

about the Catholic Church in the days of their youth? Pushing our as he was honest, he had had, "Well, sir," "therein lies the reason of your people are un-

ed, after the Protestant yesterday had grown into to-day, they began to t all religion was bun- cy, and imposture, sim- they had found out, ap- appeared to them. In say with the problems of utter, they do not bo- religious study. The ma- who do, become con- at, at least, staunch ad- Old Church.

last! They are awak- are going to attend to eces. To tell the truth they would, for Ca- are a disgrace. holding is surprised that ury of mutilated pieces from the churches. If he and think for a mo- old readily understand ed or defaced money- accepted by business Canada, at their face of the Maritime Pro- long-headed as our bers truly and surely s of Canada's mutilat- with our brethren by

at work robbing the ? We can well guess, le, we suppose, who, with national usage, twenty gold coins in a bag and shake them in to jingle for an gathering up the trouble.

sting time talking ge- the Government au- little work for some ves along lines of de- in. That would be employment, an occupa- expense.

known that a certain now hurrying to our into trouble with European government ark such as we de- watch their friends se capable of adopt- Slave Trade" as a ion are equally can- our coins.

our Canadian mo- national disgrace. cross a greater num- coins of our own in the space of a week, American damaged Boston in the space We are a good, un- ble, but it is pretty ere put to the along the file and

BUSINESS.

known that the the ugliest ways business in American ies. In Portland, e, Jews keep fruit evens tailor shops, blinds for the po- youth, dens of the famy. The same ed places, declares n detective.

wish to cast the on any class of it that so many ers can tell us e the same in e told so by lead- tives, and we are them. They even al it is a well- that saloons, in ls are run under control. Is that

on Lagachetiere m St. Lawrence are such vile in- er from a corres- are, and that it

the Jewish in- ask our police if rael is busy ply- est, but inwardly re in our city? estigation and a

that this phase of become all the spread in the ears, even in fruit stores derfully. We do tions here are

Colonel Stevenson, lately deceased, will long be remembered in Montreal for his many good qualities as a citizen and honest alderman. The late Colonel was one of a good old school that is fast disappearing. He was an honor to Montreal, and we feel sure many of our readers were grieved to hear of his passing be-

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.

The trouble with O'Brien's supporters and the Sinn-Feiners is that they do not know a word of Irish politics.

O'Brien's success is the partial triumph of selfishness over principle. Such a half-victory kills the victor in the end.

It is a good thing that the King is putting those noble couples to their place. It is not because people are of the nobility that decency should be cast aside by them.

Ontario is going to be asked to pass measures against usury. We hope they put all the usurers in jail. That is the only place for them. They thrive in Montreal, however.

An insane woman out in California swallowed a nine-inch table-knife, but she is not half so glib as those who credit Rev. (?) D. M. Tipton with sense and swallow his medicine.

A St. Louis, Mo., Jewish rabbi says that if Christ were to come back to earth he would return to his brethren and the Synagogue. This he told some Congregationalist ministers. They thought the Jew was right.

These Congregationalist ministers had the Jew lecture to them on Good Friday. So, not only do they deny the divinity of our Saviour, they would even have Him crucified again. What Christians, ye gods!

Archbishop Bruchesi has added laurels to his crown by the masterly sermon he delivered at the late Bishop Cameron's funeral. The Archbishop's hard and strenuous work at all times ought to prove an incentive to labor for all those under his care.

The Independent, the Literary Digest, and other freak-mentors undertake to talk scripture now and then. Evidently the editor knows as much about Holy Writ as Cook does about the North Pole: only do not tell that to their glibbie readers among "poor" Catholics.

The Ottawa firemen used their wits to effect when they saved a poor old woman by using tarpaulins. It is a pity, however, they have not a few of the tarpaulins to spare. Teddy would exchange the hides of wild beasts for a few of them. His friends would, at least.

The Emmanuel movement, the Episcopalian attempt at Christian Science, is proving a failure. To make that kind of religion succeed, you would need Scientist or Dowdite financial agents. The old sects cannot compete with the new along the old lines of success.

The seeding is well advanced out in Manitoba and Saskatchewan. That is good news. While we are waiting for a propitious sun and wind, let our farmers improve the farm dependencies, use plenty of paint, whitewash and patience.

And now a London pastor has posted photographs at the church door to picture cruelty in the domain of millinery against the birds. Any pictures but the right ones. Let him give a few pictures of the Bad Place to the women of his congregation, and his work will prove more effectual.

