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STIPATION
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THE BOWELS
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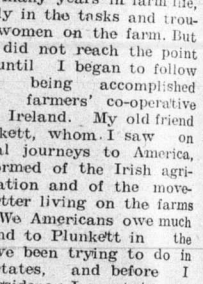
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Synopsis of Canadian North-West
HOMESTEAD REGULATIONS
ANY even numbered section of Dominion Land in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.
Entry must be made personally at the local land office for the district in which the land is situated.
Entry by proxy may, however, be made on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.
The homesteader is required to perform the conditions connected therewith under one of the following plans:
(1) At least six months' residence upon and cultivation of the land in each year for three years.
(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.
(3) If the settler has his permanent residence upon farming lands owned by him in the vicinity of his homestead the requirements as to residence may be satisfied by residence upon said land.
Six months' notice in writing should be given the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.
W. W. CORY,
Deputy Minister of the Interior.
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News From Catholic England.

Worldly Matters Mingled With an Ecclesiastical Budget From the Seat of the Empire.

London, June 10.—It would be an easy matter to compile an interesting, varied and very full epistle this week by dealing solely with the deliberations of the Catholic Young Men's Conference held at Whitehaven within the past few days. The able treatment of such subjects as the present position of the campaign for the religious education of our children; the attitude af the Catholic working man towards trades unionism; and the apostolate which is the privilege and the solemn obligation of every Catholic layman and woman, are in themselves sufficient to provide food for observation and reflection beyond the limits of one letter. But in addition we have the interesting solution of that almost difficult problem, how to safeguard youths in the trying years between the date of their departure from school and their arrival at man's estate while not appearing to hamper their freedom, which has been found by the Catholic Boys' Brigade, where they are enrolled in a body which combines the attractions of semi-military training, physical smartness, and esprit de corps with the observances of the faith.

A PRIEST'S OPINION.

As Father Quinn, S. J., of New York, says: "Boys respect an organization all the more when people talk of its doings," and again—"Exhortations in favor of frequent communions or a better attendance at religious meetings strike home all the more forcibly if delivered after a thronged and rousingly successful public field day." All of which is very true and has been proved by the success of this movement among our Catholic youth. Neither does this exhaust the embarras de richesse of topics dwelt upon at the Conference. A fillip towards fresh endeavor was given by Father Nicholson's powerful exposition of Catholic Disabilities, in which after lauding the work of Bishop Milner, who saved us from a second schism, of the first Archbishop of Westminster, Nicholas Wiseman, who restored the Hierarchy to England, and of that marvellous son of Ireland, the great Daniel O'Connell, who gave us Catholic Emancipation, the lecturer bade us remember that, although we number 12 million in the British Empire, we are neither free in theory nor in fact!

SCIENTIFIC RESEARCH.

The unveiling of that hideous travesty of true liberty called Socialism, and the minute investigation of Darwinism under the microscope of the latest scientific research, occupied that section which desires to be forearmed for the conflict which is yearly drawing nearer, when, as an Irish priest says in a thoughtful little volume recently issued, the teachings of so-called Christian churches having evaporated in a mere natural theism, and the Socialist and the Agnostic having demolished the sects as a preliminary skirmish, these powers shall join issue with us in that battle which may yet convulse the world. And last but not least to the Catholic journalist came the consideration of literature as an aid to education, and Father Hughes' fine exposition of the aims and mission of the Catholic Press, to say nothing of the obligations of the Catholic laity thereto.

SOME WORLDLY VIEWS.

I propose, however, to take a hint from Father Hughes' remarks and cast in just a soupcon of worldly news with our plain Catholic fare. Moreover, in this the record week of the London season it becomes almost impossible to refrain from doing so when the Imperial Press Conference, the International Horse Show, and many other social events present so much of interest which concerns Canadians. Indeed Lord Rosebery, in his momentous speech about which the Empire is now gossipping, struck a note of Catholicity, albeit all unintentionally, when he referred to "that ancient civilization embodied in our old abbeys and cathedrals, built in the age of faith and surviving to testify that that faith is not dead in Britain"—though, Lord Rosebery, she has had to seek other homes since she rose immortal "from the grave where a Briton had laid her,"—a Briton of execrable memory and many wives!

