

BUSINESS AND RELIGION.

In the columns of the non-Catholic press, from month to month, are to be found striking evidences of how non-Catholic financiers and merchant princes wield the power they possess in worldly goods in benefitting individuals of their creed in some particular manner, or the masses in a general way.

Here are two recent examples. The first is very sensational, but it is in keeping with the characteristics of the leaders among the laity in non-Catholic ranks. It is entitled "Chapels on Rails," and is taken from the Boston "Herald":—

Aggressive Christianity is the kind that appeals to the American business man. Knowing no method of advancement in his own affairs save that based on trenchant effort, he naturally looks with suspicion on a religion that is devoid of the strenuous element. For that reason, when it was proposed to a little coterie of Wall street magnates, at the head of which was the Standard Oil king, John D. Rockefeller, to build cars for the express purpose of carrying the gospel to obscure communities along new lines of rail, the idea met with an immediate and enthusiastic response, and the first car was soon speeding on its mission of mercy.

Since that first church on wheels was built by the "Chapel Car Syndicate of Wall Street," as it has come to be called by the American Baptist Society, other cars have been added, until to-day there are six of these travelling tabernacles in various parts of the country, the "Evangel," the "Emmanuel," the "Glad Tidings," "Good Will," "Messenger of Peace" and "Herald of Hope." They are all under the direction of the American Baptist Publication Society of Philadelphia, one of the missionary organizations of the Baptist denomination.

The chapel car, with all of its appointments, combining chapel for worship, parsonage for the missionary and his assistant, organ, singing books, Bibles, etc., is the conception of the Rev. Dr. Wayland Hoyt, of Philadelphia. Impressed with the need of missionary work while riding with his brother, Colgate Hoyt, of New York, in his private car, through northern Wisconsin and Minnesota, Mr. Hoyt the minister remarked to Mr. Hoyt the magnate: "You railroad men ought to be doing more for this country than you are doing."

"What more can we do?" asked Mr. Hoyt, the magnate. "Just look at these towns through which we have been riding all day," was the reply. "Do you not see in all these little places from one to five saloons, and not a place of worship in scores of them? Why not build a missionary car of some kind to give these lonely and destitute communities an opportunity of hearing the gospel?"

Mr. Hoyt the magnate returned to Wall Street with this idea of his brother's, and the "Chapel Car Syndicate" was formed soon after. The railroads give free transportation and are glad to have the cars stop and held religious services along their lines. The following letter shows the spirit in which the railroad men view the railroad missionaries:

"Division superintendent and conductors of the Northern Pacific Company: You will pass Mr. Boston W. Smith and one attendant with chapel car 'Evangel' over our lines. You will arrange to take the car on any train he desires. You will sidetrack it wherever he wishes. Make it as pleasant for Mr. Smith as you can."

"WILLIAM S. MALLEN, General Manager."

The church on wheels is side-tracked wherever the directors of the work in Philadelphia order it. The track chosen is usually one at a small town where churches are almost unknown. The populace is attracted at once, and invitations to attend services in the car are accepted by as many as can crowd in. If the church on wheels proves too small to hold the congregations, as it generally does, the platform is used as a pulpit and the audience gathers around in the unlimited open space outside the track.

When converts are made they are baptized on the spot. It is not possible to have a regular baptism on the train, so, if there is no river nearby, the baptism is improvised by some of the men of the town being set to work to dig a cistern just outside the car. When it is finished it is filled with water, and the missionary baptizes the converts in this convenient receptacle.

If the converts made by the rail-

road missionaries are sufficient in number to form a community of themselves, they are organized into a church, a building is secured, a missionary appointed for permanent work, and the church on wheels is hitched on to the end of the next train and travels to another centre, leaving behind a settled society that in time will rise to the dignity of a church building and a special pastor of its own.

The missionaries live in the train. One of the missionaries described the experience in this way: The car is 75 feet long, and is church and parsonage all in one. The chapel is well furnished with Bibles, song books, maps, charts, tracts and a splendid little organ. There is a blackboard and colored crayon for the illustrated talks and all one needs for convenience.

"The chapel will seat about 125, but I have had as many as 158 children present at the children's meetings. Leaving the chapel and going through a swinging door back of the pulpit and organ, you come to our living rooms. We have a 'combination room.' I suppose you might call it. There is an upper and lower berth, as on a palace sleeper; a nice library of books and a roll-top desk occupy another corner. Two large mirrors adorn the walls. There are hooks for hanging things about the walls. The dining table is put up in each room for each meal—a folding table something like those used on regular sleepers.

"Going out of this room (only 10 feet of space), there is a hall through to the back door. On one side of this hall is a little room, a dollhouse, you would think, but it is my kitchen. Just standing room, fitted up with an ice box, cupboard, sink for washing dishes and a good range; the missionaries cook and eat same as other folks. We have a large pantry across the hall, and next to it another closet for clothes. My porches are rather small, but I have a yard as big as—Texas."