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yond. May all our aldermen prove as thorough workers as was Colonel Stevenson.

The English judges are to be congratulated for the slap they have given the French Government in the matter of La Grande Chartreuse. The highest court of England has thus publicly and unmistakably branded the rulers of the Republic for the thieves and constitutional rogues that they are. We wonder what our Craig street friend thinks of that judgment.

General Booth celebrated his 81st birthday a week or two since. As usual he sent the world a message. It would be well for Protestants in general had their ministers in number a little of the old soldier's faith and courage. We hope the poor old General will not die until we get a chance of converting him.

The Baptists thought that they were going to make the United States Government pay the expenses of their George Washington University, but they did not reckon with the state universities, the big infidel schools of Uncle Sam. Other sects were out with the "big stick" and the alleged followers of John the Baptist are now in wild despair.

It is a consoling sign of the times that Catholic authors are multiplying and their books proving more than marketable. English writers across the sea are still giving us the best of the output. Truly some of them seem to be indefatigable and indefatigably successful. It is good to note as well that serious books are receiving better treatment than hitherto.

Mr. Ambrose Willis has been appointed publisher of the Tablet by the trustees. Mr. Willis is the son of a great convert, the sometime Anglican clergyman, Rev. Thomas Frederick Willis. The new publisher was educated at St. Paul's School, and matriculated at the London University. If Mr. Willis's previous successes mean anything, the London Tablet will grow all the greater and stronger.

Magr. Corbishley, president of Ushaw College, England, is dead, and death found him on his knees in prayer on Good Friday afternoon. He spent his life as Ushaw, and the great school will mourn his loss for years. Solid virtue, sense, and judgment were the characteristics of his life and work. Teaching youth is obscure work, but how meritorious it must be in the sight of God! We do not realize what the Church owes to the teachers and professors of schools and colleges.

M. Denys-Cochin and M. Gailhard-Bancel have poked serious fun at Briand and his foolish Government over the thievery of pious M. Duez. As things stand in France, with the law as it works there, a man has to buy the house he was born in and owns, if he should only happen to let nuns live in it. How sublime! What a glorious country to live in; and yet "les émancipés" want free Canadians to knuckle down to that kind of housekeeping! Yes, but it is simply a Freemason trick, a "but-ter" Freemason dodge.

Evidently things are going well at the City Hall, for the dailies are quiescent. Let the Fathers keep the good work up. Many of the departed aldermen began well, but it is hard to keep up one's standard of virtue in dangerous places. How is it, withal, that so little is being done just at present in the interests of public morality? Were it not for the inspector vice would reign placidly supreme. Dollars saved is a good thing, but responsibility does not end when the books are shown to have been well and duly kept. There are nobler things and better.

In the matter of the Anglican hymnal the good clergymen have surrendered to His Lordship Sam Blake. They need an infallible head and Sam's is of good dimensions. What the burly old churchman says the Bishops do in all fear and holy trembling. In the Old Church such disturbers as Sam would be kindly silenced and taught how to behave themselves. But up in Toronto, where Canon Cody's admirers dispute their claims to the heart of Bishop Sweeney, with the supporters of "Thorneleism," Samuel, the mighty Samuel, finds a free field for his authority. We wish one of the good and respectable Anglican bishops would teach the self-made champion a fruitful lesson.

Which is the worst hour of the twenty-four for patients? Dr. Symons, medical officer of Bath, England, has been trying to give an answer. As a medical student, he was told that 3 a.m. was the fatal hour because the hospital attendants are tired and the fires sink low, and because this is also the coldest hour. But his search of the registers of the Royal United Hospital, which record the times when deaths took place, shows, he says, that the fatal hour is 5 p.m. Had they said 5 a.m., it would appeal to many that such was, indeed, the case.

We must felicitate Rev. Father James B. Dollard over his well-deserved and distinguished promotion to St. Monica's. For nine years the brilliant priest worked at Uptergrove. When he went there, all was to be done; now that he is leaving his successors will not have these difficulties to face. Nor did the people of Uptergrove and Black River (in the Archdiocese of Toronto) forget to pay their tribute of gratitude to the truly gifted priest they are losing. Like his brother, the late Rev. William Dollard, of St. John diocese, Father James ranks among our most talented and accomplished priests. Their uncles before them, Bishop Dollard and Archbishop Walsh, left them a legacy of genius and devotion. We have all heard of "Sliev-na-mon," Father James; we read him in the Pilot, and are now relishing the output of his cunning pen in the Register-Extension. Ad multos atque faustissimos.

