

Are You Poisoning Yourself?

THE bowels must move freely every day, to insure good health. If they do not, the waste is absorbed by the system and produces a self blood poisoning. Poor digestion, lack of bile in the intestines, or weak muscular contraction of the bowels, may cause Constipation.

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Salt will always cure it. Abbey's Salt renews stomach digestion—increases the flow of bile—and restores the natural downward action of the intestines.

Abbey's Salt will stir up the liver, sweeten the stomach, regulate the bowels, and thus purify the blood.

Good in all seasons for all people.

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At Dealers - 25c. and 60c.

Echoes and Remarks.

Why don't you keep Lent as well as you can?

Men are silent at the graveside; silent in the moment of extreme danger.

The doctrine of hell has its place in our morality, but not the supreme case. Let us try to appraise it at its right value, however.

Freak-professors, even in Canada, if you please, teach that man is descended from the monkey; and, goodness knows, they look it.

A lot of the people who are looking for Fenian Raid medals must remember the time when Tom Longboat could have found a thousand to beat him at a Marathon!

A man and his horse once fell into the river. A friend of the Dumb Animal rushed to the rescue, and attempted to save the horse! Had it not been for a poor fellow, just out of jail, both the driver and his horse would have perished!

When the soul is created it is endowed with a given capacity for the enjoyment of God. This capacity for enjoyment depends purely on the good pleasure of God. It is given just because God wishes, and according as God wishes. Then, by the combined action of God's will and man's will, the soul begins the royal road to heaven.

At a lecture on Scotch philosophy given recently in the city, forty copies of impiety were distributed, the gift of a merchant prince. Whoever he may be, one thing certain is that he would be better employed in the prince business than in the work of propagating Renan's blasphemies.

According to a despatch from Nice in France, Bishop Chapon says that he would consider himself a bad bishop, a bad Christian and a bad citizen if he excited strife between the teachers, the curés and the families, and accordingly publishes a letter to the priests of his diocese instructing them to co-operate with the public school teachers, instead of opposing them. What the bishop really did say will not appear in the press despatches.

"It has always been evident to the bulk of careful thinkers, whether Catholic or Protestant, that, to build up a thoroughly Christian generation, three agencies must steadily co-operate—the Christian Church, the Christian Home, and the Christian School.—Archbishop Keane

A band of inexperienced zealots, with John D. Rockefeller's son to the fore among them, want to reform the evil habits of youths through scientific methods. They shall never succeed, unless they make use of a new axe. Science may manufacture wax candles out of Standard Oil, but it cannot cause corns to grow on the toes of a wooden leg.

One of the best known men in all the world is Lord Macaulay's New Zealander. The poor fellow has been drawn into commission so often, that, as surely as he stands on London Bridge, he shall elect, as a choice, a bed in the waters beneath him, especially if he should happen to be an Orangeman. You spoil good tea by letting it boil too often. We read of Macaulay's New Zealander, the other day, for the thousandth and seventh time. He shall not prove a friend of the Church, if we continue.

"Fra" Elbert Hubbard has now made his home in Ottawa. Elbert is a lineal descendant of "Old Mother Hubbard," who once found no bone for her pet dog. The "Fra" is no

friend of the Church; and he shares, with "Vulgar Watson," of Georgia, the best chances a man may have to win a horse-collar. "Vulgar" Watson and "Fra" Elbert intend to chew away at the Neck of Ages, for the time being, so as to better gnaw the file late on, near the hills of Hepsidam.

Colonel Samuel Hughes—better known as Sam—has not, as yet, grown to be on speaking terms with Doctor—that is, Doc—Sproule! It is all due to the latest elections in the "Dark Chamber." Doc Sproule failed to resign; and Sam did not succeed in getting a chance of being whipped by Lieutenant-Colonel Scott, another pious Orangeman. Sam addressed the Ottawa House on army questions the other day. He now forgets all about the Boer War! The Doc and Sam vote differently, nowadays.

