

ST. PATRICK'S DAY AND IRELAND.

On Sunday next, the 17th of the present month, will occur a day which is dear to the heart of every Irishman—St. Patrick's festival day.

On the life of St. Patrick and the magnitude of his work it is needless for us to write much. These are subjects which will be descanted upon in many Catholic pulpits, either on the day itself or on some subsequent date, inasmuch as the general rubric of the Church do not permit of the celebration of a joyful festival on Passion Sunday, which is devoted specially to the consideration of the most memorable event in the life of the Church and of our divine Lord, Passion Sunday being the beginning of the fortnight which is devoted to the commemoration of our redemption by the sufferings and death of our Redeemer. Yet this does not make it inappropriate that we should write briefly of the great deed of Ireland's conversion and of her history during the fifteen centuries which have elapsed since the great Apostle of Ireland preached the Gospel of Christ on the hill of Tara in 432.

Before this date Ireland was a Pagan nation, like most nations of the world at this same time. Her paganism was not, however, of the same degraded character with that which prevailed elsewhere, and was rampant even in the cultivated nations at that time; for we may safely say that the worship of the sun as the great source of light and warmth as well as the nourisher of life, was more refined or at least less gross than the worship of the brutal Bacchus and Hercules or the voluptuous, vengeful and corrupt Jupiter, Juno and Venus, who were the favorite gods in the polished nations of Greece and Rome at this same period, or the Gothic gods Odin and Thor of the northern tribes of Europe.

But St. Patrick planted on the soil of Ireland the cross of Christ, which flourished like the cedars of Libanus, and spread its saving arms over the entire island during the lifetime of the saint, which was a success which no other mission achieved of which we read aught on history's pages.

Amid all the troubles and trials which Ireland has endured for the fifteen centuries which have elapsed since St. Patrick landed on her shores, her love for our divine Lord and Saviour has never wavered. No Voltaire or Jean Jacques Rousseau has ever weakened her faith in Christ crucified, in whom she has centred her trust amid all the storms of affliction and persecutions—persecutions which have exceeded those which any other nation has borne, at least since the days when a Nero, a Decius and a Diocletian boasted that they had exterminated the very name and memory of the Christian faith.

The nation was impoverished by the rapacity of cruel alien monarchs who confiscated the property of the people, and gave over her churches to a new religion instituted by man, and her church property as well as that of her Catholic people for the enrichment of court favorites, while the actual population of the nation was ground down in poverty, not only because they resisted oppression, but also because they clung with constancy and fidelity to the faith of St. Patrick. If they had been willing to renounce that faith they would have retained their goods and worldly wealth, and have taken the official positions which were given to the aliens, who oppressed them, but they preferred their faith to all earthly rewards, and the millions who left their native land to seek their fortune elsewhere were not only prospered in this world's goods, but did the work of missionaries in the lands to which they emigrated, planting therein the tree of faith, and making those countries as thoroughly Christian as they were themselves.

The United States and Canada are evidences of this, for the prosperity of the Catholic Church in America is due chiefly to the Irish race, which planted here the faith of St. Patrick, while they earned for themselves happy homes, and secured the respect of other races with which they have come into contact.

The population of Ireland has been brought down to one half of what it was sixty years ago. This is a record the like of which cannot be paralleled in any other civilized land, and the cause of it is well known to be the oppressive legislation of the past three centuries.

But we do not wish to recall these distressing memories to the minds of our readers further than it is requisite that they should know the history of the land of their forefathers.

But thanks to a kind Providence better days have come upon the Irish people. A new spirit has taken possession of the legislators of Great Britain, and new laws have contributed much towards rendering the people of Ireland more happy and contented, and they are gradually becoming once more

the proprietors of the soil of which they had been cruelly dispossessed. With self-government they would restore the country to the prosperous condition of former days. As early as the sixth century the nation was prosperous and happy, and compared favorably with the other nations of Europe. The people were as comfortable as in any other country. The poor and infirm were well cared for, having homes in the numerous religious houses and asylums which were found everywhere, and there is every prospect that this state of earthly happiness will soon come again. But till Ireland possesses Home Rule this is not to be expected. A nation knows best its own needs and can legislate for them, and the Irish nation knows that what it needs is the right to govern itself, as all the civilized nations of the world are doing now.

