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of our smart, new cre-Ties, Mufflers, Pins, Dressing other hints.

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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.

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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Echoes and Remarks.

Some religions do without Lent. Most likely they are interested in the "Deaf Trust."

We offer our sympathy to Mr. Mat-thew Cummings over John Redmond's signal success.

William O'Brien and Tim Healy, especially the former, are now J. Ball's truest and dearest friends and protection.

We hope the Hon. Mr. C. R. Devlin will soon be well and strong again. We cannot afford to lose such men as he.

Not three of the Quebec squad of "Siblin-Faners" could tell you why they belong to that organization of exploded quacks.

It is poor policy for any English-speaking Catholic paper to ignore the just cause of Home Rule, for the sake of culture.

Benziger's Monthly Magazine is an honor to Catholics. We hope it will soon reach a million homes in the land.

The coming Easter would be a very auspicious time for Mayor Gaynor to remember he should be a good, practical Catholic.

With Archbishop McNeil and Bishop MacDonald, on the Pacific Coast, there is now hope for the West, thank God.

Father Martin Callaghan is away in Florida, but five hundred thousand hearts are with him on a trip to the South.

Father Holland wishes us to inform our readers that his best friends are those who remember St. Joseph's Home.

The Irish in Quebec City are not so numerous as they used once to be. Former Quebecers now constitute one-half of Montreal's Irish population.

There are no Irish-Catholics among the Montreal Freemasons. We should pity them if there were! We believe in being Catholics truly and thoroughly, as bad as we are said to be.

All this agitation against the clergy and Church authority never began in either a Branch of the Ancient Order or in a Council of the Knights of Columbus! It is a pity some Catholic readers are fed on nothing else but schism.

When so-called Catholic papers, reviews, or magazines take upon themselves to criticize Church authority, they must not be surprised if publications worse than their own continue the nefarious work with a vengeance. The publications that engender schism foster the chances of empty.

The police authorities are always posted on "cocking means." We wish they would be as well posted on things a hundred times more important. Happily, Inspector O'Keefe is showing us that Montreal delinquency is capable of being controlled. It is a pity the Inspector was not discovered fifteen years ago.

More power to the Congress and Senate of the United States! Our American friends mean to put a telling check on the "White Slave Traffic." It is pretty near time something strong and effective were done for Montreal and several other Canadian cities. Let the new City Council show its progress along the lines of virtue and righteousness.

An Ontario preacher has given up his job in the pulpit. He is now booked for work as superintendent

of the S.P.C.A. in another town. Strange, isn't it, and very strange? What does the certificate of ordination amount to in that man's eyes? Does he expect more soulful success in his new work? A Harvard professor says the United States cares more for dumb animals than for men!

Seumas MacManus has lost his love for the fairies and leprechauns, ever since he heard of Redmond's success. He thought his letters to the Star would be more effective; so did the Star. "T. S. B. is left, however.

Gross, dull, presuming, stubborn blind, Unmoved, amid the mighty all, Deaf to the universal call!

It might be well for some Montreal newspaper subscribers to meditate these words of William Hamilton.

The result of the elections in Great Britain is causing no end of trouble. Lloyd-George is getting more blame than he deserves. Asquith is a weak man to be at head of any party; while Balfour owes his surprising gains to interests in his defence of which he should not feel proud. John Redmond is the strongest of them all, and that, in spite of such fuss-makers as William O'Brien and Timothy Healy. It is good that Esmorde is getting sense at last.

We are glad to think our Catholic schools are able to hold their own, on the score of English essay-writing. Glad we say, but not surprised. In fact, we think that had the Catholic schools taken a more lively interest in a late competition open to all-comers, the results would be twenty times more satisfactory. But, then, we suppose our school authorities need no advice from us.

The Seine generally rolls through Paris at the rate of one mile an hour. Recently the rate has been twenty miles an hour, and the volume of water is calculated as thirty times the usual winter flow. Too bad any people should suffer from a disastrous flood, even if France has tempted Heaven. It would be good, however, if something were to open the eyes of the people.