A CANADIAN FIGURE.

And amidst all the brilliant and all the business functions which have attended the first coronation of the supreme power which sways the sceptre of public opinion to-day—the Press—the venerable figure of Sir Hugh Graham stands out with peculiar importance, and the home papers are full of the romance of his career, while his confreres of the other Colonies defer to his well reasoned advice and follow his lead. So far the banquet of last Saturday given by London journalists to their brethren of the Colonies stands out as the most impressive and dignified of the numerous junketings and revels which the Mother Country is organizing to dazzle the eyes of her long absent children, and to disarm their criticism. Seen at night, the "White City," as it is still called, has a fairy-like and unreal aspect when all its domes and minarets are outlined in delicate radiance in the soft dusk of the June evening, and glimpses of this fairy scene mingled with the scent of flowers and the indefinable rustling caused by the near proximity of a great multitude, occasionally distracted the long tables surrounded by members of the Fourth Estate who listened with deep attention to Lord Rosebery's fine periods and clever manipulation of the emotions of his audience. Since then Canada has again come forward to show that she is in earnest and has not come merely for fair words and pretty speeches. Mr. Ross of the Ottawa Evening Journal" made an impassioned plea for the all-red route cable, subsidized by Government, and reducing the present stiff rates which exclude much news from the various colonies, particularly intercommunication and colonial news passing from the Motherland and not from colony to colony. And so the days go by in a constant round of visits, gaieties, and those editors who can write their reminiscences upon their return will prove themselves level headed indeed.

THE OLYMPIA HORSE SHOW.

But it is turning from a rain-bow to meet a sunburst to pass from the Imperial Press Conference to the International Horse Show at Olympia, a vast expanse of soft green turf roofed by a high dome of tender white and purple wisteria trails and surrounded by heath, dwarf roses, and trees cut in the quaint old fashion of an English garden. About this huge parterre rises a wall of humanity, its feminine portion in all their most charming and evasive materials and hues. Here is sheer honest enjoyment in the beauty and prowess of one of the noblest of God's creatures, the horse, who is represented in every known species, from the tiny Shetland pony beloved of all the visitors, to the magnificent Canadian "Hercules" who cleared a seven foot eight inch jump on the second day, and is one of the principle glories of the show. Tuesday the occasion of the King's visit was marked by more Canadian successes, Capt. Procter being the first to clear completely the heaviest jump of the series, a five barred gate, an example which another Canadian officer, Lieut. Leonard all but emulated. Although the King's Gold Cup passed to the French officers, who had a strong fight against the Italians,—the horsemanship displayed in this jumping contest with all nationalities competing was almost faultless, the grace of horse and rider as they sailed over some peculiarly difficult obstacle, or passed up the arena being appreciated to the full by the many Colonials present, who know what good riding means.

SCOTTISH CATHOLICS.

But we must shake ourselves free of these worldly subjects which will intrude, and which brought many Scottish Catholics together at the ball of the Royal Caledonian Society on Monday night, the men wearing that last survival of the graceful dress of old, that of a Highland chieftain, the ladies' exquisite gowns displaying proudly crossed over the breast a scarf of their respective tartans. Lady Ninian Crichton Stuart was the organizer of the lightsome reels which, danced to the wild music of the pipes, were the event of the evening, she herself leading the first with the Marquis of Tullibardine, while the Marquis of Bute and Lady Cromertie led the second, the Earl of Leven and many other Scottish nobles being present in the uniforms of the ancient Scottish regiments, a picturesque setting being given to the ballroom by the decorations of white heath and Stuart roses, mixed with streamers of tartan ribbon.

THE CHURCH PAGEANT.

To-day sees the opening of the Anglican Church Pageant of which more anon. Suffice to say at present that the vigorous course of lectures given at Islington by one of the Catholic delegates, who has just sailed for Germany with the representatives of the British churches, Monsignor Grosch, has had its desired effect; i.e., while the High Church party are almost sobbing with vexation at the flat denial of their claim of unity in faith and teaching, **the Low Church** party shouting with all their might, "We never said we were Catholics and we don't want to be!" so that the fulminations of both sides threaten internicine warfare, and the confusion which exists is thereby immensely increased.