Under the present Government of the British Empire, it has been promised that a large measure of Home Rule will be given to Ireland—not a Home Rule which will render it entirely independent of the sister kingdoms of England and Scotland, yet a Home Rule of such a nature that local matters will be regulated for them selves by themselves. This will be a great advance upon what has already been done for the amelioration of the condition of the people. We may therefore look with confidence for a very great improvement of the condition of the people of Ireland within the next few years, when they will enjoy that political freedom for which they have yearned hitherto without success.

It is understood that King Edward VII. has been favorable to the granting of Home Rule to Ireland, and it is largely due to him that during the six years of his reign so much has been done for the betterment of the condition of the people. His generosity in this respect, together with the goodwill of the people of England and Scotland, similarly manifested, will create a new bond of unity between the people of the three kingdoms, and will, we are confident, create a new spirit of loyalty to the crown which has not existed among the people of Ireland during the seven centuries of her subjection to alien laws and oppression.

EDDYISM.

In the course of the many debates which have arisen between polemicists who have discussed the question of the reasonableness of the theory of so-called Christian Science, which is generally supposed to be the work of Mrs. Mary Baker G. Eddy, it has been satisfactorily shown that the pretensions of this theory are so entirely delusive that it might seem a work of supererogation to say more on this subject now. But owing to the fact that this delusion has many followers, and new ones continue to adopt it, it is necessary from time to time to expose its inconsistencies, and this is especially the case when new features concerning it come to light.

In the Literary Digest of Feb. 16 there is a series of extracts from a book of Mark Twain which takes the ground that Mrs. Eddy is not and cannot be the real author of the book "Science and Health" which is issued under her name and of which she claims to be the authoress. Mr. Samuel Clemens, whose pen-name is Mark Twain, says: "I cannot believe, and I do not believe, that Mrs. Eddy originated any of the thoughts and reasonings out of which the book 'Science and Health' is constructed; and I cannot believe and do not believe that she ever wrote any part of that book."

To prove his conclusion, Mark Twain does not rely upon his mere imagination, but advances what seem to be solid proofs from the unimpeachable testimony of Mrs. Eddy's own pen, that is to say, from her known and undisputed literary productions, from which he infers that the lady in question "is not capable of thinking upon high planes, nor of reasoning clearly nor writing intelligently upon low ones."

"The very first editions of the book 'Science and Health,'" he adds, "were far above the reach of Mrs. Eddy's mental and literary abilities," and from the beginning she has been "claiming as her own another person's book and the only reason that person has not protested is because his work was not exposed to print until after he was safely dead."

Mr. Clemens admits that there is a certain "Great Idea" in the book. It supposes that our Saviour in his loving mercy himself to heal all ills and pains and griefs, with a word—with a touch of His hand—gave this power to His disciples, and to all the converted—to all—every one. It was exercised for generations afterward. Any Christian who was in earnest, and not a make-believe, not a policy Christian, for revenge only, had that healing power, and could cure with it any disease or any hurt or damage possible to human flesh

and bone. These things are true or they are not. If they were true seventeen, eighteen and nineteen centuries ago it would be difficult to satisfactorily explain why or how or by what argument that power should be non-existent in Christians now."

There is a certain plausibility in this reasoning, and Mark Twain admits that it is to the credit of sincere believers in Mrs. Eddy's pure, perfect and beautiful character that they place implicit confidence in her, and believe that she thus "philosophized Christian Science," explained it, systematized it and wrote it all out with her own hand in the book Science and Health. But he remarks that things which are known to have been written by Mrs. Eddy even upon simple subjects prove that writing is a difficult labor for her, and that she has never been able to write anything above third rate English, that she is weak in the matter of grammar, that she has but a rude and dull sense of the values of words, and that she so lacks in the matter of literary precision that she can seldom put a thought into words that express it lucidly to the reader, or make it intelligible.

