring them.

We should learn to give thanks when we take our meals. As the people received the food from the hands of Christ, so also do we receive it from God alone in the ordinary way of His providence, for without His blessing the earth would be barren and unproductive.

Christ has promised the charitable that their alms will be abundantly rewarded, and this fact of the Gospel is a proof of it. He distributed five loaves; each ate and was satisfied, and still there remained twelve baskets at His disposal. In the same manner if we help our neighbor for the love of God our alms will relieve his wants and the act will be to our advantage, and before God we will gain a hundred-fold.

A Tip
This is just a between ourselves tip that the up-to-date, strictly correct dresser favors the "M & S" guaranteed non-breakable \$3.00 hat. The issue for this spring is a beauty. For sale only at the Meng & Shafer stores.
Get your friends to subscribe for The Journal.

THE NAME CATHOLIC

OUR EPISCOPALIAN FRIENDS WOULD LIKE TO APPROPRIATE IT.

Preceded by the Title American. They Think It Would Fittingly Accompany the Ceremonies They Have Borrowed From the Church.

"Roman or American Catholic—Which?" was the subject of an address delivered by the Rev. William Harman Van Allen, the new rector of the Church of the Advent in Boston, at a recent meeting of the Catholic club. The foregoing sentence seems to be tolerably clear English, but we venture to say that nine out of every ten readers could not tell offhand what it means. There is a confusion of terms which the daily newspapers in reporting the meeting thought it necessary to explain away, and underneath that confusion lies a situation which it is our duty to lay before Catholic.

What is the Catholic club? Who is the Rev. William Harman Van Allen? What is the Church of the Advent? To answer the last question first, the Church of the Advent in Brimmer street, Back Bay, is a place of worship of the Protestant Episcopal church. Secondly, the Rev. William Harman Van Allen is what is known as a "high churchman," or one who favors elaborate ritual. He is called a "priest," is addressed as "father," and though he has the reputation of preferring piety and Christian works above partisan activity within his sect over questions of high and low, we suppose he would be ranked with those Episcopalians who make a point of their conviction that their church is not a schismatic sect broken away from the jurisdiction of St. Peter's, but a branch of the universal or "catholic" church, "the Church of God," the Church of Rome being another branch. We regret that we have no report of Mr. Van Allen's speech and do not know what are his views on the several proposals to change the name of the American Episcopal church. Lastly, the Catholic club, as the papers were careful to set forth, is made up of Episcopal clergymen.

Now, this is nothing new. The writer some years ago was roundly abused by an Englishman for using the name Catholic without including in its meaning Anglicans and Episcopalians. One of the Sulpicians at Brighton seminary was hailed in the dark some weeks ago by a pedestrian asking his way about Cambridge. The good father directed the lost one past "the Catholic church," when what should the obliged stranger do but reflect, at the same time showing himself by his cloth to be an Episcopal minister, "What right, sir, have you to appropriate that name to yourself?" And, perceiving who was his antagonist, he entered upon a joint debate, which they had out roundly and well in the Cambridge fog.

As a matter of serviceable English these more or less amiable arguments are proof enough that the name Catholic when applied to Episcopalians lacks the first requisite of approved rhetoric—namely, clearness. It is not general, national or even local usage, hence is not reputable and can only be defended as any other phrase might be which a headstrong individual attempted to introduce by main strength.

As a matter of fact, sufficient evidence that the Episcopal church is not Catholic—that is, universal is found in its name. It is the Protestant Episcopal church, and, unless we read our histories awry, Protestant in current speech means one who protests against the practices of the Church of Rome. That a party in the Episcopal church is advocating a change of name which would eliminate the word Protestant does not until then accomplish that elimination, and the present use of it is false as well as confusing.

If the matter were a mere verbal quibble, we might dismiss it here, but to those who insist upon the point it is a question of spiritual life or death. They contend not for a phrase, but for an idea. They seek to identify themselves with the apostolic succession. It is not for us to say how many of the more vehement high churchmen consciously hope that the American Episcopal church may be acceptable to Catholics and how many, on the other hand, hope that the whole Episcopal body may some day come over into the Catholic church.

Certain it is, however, that the rapid succession of events and publications the last few years intended to make the Episcopal church approach more nearly the Catholic church in outward form has the effect, whether or not it is done with the intention of confusing the ignorant, the heedless and the dazed foreigner just learning American ways into believing that what some would like to call "the American Catholic church" is actually the American branch of what in their own country, chiefly Italy, they have known as the Catholic church. The name Catholic is not a patented corporate title, infringements upon which can be prosecuted, and indeed the Republic has no message for such Episcopalians as may chance to see this article. To Catholics, however, it urges the utmost vigilance in protecting the less alert, the less intelligent, the more easily gullible members of the church from being confused by the priestly vestments and ceremonials, the "consecrations" of churches and bishops, the voluntary "confessional," which we are told is an obvious and accepted institution among many Episcopalians, both high and low, and known by the disputed name "Catholic." There can be no "American Catholic church." The phrase is a contradiction. How can a thing be national and universal (or Catholic) at the same time? There is and can be only one Catholic, one universal church, and that is the holy Catholic church, the head of which is the occupant of the chair of St. Peter in Rome.—Boston Republic.

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If you think of exchanging your old square piano this spring for a new upright, call up 1496 and we will call and examine your piano and make you a liberal allowance for same to apply on any instrument that may be selected from our stock.

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