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Echoes and Remarks.

"The news despatches inform us that Newfoundland is enjoying the pleasant experience of a decided boom along all lines of business. The seal catch has been the greatest in the history of the colony. Wood pulp plants are being established on all sides. Steps are being taken to develop copper mines and the hum of industry is being heard everywhere throughout the land. The sturdy and independent people of that colony certainly deserve all the good fortune that can come their way."

Thus our friend, the Register-Extension, and we share the burden of praise. Much of the progress, nineteenth of it, is due to the efforts of the bright and wide-awake Sir Edward Morris, the Premier. The people were tired of inaction and stale politics. They said so at the last election. Newfoundlanders have more spirit of nationality and guided independence than we have. We hope the Ancient Colony will go from better to best.

It is no wonder that Bishop Richardson (Anglican) has gone to England for ministerial recruits. The Church of England has lost four-fifths of its natural adherents to the joke-sects in the Maritime Provinces. Young men do not seem to want to enter the ministry of Parker, and Anglicanism has the sign of the grave upon it down by the sea. Not that we rejoice at the gains of Baptists and others, for we might as well say that immigrant Church of England ministers will find many a parish vacant in New Brunswick and Nova Scotia. There seems to be little missionary spirit among the Anglicans, even if we are pleased to be able to confess that the proselytizers are not numerous among them.

The New Jersey Legislature is a disgrace to our continent. Just think of it; before the Lower House of the Mosquito State closed its work for the present year, a few days since, a scene was enacted, with drinks served at the desks of the people's representatives in the very House itself, and that while the princesses of vice, especially invited for the evening, sat in the gallery and threw confetti upon the added heads of the men responsible for the good government of the State. And that in the pious North where they grow so scandalized every time they hear that people in the South are angered at vice and infamy. The representatives responsible for the scene ought to be horsewhipped and sent to penitentiary for life. The liquor interests and the dens of sin and shame, with the matrons of depravity had won the day against law, order and temperance. It was, therefore, the duty of the New Jersey representatives to celebrate the victory with their confederates. If the like had happened in South America how the lying weeklies would shriek. Some more of our civilization.

The announcement that the Province of Quebec, by an order in council, would almost immediately prohibit the exportation of pulp wood from that province to the United States was received in Washington amidst sighing and gnashing of teeth. Too bad for them. They think Canada should knuckle down to slavery. It is well, too, that the example to all Canadians should come from Quebec. Quebec is first to enter the battlefield and shall be the last to leave it.

Sir Robert Anderson, formerly adviser to the British Home Office, has admitted his infamous claim to the

authorship of "Parnellism and Crime," and that in an article that appeared in Blackwood's Magazine. "Parnellism and Crime" is the name given to a series of articles that appeared in the London Times. Our readers remember the vile Pigott and his forgery. Anderson shared Pigott's glory, and yet he later became head of the investigating department at Scotland Yard. Both sorry fellows fought Home Rule and Gladstone with lie and calumny; but they did little worse than William O'Brien is doing to-day. If British justice were what it is said to be, Anderson would be in jail.

The attitude of the French Government towards the pirate liquidators who have fattened on the spoils of the monasteries and convents is only a repetition of the weary farce which has gone on for several years and is reaching its last stages. This attitude implies a position of legality towards illegality, of justice against injustice. The fact is that it is all injustice. It is all a mass of robbery, violence, greed and spoliation. The robbers are quarrelling over the spoils, and accusing each other of taking more or less than their share of what belongs to them. Everyone knows what the Associations Law is, and how the wicked law was carried out. What is now going on is a continuation of what has gone on from the beginning of this gigantic scandal. Waldeck-Rousseau advanced a step. Then the work was taken up by Combes, and the former expressed regret that the latter was going so far. Then Clemenceau came on the scene, and Combes protested. So it is now; each one disclaims responsibility for the others. It is all a patchwork of wickedness and hypocrisy unabashed, unashamed. France seems to offer no hope of cleansing the Augean stable; but there is a Providence Who strikes as soon as the appointed time arrives. Arrive it will, when Briand's boast of the "glory" of his work will end in shame.—Liverpool Catholic Times.

MR. MAX PAM'S LECTURE AT NOTRE DAME.

We have received from the University Press, Notre Dame, Indiana, a copy of Mr. Max Pam's brilliant address on "The Place of Religion in Good Government," delivered before the students of that truly great institution of learning; perhaps, in fact, America's very best school. The address reached us a little late, but we relished it thoroughly.