For the benefit of our separated brethren, the Orangemen of Ontario, we might be privileged to say, on the testimony of a British officer who served in the Canadian contingent during the South African war, that the French-Canadian soldiers under Colonel Belanger were those who distinguished themselves the most by their order, cleanliness, bravery, and spirit of discipline. The officer in question is a man whose word is worth any honest man's oath. It would be well for our separated brethren of the fiery appetite to remember that their homes will be secure from invasion all the more, according as the number of French soldiers increases. We were proud to hear that officer say what he did about fellow-Catholic Canadians and soldiers.

OUR SLEEPING CARS.

Now that both Canada and the United States are discussing reduced rates on sleeping cars, it might be well for our Canadian railroads to discuss reduced robberies on the self-same public carriers.

We heard it stated of late by no less than a half-dozen respectable business men that the opinion is getting abroad to the effect that a safe way of losing part of the contents of one's satchel or pocket-book is to take a sleeper, at times, on a Canadian railroad. Happily, our own confession is to the contrary. Yet when a group of level-headed men of affairs corroborate the daily statements of commercial salesmen and general travellers, there must be something wrong with the chimney. Nor is the I.C.R. an exception. Not by any means. At times, it is true, a traveler may of himself give good opportunity, but does opportunity ever justify roguery and theft. To mend all matters it might be well for those at the head to engage the services of a few clever detectives. Our railroad business is vastly increasing, and men are being daily robbed. We cannot afford to forfeit our good name. It is very annoying to have Americans tell you that our sleeping cars are renowned for practices of the common highwayman; very annoying and humiliating as well.

We may well afford to copy the methods in vogue on Southern trains in the United States. There is very little robbery committed on them. People would not endure the like for a minute.

A NOBLE STAND.

We have had our little differences with the Canadian Churchman (An-

glican), but we have never, not even for a moment, associated its editors in our mind with the people responsible for certain vile weeklies, supposedly religious. In spite of little differences, the gentleman is bound to show up in any body; thus the Churchman has lately given proof that culture is a possession of which its Church of England editors may boast.

Our readers easily remember the ungenerous attitude some two-penny Presbyterian preachers here among us took with regard to the proposed grant, on the part of the city, towards the Eucharistic Congress to be. But all non-Catholic clergymen are not dyed in cheap wool; they are all not impervious to sense and reason, as the following extract from the Canadian Churchman (quoted by the Register-Extension) plainly shows.

Says our Kingston Church of England friend:

"Why should we take the stand that men who gather together to discuss ecclesiastical and spiritual things should have no status in the official estimation of a great city? As a matter of fact, the General Synod of the Canadian Church was officially entertained by the cities of Winnipeg and Ottawa, and most graciously received and entertained by the Government of the province and the civic head of the city of Quebec. What is done for the Anglican Church is done, we presume, for other communions as well. To deny any official token of hospitality from the city of Montreal to the approaching Eucharistic Congress would, in our judgment, be a reproach to the city, and it would be a special reproach to Protestant citizens who would grudge to open our civic doors to receive men who are honored and trusted by seventy-five per cent. of our citizens at least."

FRANCE AND RELIGION.

Evidently, Mrs. Bellamy Storer's "truly alarming picture of the anti-religious, anti-Christian campaign carried on by the educational authorities of France," has set a pious contemporary thinking, and the result of the thinking is that our brother is exceeding sad, sad unto death.

So sad, in fact, has the devout brother grown that he is up again with the distinction between Catholicism and sacerdotalism with its accompanying friend, clericalism. He admits, however, that "the French Government is extreme in its methods." It took a lot of painful detour to extract that tooth, we must frankly admit. It is simply because he has learned that French Protestants have been placed on the "down-and-out" lists that he now confesses to the crimes of the infamous crew who are dooming France to perdition.

But, with all his good will, he has not as yet learned that the Church was not responsible for the St. Bartholomew Day massacre, although he slyly intimates she was. Let him go to school again.

Then it appears from his article that France was once Protestant. Poor fellow! Get him a rattle or a toy train. We must keep him in the inoffensive state.

