to, also refused him, and so did the Presbyterians.

This Davidowski is one of a number of Poles scattered through several cities of the United States, who call themselves the Polish National Church, and are endeavoring to coax the Poles away from the Catholic Church, but have only succeeded in obtaining a few followers.

Davidowski has been expelled from this falsely called National Church by its Bishop, who has had a good deal of trouble with Davidowski. This Bishop is named Hodur.

We have not heard that the Methodist Episcopalians, to whom he applied for admission to their sect, have ac cepted him or not, but whatever has been done in the matter, it is a misrepresentation to pretend that Davidowski's followers are a Catholic congregation desiring to become Protestants through a conviction that Protestantism is the true religion. These people are not Catholics at all.

A PROTESTANT EXODUS FROM QUEBEC.

It has been noticeable for a genera tion that a certain district in Quebec Province which is known as the Eastern Townships, and the inhabitants of which were, half a century ago, chiefly English and Scotch Protestants, bas been gradually but surely becoming

French and Catholic. The decennial census made this a certainty, not that it proved that the English speaking and Protestant popu lation was becoming less; but that the Catholics were growing more rapidly, leaving the Protestants behind.

To the credit of these settlers them selves, it must be said that with very few exceptions they admitted that their treatment by the Catholic majority in the Province was in every respect kind and courteous, and the thought was never for a moment entertained by the great multitude of these people that the Catholics were responsible for having edged or forced them out of the country. Yet whatever may be the causes which are operating toward this result, the fact remains that notwith. standing the removal of hundreds of thousands of the French-Canadians to the Eastern States, which they are also Gallicizing, the Eastern Townships of Quebec have also been so Gallicized that they have now ceased to be English and Protestant, and have become

French and Catholic. For some years, while this process was going on, it gave occasion to the organs of one of our political parties to assert strenuously that the French were shoving out the Protestants of the Province by design, and were purchasing their farms and replacing their people, and on this plea the appeal was made for years to the Protestants of Ontario to wipe out the French.

Now, for some time, a series of letters is being written by Protestants of the Eastern townships to the Montreal Witness, discussing the question ser lously "why Protestants leave Quebec," and there have also been several editorial articles in the same journal on

this subject. In these articles and in most of the cause of the exodus is not what it was said by the Toronto Conservative journals, and the former statement of these journals in past years, that there was a Cathelie conspiracy, especially on the part of the priests, to push the Protest. ants out, is explicitly denied. Only one writer of the series of letters on this subject seriously repeats the old calumny, or rather insinuates it in a sort of timorous way. This is a Mr James Finlay, of Pembroke, who says in a recent issue of the Witness that the cause of the exodus of Protest ants lies away beyond the time when Confederation was decided upon. He claims that so far back as July or August 1864 he had forecast this result, showing that the English speaking Protestant public men and newspapers of Quebec had brought this calamity, if calamity it is, upon themselves by not supporting George Brown's policy of Representation by population." By this neglect, Mr. Finlay means to say the Protestants of Quebec gave up the grip they had upon the throats of the French people of Quebec.

Mr. Finlay thinks that those Protestants who did not join in the anti-Catholic crusades led by Mr. Brown before the Confederation Act was passed, are responsible for the fact that Quebec is now more French than it was in ante-Confederation days.

Yet even Mr. Finlay has not the hardihood to assert that there was a Catholic conspiracy to get rid of the Protestants, in order that there might be in the very heart of the Dominion of Canada a French-Canadian Province ruling the whole country.

That we do not here misrepresent Mr. Finlay's views is evident from the Witness editorial, which puts the same construction on his letter, saying :

"If we gather the meaning it is that if the united Province of Canada had

remained a unit, and if representation had been distributed in proportion to population, the English would have had the upper hand, and would in some way have been able so to arrange things that the movement of population would not have taken place."

The Witness article continues ; "It is not clear how this would have followed. . . Two Provinces had been united, but the marriage was not one of mutual attraction, and had been followed only by quarrelling. The Witness believes, and we believe, that the way actually taken by the statesmen of Confederation days was the only feasible way to end the bickerings, viz., that each province should to a considerable extent manage its own affairs.