Mr. Pam opens with a picture of France under the Revolution, dancing to the music of revelry, and, in the midst of the Parisian orgy, stultifying itself to the extent of adorning a trumpet dubbed the Goddess of Reason. Although Mr. Pam is a Hebrew, he draws from such a dreadful exhibition of unbridled national folly, his lesson concerning the necessity of religion for the proper rule and control of a country. It is evident that he has made of philosophy, ethics especially, a deep study. The fact is apparent throughout his lecture.

Dealing with the weakness of idolatry, he shows how Egypt, Assyria, Babylonia, Persia, Greece and Rome finally and irretrievably fell, because the paganism on which they were built bore within itself the very elements of dissolution, disintegration, and destruction. The Jewish race has outlived them all up to this very day; "because," as Mr. Pam says, "might and brute force, denying higher responsibility, have disappeared, and justice and righteousness born of religion have prevailed."

Mr. Pam believes "the mission of the Jew has been fulfilled." What is more, "it is accomplished." His ideas of religiousness and spirituality have prevailed. His belief in the

paramount force and influence of religion in all human affairs has triumphed." All his brethren of the Synagogue, especially the Orthodox, will not agree with him in his regret that the Jew is not intermarrying enough. Jewish consistency cannot be reconciled with that regret, however honestly Mr. Pam feels and expresses himself. He is right, however, absolutely right, when he says that all creeds have benefited by the Judaic idea of religiousness. The Catholic Church has held strongly and faithfully to the Old Law, while the preachers of sects without either a standard of belief or authority to teach have been reading novels in the pulpit or denying the divinity of Christ Jesus.

"Idolatry was the weakness of the nations and peoples that have disappeared. By defying man's evil passions the nation's morals were undermined, and as a consequence, the character of its citizenship correspondingly lowered." To-day, among intelligent Protestants, self-will and revolution against religious authority, with a crooked appeal to reason as an excuse, are deified. A Church with a mission to teach is deemed a preposterous institution. The preachers believe what they have a mind to believe, anything or nothing, and as far as their people are concerned, they show their admiration for their spiritual guides by giving up church attendance. As a result of this moral cowardice, nations are hastening towards utter ruin.

There is strength for a nation in religion. Even "Islamism," as Mr. Pam remarks, "had its strength in religion, and it prevailed, because that faith was superior to the destructive influence of paganism. Christianity, in turn, prevailed over Islamism, because it was faithful to the ideals promulgated on Mount Sinai. The weakness of Islamism was its fatalism, its sensuality and its lack of moral fibre."

Our Jewish friend and scholar believed that, at the bottom of the unrest that is disturbing the nations of the world is the question of property: "the world's controversy, the travail of the nations, is that of property," just as the French Revolution, in its ultimate worldly analysis, was a property struggle. All this explains the efforts of Socialism among us to-day.

Predatory wealth and predatory want he treats in turn, explaining, as he proceeds, that wealth may be acquired honestly, as in the case of a great financier he praises, and showing that the out-and-out Socialist is simply a comedian. He believes, with reason, that "the workers of the world shall not be required to divide their substance among its drones," even if he dwells upon the necessity for men of wealth of ministering to the deserving poor, of alleviating pain, and of caring for the sick and needy. "The desire of power," says Francis Bacon (cited by Mr. Pam) "caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess, neither can angel or man come in danger by it."

"Some one has said," continues the lecturer, "there are three kinds of poor: God's poor, the devil's poor and the poor devils." The first-named, the lame, the halted, the sick and the maimed; the second class comprises the unworthy drones, in misery thanks to their own sin or aimlessness; while the "poor devils" are those who, through adversity, etc., in spite of their efforts, have been crowded out of the marts of success.

We are glad Mr. Pam courageously put forth the claims of the Mosaic Decalogue upon the world's legislation. We like a man who has the courage of his convictions; we like a Jewish gentleman who can praise the religion of his fathers, in the halls of a Catholic university, and before more than a thousand of its faculty and student body. We have nothing but pity and loathing for those so-called Christian preachers of the Gospel who tear the "Good Book" to shreds. They are earning money under false pretenses.

Mr. Pam dwells upon character and conscience. He shows that legislation cannot make a man good, when he refuses his heart the benefit of religious living and influence. A nation cannot thrive without its God; the outcome of neutrality is an abundant harvest for the penal institutions. There is call for pure, sound, religious public opinion, which, as our Jewish scholar explains, "should at all times be the crystallized thought of men, having been trained in the spirit of religion having a conscientious regard for its teachings, its requirements and its consequences, and assuring that its influence, its assertion, and its enforcement shall always make for justice and for government that at once is sound and true and righteous."