ARCHBISHOP BOURNE.

To-morrow the Catholics of the Archdiocese are observing an event which must bring joy to the breasts of so devoted a family as that which gathers round the chair of our Father in God, Francis Archbishop of Westminster, for it was on that day twenty-five years ago that the young priest received the sacred charge which has since in his case become so weighty and so augmented, and which he has sustained through a great crisis, such as that of last September with the calm strength and gracious Christian forbearance which have ever marked his dealings with the blustering and fretful world. Archbishop Bourne refused all substantial and visible mementoes of this most precious occasion, which the zeal and appreciation of his flock would have only too gladly offered. Hence it is that in response to his known desires for a spiritual gift, to-morrow's morn will see the faithful approach the altar in great numbers in every church in the archdiocese, to offer a Holy Communion for the Archbishop and the needs which press upon him, while by a happy suggestion all those who do so will send a word of reverent and sympathetic congratulation to His Grace, to greet him on his return from the glorious pilgrimage to Compostella.

DECORATIONS FOR OFFICERS.

Another echo of the Eucharistic Congress comes from the gracious intimation given by His Majesty that two Chief Inspectors of Police in various parts of the Metropolis Supts. Wells and Boxhall, may wear in future, whilst on duty, and upon State occasions, the decorations conferred upon each by His Holiness the Pope in recognition of their fine services on the occasion of the two processions through the streets last September—that of the children on Saturday, and that of the Cardinals and prelates on the ever memorable Sunday. It is quite safe to say that despite the threats of the hired bravos of the Protestant Alliance, there would have been no bloodshed had the procession been allowed to proceed as at first sanctioned. There were five thousand police in reserve who were never called into action, in addition to the large force guarding the streets, and a large proportion of the London police force are, curiously enough, drawn from that terribly lawless country, Ireland, so that these guardians of the peace would in many cases have shed the last drop of their own blood rather than affront or injury should come to Him, Who, had He passed by, might have sent the old call into the hearts of the unbelievers of this mighty city, "Follow Me."

PILGRIM.

CLAIMS OF CURES REMAIN UNPROVEN.

CHRISTIAN SCIENCE ON TRIAL.

Investigation Finds No Substantiation of Marvellous Statements Made For Sect.

Christian Science has been to the fore in recent years and more recent events have had the effect of giving considerable publicity to affairs of that sect. For that reason an article by Francis D. McGarry, C.S.C., in The Catholic World for June, on "The Cures of Christian Science," is timely. In introducing his topic the author writes:

"If there is any one thing which should incline a thinking man towards reglizing the necessity of some authoritative religion, it is the recent rise of innumerable sects that upon purely natural or preternatural phenomena, are striving to build up anew the true Christianity, as they call it. In Europe especially, the materialist has been forced by evidence the most convincing to give up his former position and to accept the belief in an unseen and little-known world. In America we also have our modern Christianity in the form of untold numbers of curative agencies, professing beliefs vastly different, but experiencing cures from disease through means seemingly unproportionate or invisible. Great as may be their differences in belief, they all agree in making Christ their founder. To the spiritist He is the great Medium, to the hypnotist the great Hypnotizer, and to the various forms of Faith-Curing sects He is the great Healer. Hence, nothing more is required in order to be a Christian than belief in Christ as the great medium or healer. The Gospel narrative of His life, death, resurrection, and ascension is distorted to suit their own respective theories.

SECT MAKING INVOADS.

The importance of this subject may be the better realized when it is known that here in the United States these sects are increasing with great rapidity, both in numbers and membership. Christian Science is no longer a something merely to be laughed at and ridiculed. It is no longer local but is spreading itself far and near, making large inroads among the well-to-do and even among the educated.

It must be reckoned with sooner or later. It is bound to become a great social factor, a receptacle, as it were, for the masses drifting from Protestantism to unbelief, and of other true Christian believers, who having been witnesses of the facts, but not knowing their true nature and unable to account for them, are deceived and led to believe that the "finger of God is there." In this the danger lies for the faithful, and hence the necessity of physicians and clergy to know and instruct those thus deluded both as to the nature of the facts and the great underlying principle which effects these cures. In other words, to teach them that they are but natural, and not supernatural, phenomena.