The Witness also seems to think that Mr. Fin'ay is wrong in supposing that the Province of Quebec will be permanently French. He thinks there will be a back-flow when the West fills up which will be a much more fraternal condition of affairs than is implied in the old recriminations.

For ourselves, we are of opinion that Ontario and Quebec may and will come to live together in harmony and peace when they will both become convinced that there is but one destiny for the two provinces, to live together side by side, tolerant of each other's race and creed, and seeking for the common good.

The Witness quotes with great approval words which appeared a few days ago in Le Canada in regard to the exodus of English Protestants from Quebec. Le Canada said :

"It is with the greatest pleasure that we join our entreaties with those that come to our friends from their natural advisers. We wish our English Protestant fellow citizens to remain with us, and that wish is not one of mere courtesy. It is also in our in-terest to wish it. And since we have everything to gain, and agree so well by remaining together in the same conditions of mutual respect and friendly competition, why go to new parts, and run risks that can be avoided at home?"

The Witness says, "The spirit of the writer of the above is kindly, and his advice is good. We commend his words of wisdom to our readers who are con-

cerned." The writers of the other letters to the Witness are more conciliatory and friendly to their Catholic fellow citizens, and seem to wish for harmony between all classes. They acknowledge that they have received good things from their Catholic neighbors; but the exodus has been, as they say, the result of circumstances which were not under control of either Catholic or Protestant, and therefore should never have been spoken of with a view to excite irritation or revenge in Ontario.

What, then, are the actual reasons

for the falling off of Protestantism? Mr. A. R. Oughtred of Montreal gives two reasons. One is that the English Protestants hope to better their condition by leaving their Quebec property and taking up land in the great Northwest; the second is that the Protestants are so few in most of the rural sections that they cannot have efficient Protestant schools to which to end their children. This reason would hold good for the Catholic counties, and we doubt not that this is what Mr. or convenient. They must go to the specific service, the Supreme Act of worship of the Sacrifice of the Mass. Oughtred meant, but it cannot hold Therefore, they must go in the morngood for the Eastern Townships, and it is easy to understand that with the general movement in the Catholic localities, there is naturally a sympathetic movement in the few places which have had Protestants in the

majority. Other reasons are given, as that by Mr. John Ford of Portneuf. This gentleman says the rural parts of Quebec are a fine country. A Protestant English family comes in to settle. The parents have been recently married, and the seigneur or the Government gives them a homestead on easy terms. There is no mention of disagreeableness on the part of the Catholic neighbors, but the English settlers cannot support a school as they are too far apart, and they will not risk sending their children to the Catholic school, (even though their religion shall not be tampered with ;) but they themselves fear they will become Catholics by the force of the example which surrounds them. "The time comes when their sons and daughters reach a marriage able age, and there are none but Cath olics for them to marry. The former fear of the parents that the children will become Catholics becomes a panic, and they sell out and go west to people

of their own country." It is now certain, therefore, that the cry which was raised in former years, that the Catholics were driving out the Protestants was a falsehood. The Protestants were going out of their own accord.

THE CHURCH IN FRANCE.

A despatch from Paris of date Sept 5, states that on that day the Archbishops and Bishop of France were is session in order to arrive at a final de cision regarding the attitude they should seeme in the endeavor to svoid

soming into conflict with the laws passed against the Catholic religion. The position is extremely difficult but hierarchy will probably find a the middle course by which the law will not be violated so as to increase the difficulty, and yet the public services may be continued in such a manner that the laws of the church may also not be violated.

THE CHRISTIAN KEEPING OF SUNDAY.

"The Observance of Sunday" is posed to the world wide spiritual as-sociation of the Apostleship of Prayer as the special intention for the month of September. Especially in the great cities of our land, to say nothing of other countries, the evidence of the decline of respect for the Lord's Day confronts us on every side, and France albeit at enmity with the only power which can make effectual appeal to the will of man for the things of God has been obliged for utilitarian reasons to command that one day in seven be

observed as a day of rest.