"The attentive student of the mythology of the nations of antiquity cannot fail to find many vestiges of a primitive revelation of some of the principal truths of religion, although, in the lapse of time, they have been so distorted, and mingled with fiction, that it requires careful study to sift the few remaining grains of truth from the great masses of error and superstition, in which they are all but lost."—Rev. A. A. Lambing.

And, now, a Kentucky dame comes forth as the champion of divorce. She is ever proud of the fact that women are responsible for ninety percent. of the acts of separation. Why does that poor woman not attend to her morning and evening prayers more carefully? She denounces Italian and Spanish morals, presumably because they are not up to her own standards. Who is her husband? Is he a man or a manikin?

Mr. Purvis Carter, who has been engaged in retouching the paintings in the Laval University recently visited the gallery of the Sisters of Charity, where he discovered pictures of a great value, two, in particular, that are valued extremely high. One of these is a painting by the French master, Nicolas Pous-sin, representing the descent of Christ from Calvary, and the other by Giovanni Dossi, better known under the name of Dosso Dosso. The latter represents Saint Jerome flag-

ellating himself in a grotto. Among other valuable paintings is one representing St. Simon with the child Jesus. The author of this painting has not signed it, but Mr. Carter says he belongs to the class of Van Dyke. Others are "Le Dominicain," representing the Assumption of Holy Mary; one by Carlo Dolci, representing Jesus meeting Veronica, and the "Immaculate Conception," by Schidone.

NOTICE!

We want all our readers to know that the "Family Herald and Weekly Star" intends to publish serially Ralph Connor's anti-Catholic attempt at a novel, known as "The Foreigner."

We hope the Catholic subscribers will relish the hints and utterances against their faith. Some of them will not care, for they prefer any old printed matter to a Catholic weekly! They like any paper, if only it will not make their faith all the more reasoned and intelligent.

Canadian Catholics in general owe the "Family Herald and Weekly Star" a debt of gratitude. "The Foreigner" is a neat little engine of warfare against the old bul-warks!

THE POPE MAY JOIN THE KNIGHTS.

After writing our title we could not help recalling "The Kirk's Alarm," by Bobbie Burns, Scotland's patron saint:

"Orthodox, orthodox, Wha believe in John Knox, Let me sound an alarm to your conscience: There's a heretic blast Has been blawn in the wast, That what is not sense must be nonsense!"

Now, as much as we admire the Knights of Columbus—although we hold no brief for them—and as much as we like them, for the kind of enemies they have; yet we could not help enjoying a hearty laugh at the announcement made in that New York scandal-rag, the World, to the effect that His Holiness may become a member of the brotherhood.

"The clerical and lay members of the Knights of Columbus," says the lying report, "would be joyous, should the Pope join their organization." Of course, they would. The report will furnish copy for some weeklies, however, even if the whole is nonsense, perhaps, due to some fool abroad. Another view is this: the World, and with it the entire anti-Papal press, has only tried another hoax to bring discredit on the Head of the Church. There is as much probability of the Pope joining the Knights, as there is of him joining the Clan-na-Gael, or the German Society for the Promotion of the Kulturkampf. Never fear; the Knights themselves were the first to pin the joke. We shall earnestly await the funny literature on the question; for, to tell the truth, we have had but little chance or time to read the other "funny papers."

ARCHBISHOP MOELLER AND THE STAGE.

We know what our own Archbishop thinks of the sinful stage; we know what all the archbishops and bishops of the Church think of the like, too. Just at present, however, the purveyors of slimy theatricals are realizing that there is still public sentiment left in America, notwithstanding the education they have been seeking to give the old and the young theatre-goers. Ohio, we know, is not renowned, throughout the world, for the sanctity of its principal cities; but Archbishop Moeller, of Cincinnati, is not afraid to protest in the face of sin and destruction. In a letter on the uplift of the stage, he gives some sane advice on the subject of plays and theatres. Nor shall our Archbishop be left alone to fight the battle for righteousness. If the present attitudes and tendencies of the stage continue, there is little doubt that public decency will demand a censorship of theatres. The Archbishop says in part:

"We might as well endeavor to make the waters of the Ohio flow up stream as to try to suppress all diversions. The nature of man calls for them and the man who would live without them has about him something that is abnormal. Mind and body need relaxation in order that they may be able properly to perform their functions. Amusements and plays afford these needed diversions and relaxations to many people.