THE CURATIVE AGENCY.

Before considering the claims of Christian Science, let us see what is the curative agency at work which, according to its defenders, effects these cures. The fundamental principle or hypothesis of Christian science is, according to Mrs. Eddy, its founder, the denial of matter; hence we have no body, and disease is therefore impossible. "The only realities," she says, "are the divine mind and its ideas. . . That erring mortal views, misnamed mind, produces all the organic and animal action of the mortal body." And she says elsewhere: "Disease is cured by the divine mind, there can be no healing unless by this mind, however much we trust in drugs or any other means towards which human faith or endeavor is directed."

Hence Christian Science condemns and rejects medical aid and drugs, denies a personal God, and condemns all mind-curing sects as hypnotists. In other words, Christian Science is nothing else but a cultured pantheism.

There are some religious teachings so ridiculously absurd that one only becomes more ridiculous in attempting a refutation of them. Happily this is not our present lot, since we are concerned most with the phenomena of Christian Science and their explanation. However, one can scarcely resist the temptation which Hudson presents of subjecting Mrs. Eddy's teaching to syllogistic reasoning. Matter does not exist. Our bodies are matter. Therefore our bodies do not exist. Nothing more would seem to be required to demonstrate the unsoundness of this doctrine.

THE REAL FACTS.

But what are the facts? Before considering these it might be well to note the attitude of Christian Scientists towards men of simple yet true, science. What that attitude is may be well judged from the following: Drs. Huber, of New York, and Goddard, of Clark University, Worcester, in the interest of science, sought from Christian Science certain credentials for the cures which it claims to effect and which, if true, would certainly go far to prove the truth of its teachings. If the adherents of Christian Science really believed that these cures occurred, then they would gladly welcome and invite fair and square investigation. If these same adherents of Christian Science did not really believe in these cures, then the attitude which they subsequently adopted is easily explainable.

ATTEMPTS TO INVESTIGATE.

Dr. Huber, in the Popular Scientific Monthly for October, 1899, relates his futile attempts to obtain from Christian Scientists evidence whereby he might investigate the truth of one of the many cases of cures which they claim to have effected and which are held by medical science as incurable. Not even in one case could an interview be obtained with a person claiming to have been cured of one of these incurable diseases. Let me quote Dr. Huber's own account of the cases he investigated: "I examined in succession, and without exception, the case of every Christian Science cure up to the number of twenty. All these were of their own choosing, no doubt, then, they would be considered to be among their 'good' cases; their 'failures' I had no opportunity to examine. . . I could find in all twenty cases, and in all these twenty cases no cures that would have occasioned a medical man the least surprise. What did surprise me was the vast disproportion between the results they exhibit and the claims made by Christian Science healers. . . I heard during my investigation of yellow fever, phthisis, cancer and locomotor ataxia, which had been healed by Christian Science, but the truth compels me to state that my efforts to examine these cases were defeated by the cheapest sort of subterfuge and elusion." After citing a number of wonderful cures obtained by Mrs. Eddy and other Christian Scientists, he asks: "Who are the people that have been cured? What are their names? Where do they live? How can they be found? Will Mrs. Eddy and her followers submit these cases for a scientific examination? I and other investigators are asking, and have for years been asking, these questions. We are still awaiting answers."

CONCLUSION OF SCIENCE.

After a consideration of the claims advanced by the sect and the verdict of reputable physicians, the writer concludes his article in these words:

"Hence the practical if not the unanimous conclusion of science on this question is, first, that the cures wrought by Christian Science and these different sects and schools have their cause in the mind. Secondly, that these cures are limited to functional, and do not extend to strictly organic and surgical diseases. This is a conclusion based not only upon a psychological study of the mind, its power and its relation to the body, not only upon a study of the history of cures thus effected in the past, but upon a careful and thorough investigation of the cures claimed to be wrought by these different systems. Add to this the fact that none of these curists have as yet disproved this conclusion, by bringing forth proofs sufficient to merit the assent of competent and unbiased persons, and we have grounds sufficiently solid to accept this conclusion and to reject these extraordinary cures of Christian Science and other faith-curing sects.

CLAIMS NOT TRUE.