T me was, in the United States, when our non-Catholic fellow citizens were vigilant guardians of the honor of the Sunday. There is little left now to re-call the old time Puritan Sabbath. In almost Catholic Baltimore the day is kept far more strictly than in Boston; and in the Dominion of Canada there is and in the Dominion of Canada there is still a very perceptible difference be-tween Sunday and week days. The American form of disrespect for the Sunday consists usually in devoting it entirely to rest and pleasure. A long sleep in the morning; several hours over the monster Sunday edition of the favorite daily paper, the men engrossed with the stock market, politics, the sports; the women with the "society columns, the "womans's page," and the serial, and for both, especially in the summer, an afternoon or evening the nearest pleasure resort, Sunday programme for tens of thousands of our people.—Talk of the "continental Sunday!" We have worse than is ordinarily understood by the phrase, and it is not the immigrants from the continent of Europe who have brought the change to pass.

Speaking broadly, who now keeps Sunday as a day of worship except the Catholics? Little enough the best of s do, to be sure, but that little us do, to be sure, but that the instricting contrast to the practice of the non-Catholic portion of the population. The non Catholic dwelling near a Catholic Church, notes with a wonder ever new the crowds that flock to every one of the four or five Masses celebrated every Sunday morning, and this with-out regard to heat or cold,—often ind, as in the case of house mothers and domestics, at the cost of grave per sonal inconvenience. If the non Catho-lic be sufficiently moved by curiosity to enter, he will hear Christ's Gospel read and most uncomfortably plain spoken denunciations of the sins and women are subject, the congregation taking it in good part, nor even looking for the pleasant discussions of current topics which have long been substituted for the sermon in most of the Protestant churches, in the vain

hope of holding the people.

How does the Catholic Church manage to hold her multitudes, at least for God's wisdom and wise with her long experience in hmuan nature, she has not been content with iterating the Divine commandment, "Remember to keep holy the Sabbath Day," but she has definitely set forth the irreducible minimum of Sunday observance without which her followers stand guilty of mortal sin. It is not enough to church on Sunday at such time and to such service as is more pleasant or convenient. They must go to the

a Catholic from this foremest duty.
But is the Church satisfied with the
Catholic who contents himself with the irreducible minmum, and devotes the est of the day to sleep and amusement? Does his practice represent the ideal?
Sunday observance? By no meens.
To be in the mind of the Church on the observance of Sunday, we should not only attend Mass but Vespers, and only attend Mass but Vespers, and devote a portion of the day to increasing our knowledge of our holy faith or instructing others. Not until this duty has been rendered generously to the Lord of all our days should we feel free for the family gatherings and other innocent amusements permitted on the Sunday. We speak not now of hard Sunday. We speak not now of hard manual labor on Sunday. It may be almost taken for granted that only they must continue week day labors on the Lord's Day; and though such are excused by their necessity, so far as the work is concerned, they are still obliged to hear Mass, and, as far pos-sible, Masses are provided at hours

that fit their circumstances.

In praying for the betterment of Sunday observance, the millions of mem-bers of the Apostleship of Prayer take no Pharasaical attitude. Though we can, indeed, rejoice that the primal obligation of hearing mass on Sunday is fulfilled by a great multitude of our people, there is much yet to be desired in our keeping of the Lord's Day. For example, the Catholic abounds who deliberately and without necessity chooses always to go to a Low Mass, at which the priest can devote but a few minutes to the instruction of the people; and we know that, especially in the summer eason, there are Catholics not a few who sacrifice even the Mass of obliga-

tion to the all day pleasure excursion. The urging of a great increase in the 'Devotion of the Fifty two Sundays' should not be supposed to imply any want of regard for those other devo-tions which seek to extend the regular receiving of the sacraments and other specific acts of worship into the Christ specific acts of worship into the Christian's week day life as well. Whose faithfully attends Mass on Sunday, especially the parish Mass with its regular sermon, and the Vespers, is wont to be well informed as to the parish Sodalities, and the advantages of membership in those great cosmo-

politan religious organizations, as the Apostleship of Prayer, the Society for the Propagation of the Faith, etc. Granted a life long whole hearted observance of the Sunday, and one is reasonably sure to find an intelligent, reasonably sure to find an broad minded, apostolic Catholic, in fluential not only in his own commun-ion, but among our separated brethren. —Boston Phot.