Would that all accomplished Jews and all "distinguished members of the bar," as is Mr. Pam, could speak as he does. We could not expect those cowardly Catholics of means and culture (cheap) of ours, who prefer emolument to Heaven, to reason as Mr. Pam does. If they did they would cease to be the ghosts they are in all truth.

Rabbi Glazer and the Talmud.

Our friend and contemporary, Simon Glazer, chief Rabbi of the United Congregations of Montreal and Quebec, is not a bit pleased with the opposition Jewish methods are meeting in our Province, is displeased with false views on the Talmud, as expressed on all sides, and, in consequence, a letter has appeared from his pen in the columns of the honest Quebec Daily Telegraph.

In his letter, Rabbi Glazer says in part:

The followers of Talmudic teachings are the followers of the laws of Holy Writ. There is no more criminology in the Talmud than there is in the Ten Commandments. And I hope that it is not a crime to live up to the standard of the doctrine of Revelation. Without the Talmud the Jews would be at a loss as to what their conduct should be particularly in foreign lands, in countries outside of the Promised Land. When the Jew would have only the laws pertaining to his life in Palestine, he surely could not make himself agreeable in the countries which circumstances have forced him to adopt as his home. Says the Talmud upon this subject:

"Do not depart from the custom of the place of thy sojourning." (Baba Mezi'ah, 87, a.)

"If thou comest to a city, abide by its laws." (Genesis, Raba, ch. 48.)

"A Jew must patronize home merchants and home laborers, and if he visit a city he must not eat from what he had brought along, but must buy food from the people who have it to sell, so that he be not enjoying the hospitality of a city for nothing." (Tanchuma, Numbers.)

The Talmud also teaches the Jew how to conduct himself in the ordinary walks of life, how not to forget the presence of God in every branch of his undertakings. Above all does the Talmud teach the Jew to hold his word sacred. Here are a few examples of Talmudic law on business:

"He who changes his word is likened to one who worships images and idols." (Yalkut, Pentateuch, 247.)

"A Jew tells a man, 'Behold, I sell this property, I shall sell it to you, and then turns around and sells it to another man, the first man to whom the property was offered, if he is willing to pay the price, shall enjoy the title of possession, dominion and occupation of the property.' (Baba Mezi'ah, 49, a.)

"It is good morality that, if one concludes in his mind to charge for his goods a certain price, even if the market goes up, he shall not increase the price thereon." (Makoth, 247.)

"With the just, yes means yes, and no means no." (Ruth Raba, ch. 7.)

"He who is dishonest in his dealings might call upon God for help, but the gates of Heaven are barred against him." (Exodus, Raba, ch. xxi.)

"Of all sins, dishonesty stands out against forgiveness in the day of judgment." (Yalkut, Prophets, 345.)

If all the employers would follow the laws of the Talmud in their dealings with their employees there would be no question of capital and labor, no strikes, no bloodshed, no anarchy. I shall quote some laws of the Talmud on this subject:

"Saul was chosen as king of Israel because he prized the honor of his servant as his own." (Pesikta Raba, p. xv.)

"It is forbidden to call a servant slave, or any other name which would be considered degrading to him." (Mekilta, Mishpatim.)

"It is forbidden to Israelites to permit his servant to work too hard or overtime." (Rambam, Employer, ch. i, p. 7.)

"If thy servant become disabled as a result of an accident, beware to support him the rest of his life, and Israelites are commanded to support their disabled workmen with all the care due to the helpless." (Yerusalmi, Baba Xama, ch. viii.)

"A man must let his workmen have his meals first and then eat himself." (Rambam, Employer, ch. ix, p. 8.)

"A just laborer when he dies shall be mourned after with all the rites due to the just and upright." (Berachoth, 16.)

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Now, we know that Christians, when compared with the Jews, are easy of bait, and still we venture to hope the Rabbi does not believe he can make us admit that "the moon is made of green cheese." He knows a lot about the Talmud; and, although we have the book at our elbow just at present, we are not going to gainsay his statements. It would be loss of time. We shall simply ask him a few questions, by way of indirect comment.

The quotations from Talmud are excellent, but do Jews live up to them?

Is it not a fact that Jews are known to be notorious cheaters and usurers?

Does the Talmud approve of the "White Slave Traffic"?

Does the book approve of ready made fires and bankruptcies?

Why do Jews injure our trade and commerce?

How is it their names are associated with nearly every wily scheme when a dollar is at stake?

If those punishments of which the Talmud speaks are inflicted, how many will escape?

Can the Rabbi admit that the average Jew's word counts for two pence half-penny?