We are glad to hear that Bishop (Anglican) Dunn, of Quebec, is much better, after a painful illness. No man of any stard at all could fail to respect the Church of England shepherd of Quebec diocese. As a token of their sincere joy at his recovery, his clergy presented him with an address and a valuable reredos for his private chapel at Bishops-thorpe. This touching manifestation of the love and attachment of his clergy, greatly affected Bishop Dunn, who, in feeling terms, expressed his thanks for the testimony of their reward for him. Anglicans may well feel proud of him.

The Register-Extension tells us that "the Rev. George M. Atlas (Presbyterian divine) has returned to Toronto, and has received a cordial welcome from Rev. Mr. Morrow and the police. Circumstances, over which he had little control, prevented his visiting Lehigh, and taking part in the ancient ceremony known as the 'Feast of the Asses.' Some of the asses, however, will appear, one of these days, in the Toronto courts, and demand an account of the monies trustfully confided to His Reverence's care." It will look like an assembly of the animals to elect a king. Rev. Mr. Morrow may now build a hippodrome, in connection with his church for athletes—open to all comers. Rev. George M. Atlas is welcome, on the good name of that ancestor of his—who could carry off the world on his shoulders.

The Christian Register, a leading organ of Protestant thought in Boston, writes:

"The question whether God is all-powerful, or not, is of no practical importance. Nobody can answer it, and, if it were answered, it would not make our common duties any more evident or pressing."

Now, what do you think of that? And yet they openly profess faith in Christianity! Bob Ingersoll and Tom Payne could have been welcome contributors to the Christian Register, we think. Why hasn't its editor the common decency of being logical with himself? Of course, he is welcome where he is. While those sects with their preachers are going to the shambles, circumstances, thank God, have developed the inward strength and logical consistency of Holy Mother Church, in a manner which has impressed honest unbelievers even more than it has Catholics themselves.

Mowbray's Annual, for 1909, speaks as follows of the Church in Ireland:

"Founded by its Apostle, St. Patrick, in the fifth century, the Church of Ireland maintained a vigorous and flourishing existence during the sixth and following centuries—England, Scotland, and many parts of Europe benefiting by its missionary activity—until in the tenth and eleventh centuries its religious life received a serious check by the incursion of the Danes. In 1171, as a result of the coming of the English,

and from other causes, the Church of Ireland was formally united with the See of Rome, and was organized into dioceses and parishes. In the sixteenth century the rulers of the Irish Church accepted the Reformation settlement and the English Book of Common Prayer. Hence arose the Roman schism."

Our friends know the story of Banagher, and how he outstripped the devil himself! Banagher, like Tom Longboat, is now out of the race. It is the best piece of nonsense one could find outside of a printed report of Baptist work among the French-Canadians.

The Fairbanks incident has "petered" out, in fact, the wonder is that so much prominence was given to such a trivial matter. Mr. Fairbanks, who at one time occupied the position of Vice-President of the United States (a position more ornamental than useful), is not renowned for any great feats of statesmanship, neither has he ever been acknowledged as a rhetorical wonder, or a moulder of public opinion. Yet this gentleman on a European tour found himself in the Eternal City and naturally concluded that he would like to see and talk with the venerable Pope Pius X., the spiritual head of the Catholic Church, and a ruler whose subjects outnumber any under the rule of a single Christian monarch. This was a very laudable ambition, but the ex-vice-president proved himself unequal to the occasion by consenting to address a Methodist body in Rome whose principal aim is to attack and revile not only the Holy Father himself, but everything Catholic as well. Naturally he was refused an audience, since his endeavor to encourage the sect already mentioned must have eliminated any chance he could possibly have had of seeing the Head of Christendom. Now he is looked upon as a Protestant champion and is the recipient of telegrams of congratulation on his stand in the matter since he preferred addressing the Methodist Society in preference to having an audience with the Pope, a proceeding which justified the Vatican authorities in the stand they took in the matter. However, the congratulatory messages were not of much importance, since no names were attached to them, as may be gathered from the press despatches which appeared in a morning paper of this city last week. The amusing part of the incident is that the very ministers and pulpit mud slingers who were now lauding the ex-vice-president were the self-same personages who some time ago abused and held up to the execration of the Christian world this same ex-vice-president because he had made the terrible mistake of ordering, paying for and drinking a refreshing glass of wine, while under the parental care of the good, broad-minded and tolerant (?) Methodists.

