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January

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etc.

ogue of larger sizes.

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than condoning poor
equally conscientious
Such defections from
of 'Fathers' Paul
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lling to admit, and
that some lately-ar-
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of Protestant Al-
Sargent's deposi-
n orders, our con-
ca says what fol-

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the Woodstock Baptist College at
the opening of the classes this year.
This was the result, we presume,
of hard study on the quality of water
necessary for an immersion, but
they should not have used fire wa-
ter, and the baptizing should have
been done on the outside.

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herself Princess Danandah, was fined
\$50 at the Police Court for tell-
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to Montreal and advertise in the
daily papers, as others of her ilk
are doing. Pity she did not think
of telling her own fortune, or mis-
fortune, together with the amount of
the fine.

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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.

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.

Abbey's
Effervescent Salt
At Dealers - 25c. and 60c.

Echoes and Remarks.

Please find one reason why you should be ashamed of your religion—and tell us.

It is a good thing for some people to "put on airs." There is nothing like hiding the shortcomings of one's ancestry. False dignity is as cheap as old boots.

A little girl died of scarlet fever in Hamilton because her mother, a Christian Scientist, prescribed a sleigh drive for the disease. It is time this worthy lady stopped reading her bible.

The ministers of our Montreal Protestant churches are men, more than a rule, far above the average. They do not preach tomfoolery, as do some so-called pulpit orators in the United States. Lunatics would be out of place among Protestant clergymen here.

It is never too late to make your neighbor a present of a snow shovel decorated with a dainty blue ribbon as a hint that he needs exercise. It would be well, too, to present some aldermanic candidates with a ticket to Tokio or Hong Kong, as a reminder that we do not take them seriously.

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most universally condemned.

It has taken a considerable time to discover a philosopher who has been able to furnish a really sound reason why a man should not marry his deceased wife's sister. He is the clerk of the Presbytery of Stranraer, and when the matter was before that body last week he asked: "Why should a man marry his deceased wife's sister, when there are plenty of young ladies about the country?"

"The non-Christian population of the world was converted at the rate of 377 souls a day during the past year, according to statistics of workers from virtually every mission field on the globe, says a New York despatch. A number of well known business men advocated placing missionary and church work on a business basis, instead of resorting to undignified appeals to charity."

While those business persons are advocating, the workers will please pass around the hat and work the already converted.

It is sad to see that the main prop and support of the claims of Anglicanism to truth and apostolicity is falling with the decision of the English courts in the case of Mr. Bannister. Henry VIII. established his church on his false allegations for separation from Catherine of Arragon. His action has acted as the ruling of a General Council subversive of Jerusalem, Nice and Chalcedon. Any religion built on divorce will eventually grow as weak as the Anglican.

The Sixth Reader in the De La Salle series of the Brothers of the Christian Schools, is one of the best and most up-to-date collections we have seen, whether regarded from a literary or Catholic standpoint. The choicest of the old examples in prose and verse are included, but along with them are placed selections from Vuillelot, Thurston, Canon Sheehan, Cardinals Morar, and Gibbons, Archbishops Ryan, Ireland and Spalding, Coppée, Pasteur, Horgan, etc.

It is a well-established fact that no other teachers can excel the Christian Brothers in teaching a boy how to read. Whenever you hear a man in any profession read a document clearly and intelligently, you may be sure that, ten chances to one, he was drilled by the Brothers of the Christian Schools. We once heard a lawyer read a half-column barbarously and murderously, and we were not surprised when later told he was no friend of religious orders.

Father Canning, editor of the "Question Box" in the Register-Extension, can strike a nail squarely on the head, even if he is ever mindful of charity. A correspondent had asked his opinion regarding the "Higher Crickets" of Toronto. Father Canning revealed their true value, when he said they are not worth their porridge as scholars. They are simply past masters at copying English translations of Harnack. There is as much scholarship to them as to the editor of the Orange Sentinel, and a man could not get a free ride behind a mule on the strength of that plea. Their complacent critics are one of a class with them.