Mrs. Eddy's commercial ability is conceded, but Mark Twain states most positively that "her writings exhibit no depth, no analytical quality, no thought above school composition size, and but juvenile ability in handling thoughts of even that modest magnitude."

The real author of the book which Mrs. Eddy claims to have written is believed to be Phineas Parkhurst Quimby, who treated Mrs. Eddy to the faith-healing method when she was sick, about in the year 1864. There is no doubt that Mrs. Eddy's religion is founded upon the book which is received by her followers as if it were a divine religion. But notwithstanding the cleverness of the sophism, and perhaps the sincerity of the writer of the book, the book and the religious belief derived from it are founded upon an erroneous interpretation of Holy Scripture and are in many respects opposed to the letter and spirit of scripture.

This is clear from the words of Christ Himself, who when tempted by Satan to cast Himself down from the pinnacle of the temple in the confidence that the angels of God should bear Him up lest He should dash His foot against a stone, answered, "It is written again: Thou shalt not tempt the Lord thy God." (St. Matt. iv. 7.)

That medicines come from God, and that physicians are to be consulted or darily for the healing of all manner of diseases, is denied by Eddyites, but is proved by the following passages of Scripture:

"The fruits (of the tree) shall be for food, and the leaf thereof for medicine." (Ez. xvii. 12.)

In Jer. xxx. 13 the sad condition of Judah is pictured by the prophet who, while in God's name enumerating the afflictions of Judah in captivity, mentions as one of these:

"Thou hast no healing medicines."

Similarly, Egypt is told in xvi. 11: "In vain dost thou multiply medicines; there shall be no cure for thee."

In Jeremiah viii. 22 Almighty God appeals to Israel to become penitent: "Is there no balm in Gilead? or is there no physician there?"

The ordinary efficacy of medicines and the general utility of physicians is here implied. We might also quote other texts which equally show the fallacy of the Eddyite theories, but we shall only cite one more which is decisive. It is our Lord who speaks: "They that are in health need not a physician, but they that are sick."

We might here add a list of sad deaths which have been pronounced by the courts of law as having come from the criminal neglect of the mock physicians of Eddyism who call themselves divine healers, but our readers will recall many such instances to memory. One such was the death of Wallace Goodfellow in Toronto, on Jan. 4th, 1905. Other instances of both Eddyite and Dowdite negligence prove how these pretentious sects to be mere shams.

We must here caution our readers against the supposition that from what Mr. Clemens says of one "Great Idea" found in the book "Science and Health," we are to conclude that in other respects than we have indicated this so-called book teaches the correct doctrines of Christianity. It is especially full of the exploded heathenish doctrine of Pantheism. We are told by Mrs. Eddy that "Man is coeternal with God, and they are inseparable in Divine Science." And again: "The soul or mind of man is God," and "Man is eternal." All this is Pantheism, which is Atheism in disguise. This teaching is irreconcilable with the first chapters of Genesis, wherein God appears as the Creator of the entire universe, man included, and it is anti-Christian, not Christian Science.

If we are not to tempt God, we must make use of the ordinary means which

God, the Author of Nature, has appointed for the healing of diseases of every kind.

God does indeed frequently, even to the present day, heal all manner of diseases according to his benign will, and especially does he show such favors to those who suppliantly and humbly appeal to Him, but we are not authorized to expect Him to intervene at our demand on every occasion, especially when the natural remedies are at hand for our use in cases, where it is known by experience and medical research that certain remedies cure in certain cases. God Himself has furnished these remedies, as He is the Author of Nature, and the Scripture tells us that He has made these remedies for our use. Christian Science rejects them, and is therefore unworthy of being called by either of the terms which it arrogantly assumes as its designation. It is not Christian, neither is it science. It is, therefore, more appropriately called Eddyism than by the name it assumes with so much effrontery.

SNEUBING THE INFIDELS.