The Daily Witness, after publishing a press despatch explaining the conduct of the Holy Father in the Fairbanks affair, has an editorial calling the explanation "a pitiful abundance of what amounts to apology for Mr. Fairbanks for not scrubbing the Methodists at Rome at the bidding of the Pope." That what Mr. Fairbanks wanted to see most in Rome was the Pope even more than to see the King of Italy is easily explained by the experience of those who saw both the robber King and the robbed one. The Pope has the same horror of busybodies in Rome as the ordinary person has of any nuisance. He knows that they are in his city, on his territory, in defiance of him, and paying, as the press report says, fourteen hundred dollars for each bad Italian who leaves the faith of our fathers and takes the King James bible with his spaghetti. Methodists, for they are the busybodies in question, are converting the Romans, says the Witness. To what? we ask. What do the Methodists believe that the Romans reject? It is a crime for any man to preach either a doubtful or a bad doctrine. Methodists, and with them all Protestants, are in error, and know that they are in doubt at least. Even they profess to be in doubt, for they never even had the assurance to claim anything like infallibility. The Witness says that the proselytizers believe they have the true faith, but that belief, however sincere it may be, is not enough to justify them in sharing it with others, especially when that sharing is practiced on hungry Italian children, and that by taking advantage of their misery or their parents' greed. There are no efforts made in Montreal, the Witness to the contrary notwithstanding, to make Catholics out of Protestants. Protestants when they come over to Rome, as they call it, do so of their own free will, and when they desire to make the great change, they undergo examination by a competent au-

The Catholic Church.

A Series of Articles Dealing With the Church Founded by Christ.

(Continued from last week.)

It is now our duty to prove the indefectibility of the Church of God, that is, that she will last forever. That the spiritual reign to be inaugurated by the Messias should be perpetual, everlasting, and indestructible, was often intimated by the olden Prophets. Thus Isaiah (IX., 6) writes: "For a child is born to us; and a son is given to us; and the government is upon his shoulder, and his name shall be multiplied; and there shall be no end of peace; he shall sit upon the throne of David, and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and forever." Again (Ibid. LXI.8): "I will make a perpetual covenant with them." It must be remembered that, in this sixty-first chapter, Isaiah deals with the Office of Christ the Mission of the Apostles, and the Happiness of Their Converts. In Daniel (II., 44), we read: "But in the days of those kingdoms, the God of Heaven will set up a kingdom that shall never be destroyed," meaning the reign of Christ in His Church. The whole of the eighty-eighth Psalm proclaims the selfsame truth, as do several other Psalms of the Royal Prophet. It is hard to make light of these prophecies especially in view of what the Angel says of Christ Jesus in St. Luke's Gospel (I., 32,33), "And he shall reign in the house of Jacob forever, and his kingdom shall have no end."

But the New Testament, with Tradition and Theological Reason, holds other proofs, more direct and more convincing, for the general mind.

(1) The New Testament, that is the promise of Christ, and the teaching of His Apostles.

(a) The Promises of Christ.—Let us take up two of the promises made by Jesus the Saviour to His Church. In St. Matthew's Gospel (XVI., 18), He speaks, as follows: to St. Peter; "Thou art Peter and upon this rock I shall build my church, and the gates of hell shall not prevail against it." That is, neither schism, nor heresy, shall overwhelm the Church. Sects may arise, false prophets may declare themselves the teachers sent by God to His people, but their day will know an end; their reasons prove a failure. The promise of Christ would prove null and nugatory, if the Church could be overwhelmed in the darkness, as the pious Anglican Homilies teach it was during centuries. Again in St. Matthew (XXV., 13, 20), when our Lord is sending forth His Apostles to preach and baptize, He adds: "And behold I am with you all days even unto the consummation of ages." These words were addressed not only to the Apostles, but to their successors, as well. The event has proved that the Apostles themselves, were to live only the ordinary term of man's life. There must have been, and there were, successors to the Apostles, successors to their doctrine, to their jurisdiction, to their orders, and to their mission.