The Citizens' Committee—says a contemporary—in charge of the Emergency Typhoid Hospital, have administered a stinging rebuke to civic incompetency. They have thrown back in the teeth of the aldermen the grant of a dollar a day per patient, for which an appeal was urgently made to the Council, by an august deputation, including leading physicians and clergymen. That those promoting the Emergency Hospital are in a position to do that is due to the abundant generosity with which they

have provided funds for it, including the splendid donation of Lord Strathcona.

The British Treasury has come in for no less than \$20,000,000 dollars, through the death of three members of one family of millionaires, within the past seven months. Charles Morrison, dying seven months ago, practically an unknown man, left an estate valued at \$60,000,000, on which there was at once paid, on account of death duties, \$5,500,000, while the succession duties brought the total contributions to the treasury up to \$6,250,000, with a further vast sum of death duties yet to come. Morrison's sister-in-law died some days ago, and the state came in for a large share of some millions of pounds sterling left her by Morrison. Following this came the death, a few days ago, of Morrison's sister, Ellen, to whom he had left \$10,000,000. The death and succession duties on this will aggregate \$3,200,000. If England continues she will drive her capital into Germany or the United States.

"You cannot seem to convince an Englishman that Christ did not die in London—he thinks the gospel is for him alone.

"We assume that He died for all, the race of mankind. Therefore it is incompetent upon us to make the gospel known to all.

"One hundred years ago there was not a heathen nation open to the missionary. There is not, now, one closed. Nations are being brought out of heathenism."

The above is part of the Herald report of a speech by Rev. L. A. Tucker, D.C.L., in St. George's Hall a few nights ago, and throws a new light on British intelligence. Londoners treated Christ pretty badly on the occasion of the Eucharistic Congress, it is true, but they are not guilty of the crucifixion; this to relieve the minds of our English subscribers who may have read the report. The rev. gentleman's "assumption" that he died for all is perfectly safe, and with Catholics is moreover an article of faith. When the lecturer says that one hundred years ago there was not a heathen nation open to the missionary, he means the money-making article, the one that travels with a wife and family, a bath tub, a piano, a gun, a good supply of Caverdish and other necessities. The real missionary with real powers was in the field centuries ago, before there was any question of appointments.

WHERE IS THE STANDARD?
It is growing to be a habit with professors, especially in American universities, to parade as twopenny pagans; at least, is this true of lecturers on psychology. Many of them have young women in their classes, and they are sufficiently conversant with human nature to know that funny views on man, life, and creation are calculated to arouse curiosity and give rise to interviews. Deep learning is not required of such professors: all they want is sufficient cheek for their abnormal jawbones. As a rule, the infidelistic professor is himself a freak of nature, mentally, morally and physically. Young men and women listen to him, and he proves a good influence towards keeping his pupils from church. A secular editor, in an American paper wants to know where universities are going to draw the line, even if the executive's "line" or cord should be drawn around the neck of some of the professors. Following is the editor's pertinent query:

"When a certain professor presented himself as candidate for the professorship of sociology in the University of Pennsylvania, it was learned that he believed that divorce should be an institution, such as marriage is, but his candidacy was successful in spite of his strange opinion—an opinion which must necessarily color his class-room teaching."

"One Walter George Smith, a member of the board choosing professors, resigned, claiming that the professor's opinion was immoral and dangerous. Smith's fellow-trustees exclaimed loudly that it was not proper for them to abridge any professor's freedom of thought, nor to wield an academic gag. But Smith was firmly of the opinion that this was going a step too far, and pressed his resignation."

"Whereupon there comes to the fore again the question of the measure of freedom to be accorded instructors of youth. We are told that it is the best and most modern academic policy to let professors go their own gait, no matter where their conclusions lead; that the more able the man the more likely he is to break with tradition and orthodoxy; that 'all pathfinders are nonconformists.'"