A despatch from Rome, dated the 4th of March, relates an incident which is very significant, showing as it does that the great powers of the world are beginning to turn their faces against the men who for the time are ruling the destinies of France. The incident is related in the following terms by the associated press correspondent:

M. Barrere, the French ambassador in Rome, seems to be seeking to stir up trouble about the special private audience which Pope Pius X. gave to Henry White, the retiring American ambassador, on the eve of the latter's departure for his new post in Paris. Barrere appears to be very angry, because his Holiness received with significant privacy and cordiality the diplomat who goes to represent the United States in France.

It must be said that the Vatican made the most of the parting visit, quietly emphasizing the fact that Mr. White comes from a republic in which the Church is free as air and goes to a republic which has thrust her away. The returning ambassador was given preference over all the prelates and diplomats at the Vatican, for whom the Pope usually reserves the morning audience.

He smiles to-day and whispers that the conversation between the sovereign Pontiff and the ambassador concerned chiefly the Church's position in France. They assert that Mr. White assured the Pope that whenever an opportunity presents itself he will use all his influence as ambassador to reconcile the French government and the Catholic Church, employing the same conciliatory methods when he represented the United States in the Morocco conference at Algiciras.

Church dignitaries close to the Pope say that Mr. White reverently received the Pope's benediction. Blessing him, the Pontiff said:

"Never mind if you are not a Catholic; you are a good Christian, at any rate. Furthermore, you are a peace maker, and peace-makers have a peculiar title to be honored as children of God." "It is common rumor that Ambassador Barrere tried to persuade Mr. White to cancel his engagement for the audience, but he failed to do so. Furious that he failed to prevent the audience, Barrere, with grave indiscretion, called together the leading French correspondents in Rome, ostensibly to ask them not to wire the news of the audience to Paris."

"Really the French ambassador wished to impress on the correspondents the vast importance of the audience as he regards it. Certainly it will not be M. Barrere's fault if the audience does not render disagreeable Mr. White's position at Paris, if it indeed does not become the subject of correspondence between the United States and France."

RAPID CHURCH BUILDING.

In a late issue we printed an account of the building of a church in a very short space of time by Rev. Father Ryan, of Salt Lake. He paid a visit to the mining camp of Rhyolite, Nebraska, of which he had been appointed pastor. A warm reception was accorded him by non-Catholic as well as Catholic miners, and he was enabled to erect, within fourteen days, a church costing \$3,000. In the Archdiocese of Halifax, we had a still more remarkable exhibition of Catholic faith put into practice. In the year 1843 the Catholics of that city not only levelled a rough field and arranged the same for a cemetery, but erected a frame church, which they finished, painted and plastered, in about fifteen hours. The value of the church was about \$2,000. It was called the Church of the Seven Dolours of the Blessed Virgin Mary, in Holy Cross cemetery, South Park street, Halifax. In the Morning Chronicle of Thursday, May 11, 1905, appeared a four column article giving a description of the church and the ceremonies attending its opening, taken from the Halifax Register, Sept. 7, 1843. As an instance of the extraordinary nature of the undertaking the report states that at one time there were eight hundred men in active employment on the ground. It is comforting to know that in many other places in Canada at the present day this same spirit is in evidence. There are a few places, however, we regret to say, where

Catholics might be more generous and take a greater interest in assisting their priest to prepare a place of worship worthy the name of the House of God.

DEATH OF SENATOR CASGRAIN.

A very prominent figure in the western part of Ontario has, after a long and well-spent life, laid down his labors. Hon. Chas. Casgrain, C. S., M. D., died at his home in Windsor on the 8th inst. He was descended from an old and distinguished ancestry. He was educated at the college of St. Anne, Quebec, afterwards taking a medical course at McGill University, Montreal, where he was graduated in 1851 as master of surgery and doctor of medicine. In 1883 he was created a knight of the Holy Sepulchre. He was called to the senate in 1887. The publisher of the CATHOLIC RECORD had the pleasure of intimate acquaintance with the late Senator. No man in the public life of the country was held in greater regard. A man of very high character—a warm and true friend—a passionate lover of his country—a staunch Catholic throughout his long life—a man whose acquaintance and friendship were to be coveted—such was the late Senator Casgrain. The noblest men of old days are past going from us. It will mean much to the country if their successors but follow in their footsteps.