"The best things may be abused and thus what is highest and best may become lowest and meanest. This holds good, also, in regard to plays. It is not to be obliged to admit it, but it is true there are those who will feast their eyes and ears on things that gratify the ani-

The Catholic Church.

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

(Continued from last week.)

In our last paper we dealt with the Church of Christ in its nature and make-up as a society. It is now our turn to argue against the other claims of the Lutherans, Calvinists, Presbyterians, Congregationalists, etc., and declare that Christ's Church is a visible society of men. Strange, indeed, are the notions held by the heretical multitude in this respect. While sects and conventicles excommunicate one another in virtue of the charter, they have given themselves, yet they are willing to say and admit that, although they may differ from one another, as clouds does from thunderbolt, yet they are glad to confess all heretics to be members of Christ's Church, even if, in their charity and broadmindedness, they must exclude the Catholics. The fact however, constitutes a strong argument in our favor. Only heretics need apply.

Protestantism, say our adversaries, was not visible before Luther's day; it subsisted in the hearts of the faithful, ever after the days of the Apostles; the believers in it constituted the true Catholic Church. Now, an invisible church, as Dr. Miller, explains, is no church at all. The idea of such a church is at variance with the predictions of the prophets respecting Jesus Christ's future church, where they describe it as a "mountain on the top of mountains" (Is., II, 2; Mich., IV, 2), and as a city, whose "watchmen shall never hold their peace" (Is., LXII, 6); indeed, with the injunction of Our Lord Himself, "to tell the church" (Matt., XVIII, 17) in a certain case, which he mentions. It is no less repugnant to the declaration of Luther, who says of himself, "At first I stood alone"; and to that of Calvin, who says (Epist. 171), "The first Protestants were obliged to break off from the whole world"; as also to that of the Church of England, in her Homilies, where she says, "Laid and clergy, learned and unlearned, all ages, sects and degrees, have been drowned in abominable idolatry, most detested by God, and damnable to man, for eight hundred years and more." (Perils of Idolatry, p. 111.) What sublime contradiction! Reclaiming oneself of Christ, and yet willing to admit His Church could have been steeped in idolatry for centuries! What logic, ye gods, what logic!

As to the argument in favor of an invisible church, drawn from I Kings XIX, 18, where the Almighty tells Elijah, "I have left me seven thousand in Israel, whose knees have not been bowed to Baal," we know that theologians have sense enough to know if others have not, that, however invisible the church of the Old Law was, in the schismatical kingdom of Israel, at the time here spoken of, it was most conspicuous and flourishing in its proper seat, the kingdom of Juda under the pious King Josaphat. As to the contention that the Protestant Church always existed, only that it was reformed from many sinful errors, let us say that such quibbling is simply to fall back into the refuted system of an invisible church; it is also to contradict the Homilies, or else it is to confess the real truth, that Protestantism had no existence at all before the sixteenth century.

Holy Scriptures, Tradition, and Reason teach and declare the visibility of Christ's Church.

(1) Holy Scripture, the words and actions of the Saviour and the teaching of the Apostles substantiate our statement.

(a) Christ's Words and Actions. Our Saviour (Matt., V., 14) calls His Church a "city built upon a mountain"; a bin, in which there were corn and chaff; a net, into which entered good fishes and bad;

mal nature in them. Their conscience tells them that they should not do so, but they will follow the bent of their depraved nature, especially when the occasions for doing so present themselves, according to the familiar, but all too true, saying, "Video meliora proboque, deteriora sequor."