(b) The Teaching of the Apostles.—St. Paul (Eph., IV., 11, 12, 13, etc.) says: "And some, indeed, gave to be apostles, and some prophets, and others evangelists, and others pastors and teachers, for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ: till we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ." Here it is plainly shown that Christ has left in His Church a perpetual succession of orthodox pastors and teachers, to preserve the faithful in unity and truth. The outward and external features of the Church shall endure forever. The fullness of the saints will be reached but in the end of time; then, only, shall the ministry cease.

(2) The Voice of Tradition is, likewise, on the side of the Church, as it must needs be. Among the innumerable testimonies of the Fathers to the perpetuity and indefectibility of the Church, let us cite St. Ambrose (Hexam., B. 4, c. 2, n. 7):

thority as to their motive, which must be the salvation of their souls. They then commence a course of instruction in the faith, are made pray to God for light, and then, if found worthy, are received into the church, not at so much per. Nobody ever saw a priest canvassing a Protestant country for converts, and it requires a lot of cheek backed up by a whole lot of money to prompt an ignorant preacher to go to the very heart of Christendom and there to coax the unwary and hungry away from the religion that they not only believe but know is divine. If the Witness finds it wrong for bad Romans to hoot the Pope, why does it aid and abet the Roman Methodists on the pretence that they are doing the same for the love of God and a monetary consideration. The Romans who hoot the Pope are certainly sinners, as the Witness says, but preaching against the Holy Father and the Holy Church is not going to take away their sins or in-

Patr. Lat., XIV., 190) and St. Augustine (In Psal. LX., n. 6; Patr. Lat. XXVI., 726). Both of these great Fathers declare for the indefectibility of the Church of God. The unbroken chain of Roman Pontiffs is there to bear witness, too, but my readers will kindly spare me the pleasure of quoting Lord Macaulay, on that subject. St. Augustine could say (Contra. Epist. Fund.) "I am kept in this church, by the succession of prelates from St. Peter, to whom the Lord committed the care of the sheep, down to the present bishop," meaning the Pope of the time. In like manner, St. Optatus, writing against the Donatists, appeals to the unbroken line of Pontiffs, from St. Peter down. Tertullian, in his better days, made use of the selfsame argument. Etc., etc., etc. Of course, the prelates and preachers of latter-day religion have very little use for the testimony of Tradition. Why should they court suicidal policies. Bossuet in his "Histoire des Variations," Bk. 15, has very interesting matter on the subject with which we are dealing.

(3) Theological Reason.—The Church was instituted by Christ to save men, and in order that men might be saved through her. Her mission must hold good and effective so long as there are men to be saved. To the very end of time men will have to be cared for and saved. Thus the mission of the Church must last as long as the world. Furthermore, as the Church is the work of Christ, it must, as such last for all time. All this talk of a new church to be established by the Holy Ghost is pure fiction and imagination. Finally, the visible Church of Christ must, as our adversaries contend, fail at some time or other, and the invisible church remain, either the faithful ones of the latter will openly profess their belief or they will not. If they will openly profess their faith, they will cease to be invisible; if, on the contrary, they will not confess their belief before men, they will not constitute a true Church, for none can be saved from among them, if St. Paul's doctrine as expressed in his Epistle to the Romans (X. 10) is to hold: "With the heart it is believed unto justice and with the mouth confession is made unto salvation." Hence, this other talk of an indefectible church that is invisible cannot hold. It is simply a cheap way of buttressing the error for the demands of the market.

The Church is coeval with the religion taught by Christ, and is, therefore, anterior to the Writing of the New Testament. If, indeed, we are asked when the Catholic Church began to exist, we may answer as follows: (a) She was conceived before the death of Christ, since the Apostles were chosen at the time, and the leading Sacraments instituted; (b) she was properly born in the death of Christ, when the Synagogue expired; (c) she was made public unto all men on Pentecost; for the Apostles, filled with the Holy Ghost, "going forth preached everywhere, the Lord co-operating with them, and confirming the word with signs that followed."

The Church is a simultaneously divine and human society; divine inasmuch as her Founder is Jesus Christ, the Son of the Living God; human, inasmuch as she is made up of men using material means for their preservation, etc. In other words, she is divine in virtue of her Head, human, by reason of her members.