"Very well. If this view be the true one, let the professor who believes divorce to be sacred an institution as marriage be admitted to teach sociology to the future fathers and mothers of the race. But hold on!—sacred, did we say? Abolish that word for the professor of sociology will object to it. Mar-

The Catholic Church.

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

(Continued from last week.)

III.

The aim of this, our third is to prove that the Church of Christ is a society in the strictest sense of the word. True, there are many erroneous theories as to Christ's institution of His Church. Many, especially among the "ultra-modernized" heretics of all classes, are not afraid to say that He instituted no church at all.

(1) Latitudinarians, Universalists, Unitarians, and many "Broad Churchmen" among the Anglicans, not only reject the "notion" that the Church is a society, but just calmly laugh all settled form of doctrine and symbol of belief into scorn. The Individualists, while far at sea, are, however, willing to grant (Thanks!) that, while the Church may not be a society, there is still a dogmatic system of true Christianity. Guizot, the famous French Protestant statesman (see "Histoire de la civilisation en Europe"), believed that the Apostles set up different churches each independent of the other. Thus, neither Christ nor His Apostles constituted the Church as she is to-day; but, in the course of the Christian centuries, she gradually grew to be a society. Such opinions are necessarily the boast of men who are progressing, if you wish, from heresy to paganism.

(2) The second class of Protestants declare that while Christ instituted a Church, that Church is practically invisible, inasmuch as it is made up of the just alone, the elect. Lutherans and Calvinists, with the Presbyterians, Baptists, and Methodists, find this explanation very serviceable, especially when asked where the Church of Christ was before Luther broke his vows and Calvin buried Servetus. In the early ages, the Donatists and the Pelagians, and centuries later, the followers of Wyclif and John Huss spoke a similar language.

(3) The third class of Protestants such as the Socinians and the Armenians (not the Armenians) expect a new economy, a new state of religious society, under the Holy Ghost; they admit the defectibility of Christ's Church, and, in fact, they claim the Church has failed. Christian Scientists, Homeopaths, and other fakirs, find a comfortable dwelling-place in this third class.

The Catholic doctrine concerning the building of the Church is directly opposed to the three systems above, and to all other foolish notions on the subject. We claim (with the Church) that the Church is (a) a religious society of her children; (b), an essentially visible society as such; (c) an indefectible society, that is, one to last, not for a time, but forever. In these three theses, we shall establish the truths we proclaim.

Thesis I. Christ gathered His disciples into a society properly so called, that is. He instituted—a

riage is as 'sacred' as the affluities of the barnyard—no more, no less, and divorce no more immoral than the roving fancy of the most fickle jackrabbits.

"Cry 'freedom'—but where are you going to draw the line? Where does freedom widen into license? Where does the teacher's freedom infringe on his students' rights? Who, then, may be refused chairs in our universities? And by what right is any educationally qualified applicant refused a chair? Emma Goldman applies for the chair of political economy in a state university, let us say. She is refused. Why? 'All pathfinders are nonconformists,' aren't they! Emma has as high educational qualifications as many a professor of political economy—why is she refused? Are you going to refuse professors their freedom to think, no matter where their conclusions lead?" Here is an exponent of plogamy (as some university professors theoretically are)—will you refuse him a chair? Here is a man who holds the physical heresy of necessary incontinence and preaches it to young men, or the hideous theory of euthanasia to young doctors. Give him a university chair and a State salary—you must not hamper thought and investigation! Here's another professor who believes man should go back to his natural state of ignorance. Give him a chair, too, and let him drive all his learned colleagues forth, and let him teach that all a man need is that he need know nothing.

"Where are you going to draw the line?"

"There is one familiar answer, 'Let these professors teach their mistaken theories, and the students will find out by practice that they do not work. For pure, unadulterated assninity it would be difficult to find an equal of this statement. Wreck two lives to prove one professor's marriage theories wrong! As well permit a professor of engineering's marriage theories wrong! the strength of materials, permit his students to construct a railroad bridge on those mistaken theories, and let the first trainload of human freight that crosses it prove that the theories were wrong!"