"Knowing this proclivity of man's nature, we ought to keep from him all that will be food for this propensity. As parents place beyond the reach of children what might harm, so each of us, required by the Master to love his neighbor, should keep from him whatever is detrimental.

Plays then, that foster vice and immorality are gnawing at the very vitals of the State, and hence those who are called to preside over city, county or State, should not give such performances any quarter. I am fully convinced that plays as well as press and pulpit can be made a means of doing good, of lifting up the people from the lower to the higher level of probity, of instilling on the one hand a love of virtue and on the other inspiring a hatred for all that is bad and wicked. In a word, a good moral, carefully prepared play will bring home to those present at it salutary lessons, inspire them with noble sentiments which will have a beneficial influence on their whole manner of living.

"I believe if a committee consisting of men of well-known probity and prudence were appointed, whose duty would be to determine what amusements, plays, etc., are objec-

a field, in which there grew wheat and cockle; a banquet, to which the good and the bad were invited; a sheepfold, in which there were sheep and goats. All these allusions and parables plainly point to the scabiousness of the Church.

From the Gospel narrative we learn that Christ established in His Church a visible mastership with right to publicly declare with authority what was to be held or done, either in conscience or before men (Matt. XXVIII, 19; Mark, XVI, 15). He, likewise, established a visible ministry, for the visible dispensation of the mysteries of God (Matt. XXVIII, 19; Luke XXII, 19); finally, a visible rule (Matt. XVI, 19; Ibid. XVIII, 17 and 18; Luke, X, 16). Now, a church so constituted, a society so dowered, must, in plain common sense, be a visible society, a sociable community of men. All must hear the Church. He established (Matt. XVIII, 17). How can you hear what, under some conditions, at least you cannot see? I mean, if given a full chance.

(b) The teaching of the Apostles.—The Apostle (Acts, XX., 28) speaks as follows to the priests come from Ephesus: "Take heed to yourselves, and to all the flock, over which the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood." This text and teaching implies the existence of a visible Church. Rule implies the visibility of the ruled. It would be well to read St. Paul to the Ephesians (IV., 11), and to Timothy (I Tim., III., 15), as well.

Tradition's Voice offers us the witness of the Fathers, which is buttressed by Church History and even the declarations of Protestants.

(a) Witness of the Fathers.—St. Cyprian (De Unit. Eccl., n. 5; Patr. Lat., IV., 502) says: "The Church of God has been filled with light, it casts forth its rays over all the earth." St. Augustine teaches the selfsame doctrine. He even plainly declares the visibility of the Church against the Donatists (Serm. 237, n. 5; Patr. Lat. XXXVIII., 1126) it is useless to multiply testimony from the Fathers. Alluding to the then recent attempt of the Emperor Julia to falsify the prophecy of Daniel, by rebuilding the Jewish Temple, St. John Chrysostom exclaimed: "Behold the temple of Jerusalem; God has destroyed it, and have men been able to restore it? Behold the Church of Christ; God had built it, have men been able to destroy?"

(b) Church History, in which the work of the growth, the persecutions, etc., of the Church are dealt with, plainly proves that the Church is something one may see, an institution visible throughout the centuries of Christ.

(c) Even if Protestants do claim the Church is invisible, yet, in practice, they deny the claim, for they write about their sect, its doings, its members, etc., and thus unwittingly grant our principle. Melancthon, Luther's chief lieutenant, so spoke and acted.

(3) Theological Reasoning is with us, too. In the words of Bellarmine, the church is a society, not of souls or of angels, but of men. Now, a society of men cannot exist without external and visible signs. Men cannot know their fellowship with others unless through outward and visible signs. Perhaps, the sects were meant for the blind only. An army, a city, or a nation is a visible reality; so is a church. The Church must teach; she must see those who art taught. Etc., etc.

Of course, we are willing to grant that the Reformers found it comfortable to declare for an invisible Church; but that was only one of their foolish subtleties.