In regard to these extraordinary cures of Christian Science there is little to merit one's consideration. For of what value is a statement declaring the cure of cancer, of ulcer, in the stomach, when there has been absolutely no medical diagnosis? Of what weight are reports, the accuracy and completeness of which may, with good reason, be questioned? What estimate is to be put on the conduct of that sect which flinches from the light of a fair and open investigation of its claims? None at all, except that which justifies us in concluding that its claims are not true."

To Digest the Food
Bile in the intestines is as important to digestion as are the gastric juices in the stomach and bile is only supplied when the liver is in active condition.
The serious and chronic forms of indigestion are cured by Dr. A. W. Chase's Kidney-Liver Pills because of their influence on the liver, causing a good flow of bile to aid the digestion and keep the bowels regular, thereby preventing fermentation of the food, the formation of gas and all the disagreeable symptoms of indigestion.
Long standing cases of chronic indigestion yield to Dr. A. W. Chase's Kidney-Liver Pills after all else has failed.
Here's the proof.
"I was for many years troubled with indigestion and headache and derived no benefit from the many remedies I used. A friend advised the use of Dr. Chase's Kidney-Liver Pills and after taking four boxes the result is that I am once more in the full enjoyment of the blessings of good health."—Mr. Duncan McPherson, Content, Alta.
One pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.
Dr. A. W. Chase's Kidney-Liver Pills

BUILD NEW CHURCH ON ANCIENT SITE.

THE FAMOUS DUBH-REGLES.

St. Columbkille Said Mass Thirteen Hundred Years Ago at Long Tower.

Amidst a scene of almost unparalleled impressiveness, the solemn dedication and reopening of the historic Long Tower Church took place at Derry. The dedication ceremony was performed by his Eminence Cardinal Logue, and the sermon of the day, an eloquent and moving panegyric of Saint Columbkille, was preached by the Most Rev. Dr. O'Donnell, Bishop of Raphoe. The precincts of the beautiful temple were crowded by a mass of people anxious to be present at this unique festival, which was at once devotional and historical, and which crowns the great and noble work to which the Very Rev. W. Doherty, Adm., has devoted such untiring zeal; for the church is in truth and in fact worthy of the place, of its purpose, and its name. Thirteen hundred and sixty-three years have passed since Ireland's great Saint, Columbkille, then 25 years of age, offered the first Mass, in the summer of 546, on the Long Tower site.

BLACK ABBEY CHURCH.

There he built his Dubh-Regles or Black Abbey church. Though no doubt that church was first of wood, it was subsequently rebuilt of stone, and from various evidences it is perfectly clear that it lay within the ground occupied by the present building. Manuscript maps of the 17th century, and Manus O'Donnell's description of his pilgrimage to it in 1520, locate it precisely enough. But the discovery of the foundation within the present church, and continuing outside past the Calvary, leaves no doubt whatever as to its exact position. Following in Columba's footsteps came many saints whose dust now mingles with the churchyard clay. Colgan, the great Irish hagiologist, himself a native of Glentogher, or at least of the Carndonagh district, enumerates forty-two saints whose names figure on the Irish calendar, and who were connected with or are buried in the Long Tower.

A GRACEFUL PLAN.

The principal of these are commemorated in the Mosaic lunettes which surmount the seven entrance doors. On entering from the main door the eye is attracted, the mind astonished, by the strength and grace of the plan, the elaborate beauty of the sculptural detail, the carved ceiling full of shadows and deep cornices, the sweeping galleries and the wall spaces, as in the Romanesque design, all wrought with ornament and paintings, incrusted with mosaics and adorned at intervals with shrines and niches set in marbles filled with alabaster statues of saints and martyrs. Over the High Altar (which is surmounted by a fine copy of Leonardo da Vinci's Last Supper) rises the outline of athe great Romanesque arch.

A Cure for Fever and Ague.—Disturbance of the stomach and liver always precede attacks of fever and ague, showing derangement of the digestive organs and deterioration in the quality of the blood. In these ailments Parmelee's Vegetable Pills have been found most effective, abating the fever and subduing the ague in a few days. There are many who are subject to these distressing disturbances and to these there is no better preparation procurable as a means of relief.

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