ANARCHY IN PROTESTANTISM.

A Protestant newspaper, the North German Correspondence, published lately the following article, which shows how rapidly the sects are disintegrating and which, at the same time, renders an eloquent tribute to the unity and strength of the Catholic Chu

are Protestants," it asserts, " by birth and education. But can we remain in a church which there is nothing but the germs of disunion, weakness and ruin? the state of the Protestant Church at the present day. Let us prove this assertion :

Anarchy in Bible Interpretation. 1. Anarchy in Bible Interpretation the Bible, and to reject whatever runs counter to it. So far so good; but everybody admits that the Bible is a book full of obscurities and difficulties. People say, it is true, that these arise from the fact that God, infinitely powerful, is always with us, but while He reveals Himself to us, He remains always incomprehensible in some point or other. And it is for this reason that we accept the Scriptures notwith standing the difficulties of interpreta-

"There should be, however, for the greater number of the texts an inter-pretation within our reach. There should be some means of getting at their true meaning. The Catholic true meaning. Church possesses a sure, unchanging source of intrepretation, which is lack-ing in the Protestant churches.

Not only do our theologians dis-

pute, rightly or wrongly, this way and that way, over the genuineness and authenticity of certain books of the Bible, but with one stroke of the pen they blot out sometimes a chapter, sometimes a verse, even in passages whose authenticity they recognize.

"When one teacher has shown 'as clearly as daylight' that a passage should be taken in one sense, another appears and shows also 'as clearly as daylight' that the interpreter is in error, and that the passage must be understood in a new sense. When theologians are themselves ignorant of the art of penetrating the sense of the Bible, how much are we poor laymen to

be pitied! We are sent to the Bible, and no where in it do we find a means understanding it or of reaching a unity of faith from it. What kind of church must this one be which is always appealing to a book without being able to furnish any solid interpretation

of its contents? Anarchy in Doctrinal Teaching. "We have Lutheran, Orthodox, Pietist and National Church preachers. In the same pulpit we hear, at one time, that Christ is the 'Eternal Son of the Eternal Father, at another that He is only the 'Wisest of Men.' At He is only the 'Wisest of Men.' At one time the faithful are taught that man enters into favor with God only through the Cross and the redemption Christ; at another time they learn that his personal merits are sufficient for him to reach heaven. This is the for him to reach heaven. This is the point we have reached in our religious

teaching. " Again, when there is question of doctrine, what is fundamental and what is not? Evidently contradictory doctrines cannot both be true. Which is the true? The Protestant church, this respect, gives us neither prin ciples nor decisions. On the contrary, she leaves her ministers free to choose for themselves, and the faithful to wander in a labyrinth of contradic

III. Anarchy in the Ceremony of Worship.—" The medley manifests itself not less in everything relating to external worship. Uniformity exists nowhere with us. Our liturgical books well as the clothin of our church dignitaries are given over to individual caprice. The order of divine service, the formalities to be observed in the conferring of baptism, during the Last Supper, in the marriage service, in ourial services, all differ according to

"Very often, even within a short distance, one fails to recognize two churches professing the same religion. What then must be the church which cannot succeed in establishing unity in matters of such importance? The spectacle tends only to engender divi-sion, indifference and disgust."

Anarcy in Ecclesiastical Discipline.—"The deplorable source of these variations is the absence from our church of an organization founded on the principle of authority. Our ministers are free to do, or to let be done, whatever they please. Our synods see no harm in this as long as the pastors are not the objects of serious complaint. Visiting has fallen into disuse; nobody seems to care whether or not divine service is carried on with

or not divine service is carried in with zeal, intelligence and exactness.