IRISH LIBERTY.

We are glad to notice that the same daily press of Canada and the United States, more particularly, is with Ireland in her struggle for Home Rule. The best papers are with us, without exception. A few are indifferent, less are hostile, but, whether indifferent or hostile, we care not, as long as we know who the editors are and what their readers. The following from the Toledo News-Bee is consoling. Says our Ohio contemporary:

"Wherever a man or woman strikes a blow for human liberty in any part of the world, that blow is struck for human liberty in every part of the world. No community can be entirely free until every community is free." That maxim has become familiar to Toledo in many

THE BEST FLOUR IS BRODIE'S Self Raising Flour Save the Bags for Premiums.

Application to the Legislature. Public notice is hereby given that application will be made to the Legislature of the Province of Quebec, at its next session, by the Rev. Attilios Ofliech, Chabeen Aboud, Esq., Boosamra, Salim Boosamra, Najeeb Tabah, Fahed Tabah, Mansour Shatilla, Michael Zegayer and others, all of Montreal, to incorporate them as a religious congregation, under the name of "The Saint Nicholas Greek Syrian Orthodox Church," with power to acquire and possess movable and immovable property, to keep registers of acts of civil status, and to exercise all other rights incident to a religious corporation and for other purposes. Montreal, 15th December, 1900. BARNARD & BARRY, Solicitors for Applicants.

NOTICE. NOTICE is hereby given that a general and special meeting of the Members of the Mutual Fire Insurance Company "La Jacques-Cartier" will be held at its offices No. 118 St. James St., City of Montreal the 7th day of February 1910, at ten o'clock a.m., to take into consideration the liquidation of the said Company and to pass resolutions to this effect, By order of the Board, N. H. THIBAUT, Secretary and Manager.

a stern fight for free government and Home Rule of the city. The great throng that crowded Memorial Hall to listen to the story of the fight for free government and Home Rule for Ireland, proved deeply the lesson has sunk in. The meeting was neither racial nor sectarian. The Irish-American found the fellowship of a common cause in all the varied nationalities that go to make up the city. The mayor of the city, presiding said: "No man could read of that long struggle for the freedom of Ireland without longing to take a hand in it." That sentiment was the sentiment of the gathering Catholic and Protestant clergy were there to lend voice and support. Officials, from the judiciary down, were present in testimony of their sympathy. One of the speakers was a Catholic from "the West"; the other, a Protestant from Ulster. The story of special privilege in Ireland found such an understanding in Toledo as could not be exceeded in the most Irish city in America. The Irish-Americans who have been so loyal in the fight against one form of special privilege here, found stalwart support and sympathy in the fight against another form in their own Motherland. It sounded good to hear of the encouragement the Irish nation derived from the fight for human liberty made here in Toledo, led by Mayor S. M. Jones and Mayor Brand Whitlock. The big meeting was good for Toledo.

PUBLIC NOTICE.

Lease of the Net Fishing Rights in Moisie River, North Shore of the Gulf of St. Lawrence.

On Thursday, the 17th of February, at 11 a.m., in the office of the Superintendent of Fisheries, in the City of Quebec, the net fishing rights in the River Moisie, an especially the exclusive right of salmon fishing therein for the term of nine years from the first of May next, will be leased by auction, and on the conditions to be set forth. The lease shall cover the estuary of the river, that is to say, starting on the North Shore, from a point 50 yards below the South-East corner of lot E., North, in the Township of Moisie, and on the South Shore from a point equally distant by 50 yards from the North-East corner of lot E., South, in the Township of Letellier, then going down the river as far as the above estuary's limits, then three miles east of the mouth of said river to a point called "Pointe Au Bots," and 3 miles west ward thereof, on the seashore, above low water mark, less the 800 yards adjoining the said mouth of the river, on each side. Terms: First year rental, cash. S. DUFALUT, Deputy Minister. Department of Colonization, Mines and Fisheries, Quebec, 1st February, 1910.