All France's crimes, all the devilry of the Latin nations must be laid at the door of Rome and sacerdotalism! Any man who can speak that way should not hold a responsible position on what is supposed to be a self-respecting newspaper. Our brother knows in his heart that he is not telling the truth, but he feels obliged to fight Catholicism after the old methods, just to suit the class of subscribers.

He closes his article with the tearful cant about irreligion and infidelity. We advise him to look at the millions of unchurched Protestants and the hundreds of infidels in Protestant pulpits; then let him indulge in his pious reflections. Lecturing the Church of St. Francis of Assisi and of St. Vincent de Paul is a queer job for the editor of a paper like his own.

His Lordship Bishop Emard of Valleyfield has issued a circular letter to the clergy of his diocese bearing upon the Eucharistic Congress. It has been divided under three heads: The Unity of the Church; the Latin tongue, the participation in the Congress by the clergy. His Lordship after touching upon the splendor of the coming Congress and the unity which will be exemplified by the magnificent demonstration, goes on to speak of the common tongue which will be spoken during the several sessions—Latin. He eulogizes the Church's foresightedness in authorizing the use of Latin in all her offices, for in using this common tongue a bond is formed of the faithful world over, and a further proof of unity is made manifest. In the words of the Bishop, "Without it (Latin) it would be impossible to have a bond, to hold an intimate communication with the different churches of the world. By

The Catholic Church.

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

VIII. CHURCH AND STATE.

(Continued.)

In the Thesis, the state must belong to Christ's Church, we have already quoted (a) Christ in St. Matthew xviii., 18.

(b) St. John teaches the self-same doctrine, as do the other Apostles in their writings. In the Apocalypse (1, 5), the beloved disciple calls Christ "the prince of the kings of the earth," and (Ibid. xvii., 14) "Lord of lords, and King of kings." St. Paul, likewise, in his Epistle to the Hebrews (1, 2), declares the Saviour was "appointed" by God the Father "heir to all things, by whom also he made the world."

Other texts from Gospels are St. John (xvi., 15-17; St. Luke (x., 16); St. Matthew (xviii., 17); etc., etc., and so forth.

(2) Tradition is there, too, with its witness. Numberless, indeed, are the testimonies that may be adduced from the Fathers. St. Gregory the Great (Epist., 1, iii, Epig. 65; Patr. Lat. lxxvii., 663) declares the doctrine we teach, in so many words; while St. Leo the Great, addressing Leo the Emperor (Epist. civi., c. 3): truth, sense and sincerity. Patristic lore is very strong food for some minds; so let us be mindful of St. Paul's words and warning (Rom. xiv., 15.)

Let us remind our Catholic readers of the fact that the Council of Trent so maligned of bigot and the un- knowledgeable, in its twenty-fifth session (B. 20, de Ref.) recalls their duty to kings, states, princes, of not only giving the Church its full rights back, but of bringing their subjects again into the sacred obedience they owe pastors of Christ's flock; and that their greater claim to temporal weal and rule, but makes their duties toward the Church all the more binding. This in spite of the mad declaration of Luther, in his opinion of councils (as when he wrote, dealing with Communion, Form, Miss., t. 11, pp 384 to 386), to the contrary notwithstanding, in the eyes of any man boastful of decency.

Whenever the supreme Pontiffs dealt with the question of the union of Church and State, they taught a like saving doctrine, thus xvi. (Encycl., 18 Sept., 1832), Pius IX. anathematizes the teaching of those who hold that the State and Church must necessarily live apart as completely incompatible one with the other (Cf. Syllab.) Now even if a thousand false doctors and a million scribbling upstarts were to curse back at the Pope, for so ruling, we should remain as unmoved in our loyalty to God and His Church as before, and much more so, in very truth. Still later, Leo XIII. taught the same doctrine in his Encyclical letter "Immortale Dei, de civitatum constitutione christiana," which Reason is with us, too, in the claim we assert.

(a) The Origin of Civil Society. —God is the immediate source whence civil society depends for its being and existence. God was at the beginning of its very beginnings. It owes Him the tribute of worship, and it must openly profess the true religion. The true religion, both for the state and the individual, is none other than that which the Church teaches and practices. Therefore.

(b) The End of All Rule and Power.—The civil power must provide for the tranquility, peace and temporal happiness of all the citizens over whom it holds sway. Now, tranquility and peace cannot subsist, for any true length of time, together with indifference towards the Church, and the earthly happiness of the citizens must be so ordered with regard to eternal felicity, as a means toward an end. Therefore.