The Church can suffer no change in her nature, makeup, and constitution. The glory is that she is always one and the same, not the victim or plaything of minds and circumstances. She is above the whims and fancies of man, and far removed from the caprices and vagaries to which human nature is subject. The Church as the spiritual guardian of civil society, condemns all secret organizations, plots and seditions against legitimate government; as the Church of Christ, she must repudiate the claims of all sects and two-penny churches to truth and worth, as such, in God's sight.

prove the sinners themselves. "Rome," says the Witness again, "is not a very holy place, even after nineteen centuries under the very droppings of the sanctuary of sanctuaries." We are glad to notice that our confrere looks upon the Eternal City as a sanctuary, and this is another reason why the troublesome Methodists should mind their own business. The Witness says it has known priests to be corrupted in Rome. Maybe, but the same could be said of other places, and if the Witness will take the trouble to look at the foundation of Protestantism, and trace the pedigree of any and every apostate priest, it will find that this is correct, also it will find that there are no converted Pope hooters among the prattling youngsters, and if the preacher's winning ways have had any effect among the grown-ups, the hoots became more fervent and more numerous. The Methodists know better than to try their religion, or want

of it, on Godless Italians. They would be received like a dog in a ball-alley.

MORAL TRAINING IN SCHOOLS.

Europe and the United States are reaping the harvest of infidelity as sown in the school. Full crops of thieves, scamps, and murderers are reported from the courts. Especially is this true of France, with Germany and the United States in the race as yet. Once God is not upheld before the children very little hope is left for the country. Happily, Canada is not a close competitor even if cheap cads would have her compete. We are yet, as a country, sufficiently aware of the fact that our olfactory nerves may be exposed to a shock at any moment. Germany can boast of its many suicides among children; France is filled with young men wearing old men's faces; the United States has more criminals than its jails and penitentiaries can hold, while England is developing one, a species of immigrant fit to work but in a chain-gang, with a whole police force to look after them. And the whole trouble is traceable to bad schools. Even some infidels are growing to recognize the fact. They want the child to be morally trained, but the kind of heart drill they call for is one that need not necessarily include God and His commandments. Concerning this new turn of things as apparent in United States storm-centres, our strong contemporary, America, has what follows to say:

"The sentiment in favor of moral training in the schools is growing rapidly. Already the question has ceased to be a topic of merely academic discussion, and practical plans are being suggested for the introduction of moral instruction into the courses of the public schools. One of the latest is announced from Baltimore, where a meeting was held last week to discuss the permanent organization of a Moral Education Board. The organization proposes to send lecturers to the schools throughout the country to explain the value of good morals to the students. Milton Fairchild, a father of the movement, who says he has delivered experimental lectures on morality to 100,000 school children, with gratifying results, explains the proposal. It is planned, he says, that the lectures given be confined to the advantages of the cultivation of what one of the leaders of the moment characterizes as 'good everyday morals.' By this is meant the observance of the virtues of honesty, truthfulness, thrift, both personal and national, sportsmanship, courtesy, honor and proper ambitions.

"This is all very good as far as it goes, but it is a pity that well-meaning men and women should be blind to the fact that the sad conditions in the moral world need a far more radical cure than homeopathic doses of instruction in purely natural principles. Dr. Henry Jacobs, a member of the Baltimore organization, proclaims that 'the country is suffering from a lack of morals in business, and the average American boy and girl does not receive adequate moral training in straight morals. The Moral Education Board aims to show how it pays to be honest in everything from a game to a business transaction.' And one is tempted to remind the Doctor that there are various ways in which a thing may pay, and that many a business deal is made to 'pay' all concerned and yet leave much to be desired from a moral viewpoint. Why can not these people recognize that the only incentive to morality is that bound up in the principle of man's relation of dependence upon God which must enter into his every act?"

"The teaching of this principle, to be sure, involves the religious element and the recognition of religious faith. It is a pity that the prejudices of years will not allow them to cast aside the old fear of the religious influence in our schools, but if they mean to carry their programme to a logical conclusion, they must not shrink from the one solemn movement to try the one solemn movement that will bring results—a movement to carry their programme to a logical conclusion to include religious instruction in one school course?"

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