"Life is not an academic exercise, any more than engineering is a paper play. The professor of sociology as well as the professor of engineering, is dealing with things on which life depends. A wrong principle any-

where brings disaster. The university exists to teach the best known way of life to young people whose principle business is to live. The university does not exist to supply government jobs to every man whose crooked theory or lopsided mind is held up as the embodiment of freedom of thought. We do not send young men and women to the university to be tampered with by dubious cranks, any more than we send sick folk to the university to be at the mercy of every irresponsible medical man with a 'theory,' and who believes that the protection of the patient involves an abridgment of his 'rights' of free investigation. Students are sent to school to learn how to live life, not how to lose it. Same people will disagree with professors who claim that divorce is as human and divine an institution as marriage; that divorce is as essential to a happy useful moral life as marriage, that divorce is the necessary foundation of domestic integrity. Neither will they agree with the professors who teach that irreverence is a good and useful substitute for reverence, or shriveling doubt the superior of expansive and sunny faith.

"You know, there is bottom somewhere. In spite of what philosophers say, we do know something—at least the race has always behaved as if it knew something. We know something about the foundation of the moral law on the soul, about the conditions under which young men and women are led into rich and satisfactory life. We know that purity is above question, and loyalty above cavil, and duty above doubt. We know the conditions under which society is possible. We know that the standards which hedge our conduct about are not theories, because they work. We know that, though there are many elements of perfection doubtless beyond our ken, that what we do not know of perfection is not alien to the thing itself. What we call goodness has been tested in the fires of centuries and tried in the deep places of billions of lives. Thank heaven, we are not at the mercy of every professor with a crocheted toward the licentious.

"Still there is no objection to our friend thinking his special 'ism,' or even teaching it; but he cannot teach our daughters his theories of the social evil and glorify the ancient profession of Rahab, nor can

he teach our sons the social desirability of divorce—or any other thing that might have arisen in his disordered brain. If he wants to teach let him go with the Sophists of Athens, to the market place or to a hired room and teach. No one will stop him, unless he becomes too vile or too lawless. But because we refuse to give him the indorsement of a state university chair and allow him a state salary for his work of corrupting our young men and women, let him not indulge in the sickening rant about 'freedom of thought' and 'all pathfinders are nonconformists.' All nonconformists are not pathfinders, as the records of our insane asylums show, and universities should not be turned into playgrounds for men with brain lesions."

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 Ofish, Chabean Aboud, Essa Bposamra, Salim Bposamra, Najeeb Tabah, Fahed Tabah, Nassour Shattila, 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, 1909.

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.

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Modernism Utterly Routed, Says Ex-Abbe Loisy.

"What has become of all the modernists who two years ago occupied so much attention and excited such well-founded alarm?" asks "Rome." "Recently that audacious writer, Solomon Leitch announced that there are still fifteen thousand of them among the French clergy, and the statement has had the curious result of drawing the once famous ex-Abbe Loisy to the attention of a world that had half forgotten his existence. In the 'Revue Historique' for November-December, referring to this estimate of Reinach, he says: 'I would not give them fifteen hundred. . . . All that the modernists could have hoped for was that the Church might tolerate them and orthodox mitigate its uncompromising attitude in their regard. We know what the answer of the Church has been. I am neither a prophet nor the son of a prophet, and I shall take care not to make any predictions, but what I think I do see at present is that it is utterly routed and that its annihilation does not seem to present any difficulty. Since the death of Tyrrell there is nobody among the clergy who claims to be a Catholic while refusing obedience to the Pope.' For once it is possible for Catholics to agree with Loisy."

The death took place of Miss Honor Fallon, Castletar, in her 102nd year. The deceased who retained all her faculties to the last week was a member of a family noted for longevity. Her father reached the patriarchal age of 106 years and her mother lived to be 104 years. Mr. Daniel Fallon, a brother of deceased, still enjoys excellent health although he is quite close on his centennial year.