St. Thomas (De Regim. Princip., L. I, c. 15) evolves the preceding argument after the following manner: "It is incumbent upon the one who has to perfect any work, which of its nature, is ordered toward an-

other, as to its end, that he see to it that the work done by him is suited to the end in view; thus a tradesman so makes a sword, that it be suitable for the purpose of warfare, and the builder must so build a house, that it may be suited for habitation. Therefore, because heavenly beatitude is the end of the life we are now living through it becomes the duty of the king, or ruler, to so provide for the good life of the multitude under him, that it may harmonize with the end in view of attaining to happiness in heaven; that, in other words, he orders the things which lead to heavenly beatitude, and that he prevents, inasmuch as it is possible, for him, what is opposite." Further on he adds: "But the end which the King must principally propose for himself and his subjects, is eternal happiness, which consists in the vision of God."

(c) The Fruits, or Outcomes, that must necessarily follow from the different attitudes assumed by the State toward the Church, are living proofs that warrant our teaching. Once civil society fully declares its adhesion to the true Church, the State is thereby and thereupon strengthened with most compelling force; not only because the Church, inasmuch as she is founded for the sanctification of mankind, can train good and virtuous citizens, but also because she can build up reverence for and obedience toward legitimate authority, and can teach principles to be mindful of their subjects, and to be given by God, not to exercise their greed and lust of misrule, but as officers and dispensers of God's Providence.

On its side, the State can do much for the Church, in safeguarding her rights and in controlling her enemies, and in preparing the way and supplying the wherewithal necessary for the good working of the Church's undertakings. Those noblemen of France, Spain and Portugal, in our early American history, understood this, as did the kings they served. It was union of this kind concentered in the endeavors of Columbus, and his achievements, that changed the map of the world so pleasingly for us all. Charles-magne, too, so understood things. He styled himself in his lawbooks, as follows: "Charles, by the grace of God, King, Defender of the Church and the Most Faithful Helper of the Holy See in all Things." In other cases the title of "Defender of the Faith" may be nothing more, as in fact it is, than an innate boast.

On the other hand, if the State be separated from the Church, immediately is the door to discord opened widely. For, as the selfsame subjects must obey both the Church and the State, if the latter rule without just regard for the mandates of the former, it can easily happen that a conflict of orders reign in disarray. The State may abuse its power and burden the faithful with obligations to which they cannot, and may not, submit. Rule on the part of the State then develops into tyranny. The ruled become slaves. There is still the dread of temporal punishment left as a sanction, but such a dread soon proves that the State cannot work independently, and in spite of the Church. This Leo XIII. plainly demonstrates in his great Encyclical Immortale Dei, to which we above referred, and which Encyclical should be read by all students in a school of Christian philosophy which means to produce men and scholars as well as writers of examination papers. No course of ethics can afford to ignore a complete and detailed study of the immortal letters of Leo XIII. or of Pius IX. before him, no more than Catholics may attempt to deal with the Scriptures, whether as Christians or as scholars, without attending to the law and directions set down for them by the Holy Father, of to-day, His Holiness Pius X., the undaunted and dauntless White Shepherd of Christendom.

it all the diversities of tongues and race distinctions are lost sight of." Then, finally, His Lordship emphasizes that he wishes the clergy of his diocese to attend the procession which will take place on the Sunday of the Congress. He feels sure that they will not let this opportunity pass of offering in a very special manner to Our Blessed Lord during those days of Eucharistic blessing an act of faith and of love which is His supreme right coming from the hearts of His priests. To see hundreds of priests grouped about the feet of their Eucharistic Lord, in solemn adoration, will indeed be an edifying sight.

Would Form Irish Colony in the West.

A unique plan has been adopted and is under way to irrigate 30,000 acres of fruit and vegetable land near Northport, ninety miles north of Spokane, Wash.

A mining man of Spokane, who is backed by a syndicate of local capitalists, has been sent to Ireland to organize a colony of 5,000 families to make their homes along the Columbia and Kettle rivers in Stevens and Ferry counties. The plan now under consideration

is to have the Irish immigrants work the land on shares until they are familiar with modern tillage, when they will be permitted to buy the acreage at actual cost.—Syracuse Catholic Sun.

THE
BEST FLOUR
IS
BRODIES
Self Raising Flour
Save the Bags for Premiums.