"The pastors furnish reports, but they make for themselves and their flocks. The government of the church is in the hands of incompetent men who are so completely absorbed that they thank heaven that the state of things is at least bearable. If it happens that men of zeal start out to work they are bound down by circumstances that they have neither the power nor the means

change.
"Our schools are under the direction of teachers who have neither faith nor knowledge; the pastors are lazy and indifferent and no longer command our confidence. There is no longer respect for Sunday, nor sanctity in the or religion in families. marriage state, nor religion in families The spirit of discipline is found no

where because no one is willing to sub-mit to the Church.
"This is our Protestant National Church, a tree trunk despoiled of its leaves, hollow, rotten and worm eaten, with its roots ready to give way at the

first blast of the storm. And it is to this trunk that we stay attached, simply for the pleasure of being soon crushed by it. We can never give it back its life ; our hearts shall find peace under its shade, nor shall our desires be appeased."

V. What is the only remedy ?—"We desire to save our Christianity, and for that purpose we shall go there where the Church knows what the Scriptures contain; where the Church prescuent what her pastors shall teach and her faithful shall learn; where uniformity in worship is guarded; where everything is solemn, elevated and in harwith aspirations of heart and mind; where a powerful spiritual head will not bend before the great ones of this earth, but only before God; where parishes still preserve faith, and dis oipline, and morality; where that Church is which has been really built Church is which has be

upon a rock and against which the gates of hell shall never prevail.

"It is very much against our sentiments to separate ourselves from the come. Let us, then, start on towards Rome."

OUTSIDE TESTIMONY.

CATHOLIC ONLY ORTHODOX CHRISTIAN, SAYS UNITARIAN MINISTER-LABOR LEADER'S TRIBUTE.

The following, from the sermen of a Unitarian minister, Rev. O. J. Ne'son, of Bellingham, Wash., is a rather notable admission for a Protestant clergy.

Strictly speaking, none but the Catholic has an infallible Bible, and none but the Catholic can be rightly called an orthodox Christian. Theore tically all other Christians assume the right to exercise private judgment, but is t what they really have done ever ince the reformation has been to select council, which is but a poor imitation of the Catholic council, to decide wha

is orthodox.
"There is but one Christian church of real and consistent authority, and that is the Catholic Church, so I appregiated the chuckle of amusement from a friend of mine, a Catholic priest, when he commented on the Dr. Crap sey trial. Said the priest: 'Severa heretics trying another heretic!' And so it was. I imagine the trials for heresy among the so called Protestants provide considerable amusement for the thoughtful Catholic. A scholarly priest in Illinois said the time would come when but two churches would remain the Catholic Church-the Church of authority, and the liberal church—the church of private judgment. I believe that prophecy, and let me say in pass-ing that the Catholic Church commands my intellectual respect, for they are what they assume to be, a church of authority, orthodox in fact as well as in name, and their priests occupy a logical and consistent position in that they teach in unmistakable terms what they are authorized to teach and preach the doctrines of the Church."

Frank K. Foster, chairman of the Massachusetts branch of the American Federation of Labor, speaking at the Seabury conference at Northampton, Mass., on the "Church and the Man Who Works With His Hands," before an audience made up of lay workers in the Protestant Episcopal tribute to the Catholic Church as I maintaining among Christian denomina-tions its influence over the laboring

man. "So far as theological institutions are concerned," declared Mr. Foster "it is my firm conviction, speaking as the descendant of a long line of New England Protestants, that the Catholic Church alone has retained its old-time influence as a working factor in the life of its communicants. In this convic tion I may be mistaken, but a thousand and one evidences confirm my judgm in this regard. Why this is so I shall not even indulge in speculation about. Clergymen who preach to empty pews, where workingmen are not, and who have knowledge of the throngs which crowd the capacity of the great Catholic temples of worship, may answer the question if they can."

THE AMERICAN PEOPLE.

Dear Sir:-In justice to the American people will you kindly give this communication as much prominence as you gave a recent quotation on our "unchurched multitude?" Three-fourths of the people of the

United States are not unbaptized.
Three fourths of the people of the
United States are not without faith.
Three fourths of the people of the
United States are not an unchurched multitude. Three-fourths of the people of the United States are not criminals. It is untrue to say that any such proportion of the American people do not want faith. It is untrue to say they will not listen to reiigious teachers an that they are not interested in relig-ion. Here is a further list of state ments by the distinguished Irishman from Missouri that I wish to challenge and for which I request a demonstra

tion:
1 Three-fourths of the American people want to live annimal lives. 2 They are satisfied with the grati-fication of the senses.