Our rabbinical friend closes his letter with the following pious reflections:

"Of course, under the present conditions, when the Jews must follow the law of the land of their sojourning, or of the lands of their nativity, they cannot make exceptions to the general rules in vogue among the rest of the population, but I leave to the judgment of the fair-minded Christians to decide whether or not the Talmudic laws are far superior to any of the present-day ordinances of organized society."

"Be it far from the minds of any Christian to believe that the Talmud, although its laws were enacted more than two thousand years ago, is a work for demons, as it has been pictured to be. It is a work which broadens and deepens the words of Holy Writ, constructed by the sages of the God-chosen people."

If Rabbi Glazer wants to learn of a Law that surpasses his Talmud in holiness and justice, let him take up the Gospel of Our Savior Jesus Christ. That is our book, and it is a poor reflection on Jewish sanctity to think that the "God-chosen people" found the word so hard that they crucified the Law-giver. No, Rabbi Glazer, we are not very cunning, but we know a river when we see one.

Boston Hears Rev. Hugh Benson.

Rev. Robert Hugh Benson, M.A., of Cambridge, the distinguished young English priest and writer, is at present in Boston. During his stay there he made several public addresses and delivered a series of conferences. Throughout England he is much sought after as an exponent of Catholic doctrine, and the Catholics of Boston welcomed the opportunity of hearing him.

Rev. Robert Hugh Benson is the fourth son of the late Protestant Archbishop of Canterbury. He was born in Wellington College, where his father was then stationed, Nov. 18, 1871.

He was educated in Eton and Trinity Colleges, Cambridge, and from the latter received the degree of Master of Arts. A call to the ministry led him to take Anglican orders in Llandaff. After receiving orders he held curacies in Eton Mission, Hackney Wick, and Kensing, near Sevenoaks. He joined the Anglican community of the Resurrection in Mirfield in 1898.

Five years later he was received into the Church in Woodchester Priory by Rev. Reginald Buckler, O. P. After his conversion he proceeded to Rome to study for the priesthood. He entered the Beda College and attended the lectures of the Propaganda. After his ordination he returned to England, and has been occupied in writing and preaching.

Since Tobie Matthew, son of the Archbishop of York, became a Catholic, in 1606, probably no son of an Anglican Archbishop other than Father Benson had joined the Church, and certainly none has done so with so high a sense of responsibility and so entire a devotion of

his time and interests to the services of the faith.

He comes of a family that has done much for contemporary literature. His brothers have obtained considerable prestige as writers both here and in England. A. C. Benson is an essayist of remarkable brilliancy. Father Benson has a ready pen at his command, which is also a pen of suggestive power, that appears to good advantage, as is shown in "The Light Invisible," "By What Authority," "The King's Achievement," and other works.

Among Father Benson's other works are the following: "Papers of a Pariah," a collection of essays; "A Book of the Love of Jesus"; "Mysticism," a collection of Westminster lectures; "A Mystery Play in Honor of the Nativity of our Lord," "Infallibility and Tradition"; "St. Thomas of Canterbury"; "The Holy Blissful Martyr Saint Thomas of Canterbury"; "The Deaths of 'Bloody' Mary"; and "Good Queen Bess"; "The Conversion of England"; "A City Set on a Hill"; "Richard Raynal, Solitary"; "The Queen's Tragedy"; "The Sentimentalists"; "A Mirror of Shalott"; "The Lord of the World"; "The Conventionalists"; and "The Necromancers."

An Oil of Merit.—Dr. Thomas' Electric Oil is not a jumble of medicinal substances thrown together and pushed by advertising, but the result of the careful investigation of the curative qualities of certain oils as applied to the human body. It is a rare combination and it won and kept public favor from the first. A trial of it will carry conviction to any who doubt its power to repair and heal.

Superior General of Salesians Dead

Don Rua, superior general of the Salesians, with headquarters in Turin, died on Wednesday, April 6.

Very Rev. Michael Rua was born seventy-three years ago of poor parents in Turin, and, entering the newly-founded society of the Salesians at the age of fifteen, his life may be said to be a history of this great body of religious. In 1888, when Don Bosco, whose process of beatification is now being considered by the Congregation of Rites, was on his deathbed, he singled out his secretary, Don Rua, as his successor and his heir. The heritage was a rich one in an unusual sense, for it consisted of tens of thousands of orphans to be fed, clothed, taught; of thousands of young men who were to be saved from lives of idleness and crime; hundreds of students who were to become missionary priests in Italy itself and in every country where the Italian of the nineteenth and twentieth centuries finds a home.

The Salesians now have five hundred institutions—colleges, orphan asylums and schools—five times as many as it could boast of when Don Rua assumed office. There are four thousand priests in the society.

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