A contemporary states that there "is no more interesting or trustworthy evidence of the real sociological progress of France than the determination of her statesmen to promote the prosperity of some of her colonies by the introduction of cotton growing." Very well in its way. Planting cotton and uprooting Christianity appears to be the characteristics of the present French Government. Combes, Briand, Clemenceau, and the rest of them, will occupy pretty much the same place in history as those men who in the early Christian era endeavored to uproot Christianity by sacrificing the lives of the Christians to make a Roman holiday. In the method only is there a difference.

"GRAFT VERSUS HOME RULE."

That "graft" has a good deal to do with the opposition of the Protestant minority in Ireland to any scheme of home rule is shown by facts relating to the appointment of Catholics and Protestants to offices under the local government board, one of the public departments of the Irish administration. Of course the Protestants have the lion's share of the spoils and are therefore dead against any reform such as home rule would be certain to bring. There are two orders of officers under the board (as one of the papers explain in noticing the matter) the nominated and highly paid and the competitively appointed. In the latter, Catholics cannot be kept out, nor wholly denied promotion, although on the death of the Catholic secretary twelve months ago, five Protestants were promoted "all along the line," but not a single Catholic. In the nominated order, things go otherwise. Taking all nominated salaries paid, there are 34 Protestants as against 13 Catholics; the Protestants to the board are also Protestants. In all, there are 35 Protestants holding nominated positions, as against 13 Catholics—a proportion of about three to one. This is worse than the proportions constituting the board where non-Catholics are to Catholics as two to one. The total salaries paid to the 34 Protestants is approximately £22,225 pounds sterling, and to the 13 Catholics some 7,550 pounds. The average salary paid to a Protestant, then, is about 653 pounds, and to a Catholic about 580 pounds. Assuming that all the Protestants got their appointments because they were "the best qualified men," we notice that they not only get most appointments, but, judging by the average of salaries, the most frequently happen to be the best qualified men but they also invariably happen to be the best paid men.

Many more facts and figures are given, all showing the same thing, namely, that Protestants are "the best qualified men" and get the best posts, the reason being of course that they are the favored element. Under home rule the situation would be different. There would be no privileged class but equal justice for all. That would not suit "the best qualified men" under the present system, therefore they don't want home rule.—New York Freeman's Journal.

THE CATHOLIC CONFSSIONAL.

The first edition of Father McKeon's booklet on the confessional comprised 5,250 copies, but all were pre-empted in less than forty days. The second edition, enlarged to a brochure of sixty pages, is now ready. The American edition, bearing the imprimatur of Bishop Cotton of Buffalo, was put on the market ten days ago and since then three thousand copies have been ordered. The Canadian edition, bearing the imprimatur and sanction of His Lordship Right Rev. Dr. McEvay, Bishop of London, is now in the hands of Messrs. Shea and O'Keefe, printers, Chatham, Ontario. Our readers will find this popular little book enlarged and improved in every particular.

Many orders have been received at the CATHOLIC RECORD Office since the first edition became exhausted. We hope to be able to fill those and others at an early date. The American papers coming to hand are loud in their praises of the second edition.

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We should often recall with feelings of liveliest gratitude our Blessed Mother's countless favors to us, her never changing, never wearying affection for us.

Bigotry Fading.

The editor of the Presbyterian Witness regrets that a "spirit of obnoxious sectarianism" should still hold possession of us. We, on the contrary, congratulate him on having made some long steps towards the light. We are quite sure that at the beginning of his journalistic career he would not have begun a Christmas article with the words, "The Blessed Mother with the Child in her arms." It is pleasant to think that he is beginning to realize that all those who would find Jesus must find Him as the shepherds and the wise men found Him, "with Mary His Mother."—Antigonish Casket.

HINTS ON HOME BUILDING.

The man who is thinking of building a home (and who is not, in these prosperous times) must have prominently in mind, economy, durability and appearance.

The wise builder will select materials that are good and inexpensive, as well as handsome in appearance. Take the roof, for instance. It should be proof against lightning, fire and water, and should also possess a handsome appearance.

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