They have health. They have money to purchase all the needs of earthly existence.
5 They are satisfied with their prospects in life. They want nothing more.

They ware materialists.
They are satisfied with this clod which they tread.

They are satisfied with this narow planet on which they dwell. They look for nothing beyond. They have no faith in God.

They do not want any God.

They have no faith in a future They do not want any future life.

They have no faith in heaven or hell. 16 They have blotted out from their

thoughts all notion of rewards or pun-

18 In their heart of hearts they doubled.—Angelus.

Hot Weather HEADACHES

Tablets, powders, drugs, of any kind will NOT cure headaches. Simply because they never reach the CAUSE of the headache.

What causes headaches? Poisoned blood, always,

If the bowels are constipated-If the kidneys are weak-

If the millions of pores of the skin are

There are bound to be headaches.

Truit a tives

cure headaches because they cause of headaches. They do not drug the nerves. They go to the root of the trouble, invigorate and strengthen the liver and increase the flow of bile into the bowels, which cure constipation. Act directly on the kidneys, heal all kidneys irritation. Act on the skin, stimulate and open the pores.

With bowels, kidneys and skin all healthy and working in harmony, the blood is kept pure and rich and there can be no headaches.

FRUIT-A-TIVES are pure fruit juices -combined by a secret process tonics and intestinal antiseptics.

soc. a box or 6 boxes for \$2.50. Se on receipt of price if your druggist does not handle them

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"Royal Crown" Witch-Hazel Toilet Soap

At the Chateau Frontenac-at Place Viger Hotel, Montreal-at Banff-Royal Alexandra, Winnipeg on their Pullmans and ocean liners -guests and passengers are provided with "Royal Crown" Witch-Hazel.

It's a medicated soap, and a toilet soap Two soaps in one for the price of one 10c. a cake. 3 large cakes for 25c. Insist on having "Royal Crown" Witch-Hazel Toilet Soap.

deny the existence of God. In their everyday life they body forth that act of infidelity. The gift of reason is a misfortune

21 It were better that they were

brutes.
22 They want to live as brutes.

23 They want only the gratification 24 It is a misforttne for them that

God has given them intelligence.
25 They do not want to know God. They do not want to hear of God. They want no intercourse with

They want no Church of God. 28 29 They want no voice or law of God.

30 They want no intimation or hint of God.
31 They would live a life independ

ent of God and in defiance of His

supreme law.
I will give \$100 to the Catholic Church Extension Society if either the Western Watchman or the Michigan Catholic can prove the truth of any one statement in the quotation to which I refer and which appeared in The Cath-LIC RECORD for Sept. 1. Let us tell the truth for the sake of good example. Respectfully yours in Jesus Christ, (REV.) PATRICK J. MURPHY,

Wylie, Texas.

GOOD READING.

The boy that is brought up to browse among books; that is trained early to learn the value, to understand early to learn the value, to understand the scope, to discern the meaning and appreciate the power of good literature— that boy, that girl, will be saved from many dangers, and they will come in after years to understand the truth of the opinion of that great man who said: "I would not part with my love for good books, and my appreciation of good literature, for all appreciation of good literature, for all the riches of the Indies." The boy or girl that is early taught the worth of good poetry, the sterling value of good biography; that is early taught the value, the meaning of the great novels, and knows how to discriminate and sift out this great underlying mass of current, slushy fiction, and to his bookshelves in twenty or thirty years all the great masterpieces of fiction, and communes with them: who knows the worth of all forms of literatthe thousandfold temptations which assault, sometimes with almost irresisassaut, sometimes with almost freshetible force, others who know nothing about good libersture. But where literature and true learning go hand in hand, where a soul faithful to God and engaged in worthy activit-16 They have blotted out from their longitts all notion of rewards or punshments.

17 They insist upon living out a the worth of that life is doubled; and the worth of that life to itself, and in its influence round about, is more than