The second is recorded by a contemporary in the following manner:—

"The affairs of the new American Oil and Refining Company, which attempted to do business on a Christian basis, are being aired in the Superior Court at Indianapolis. The company was organized by S. Arthur Scott of Bluffton, son of Joshua Scott, a wealthy Wells County farmer. Scott, the elder, is a prominent Baptist, and the letters he gave his son to give to members of that congregation there have enabled him to integrate men of wealth in his enterprise. It was a Baptist organization throughout, and young Scott was made secretary-treasurer.

"The minutes of the meetings of the stockholders, produced in court, show peculiar business methods for a large corporation. The charter provided that one-tenth of the profits should go to the church. Each meeting of the directors and stockholders was opened with prayer by Rev. Cincinnati H. McDowell. Someone would always pray for divine guidance in the work. On one occasion when the question of drilling a new well was considered each stockholder prayed for instructions. It was the unanimous verdict that the well should be drilled, but it turned out to be a dry hole.

At the end of the first quarter it was found that the one-tenth to be donated to the church amounted to \$1,734. This was voted to the Baptist Home and Foreign Missionary Society, but a prominent Indianapolis capitalist, and other stockholders have made an objection to such a proceeding.

PRELATES OF IRELAND.

At the recent meeting of the Archbishops and Bishops of Ireland, Cardinal Logue presiding, the Very Rev. Canon Mannix, D.D., was elected President of Maynooth College, and the Very Rev. M. Fogarty, D.D., was elected Vice-President. Canon Mannix has been Vice-President of the College for some months, having been elected to that position soon after its vacation by the Most Rev. Dr. O'Dea in his elevation to the Episcopacy. Dr. Fogarty has been for many years a Professor of Dogmatic and Moral Theology in the College.

Never lean back upon anything that is cold.

Never omit regular bathing, for unless the skin is in active condition the cold will close the pores and favor congestion or other diseases.

After exercise of any kind never ride in an open carriage or by the window of a train for a moment; it is dangerous to health and even life.

BELFAST'S NEW TRADE SCHOOL

Monday witnessed an event of great importance to the Catholic community of this city, says the "Irish Weekly," of Belfast, in its issue of Oct. 17, to wit, the formal opening of the New Trade Preparatory School in Hardinge street hall. The ceremony was performed by His Lordship the Most Rev. Dr. Henry in the presence of a large number of clergy and laity, the Christian Brothers, under whose management the new school will be conducted, and the fortunate lads who have passed the entrance examination for the first year's course. The history of the undertaking has already been gone into in our columns, and the immense benefits to be derived from the establishment of such a school fully dealt with. It was eminently fitting that the opening ceremony should be performed by His Lordship, who has possibly more than anybody else been responsible for the arrangement between the Technical Committee and the Department of Agriculture and Technical Instruction whereby the school became a possibility. To him and to the Catholic managers and members of the Technical Committee the Catholic community owes a deep debt of gratitude. Through their efforts technical training of the best and most approved type has been brought within the reach of the Catholic youth of this city, and there is every reason to believe that the advantages offered by the school will be fully taken advantage of, and that the painstaking and hard-working Christian Brothers will have the satisfaction of knowing that they have turned out highly-skilled artisans and given to the world more "Captains of Industry."

The Hardinge Street Hall, in which the classes will be held, is admirably adapted for the purpose. Since its opening, about a year ago, it has been a centre for the Catholic youth of the city, a place of social entertainment and enlightenment, and we are glad to say that its advantages have been fully appreciated, even as we are confident that the benefits of the new school will be understood and sought for, now that it has been established. The school opened for work at nine o'clock on Monday morning, although the formal opening did not take place until a couple of hours later. As already indicated, the school will be under the supervision of the Rev. Bro. M'Laughlin, Superior of the Christian Brothers in Belfast, whilst Brother C. Craven will have direct control of the boys. A manual instructor, Mr. Merne, has already been appointed, and a science teacher will be appointed shortly. In the meantime a temporary laboratory has been fitted up by Mr. J. Fegan, and a manual instruction room is in course of erection also. The school hours will be from 9 a.m. till 3.15 p.m. each day.

The opening ceremony took place in the large hall of the building. His Lordship, who received a most enthusiastic welcome, said—My dear boys, I am very much pleased to be present at the opening of the trade preparatory course, which commences to-day under the charge of the Christian Brothers. It is a source of great satisfaction to me, as it must be to every one who has an interest in the education of the rising generation, to see such a large number of intelligent Catholic boys who have been declared by competent authority to be sufficiently prepared to enter upon a course of technical instruction, which will enable them to take their proper place in the industrial life of this great city. Considering the short notice received of the entrance examination, it is gratifying to find that our primary schools were able to turn out so many successful candidates. Of course, as was to be expected, all the candidates were not successful, but as those who failed were in most instances young, they will have a chance again at the entrance examination next year. The fact that so large a percentage of the candidates passed speaks well for the efficiency of our primary schools.

I have to thank the excellent inspectors of the Department of Agriculture and Technical Instruction, and especially Mr. Blair and his able assistant, Mr. Dixon, for their courtesy and for the readiness with which they had the examination papers prepared, as well as for the expedition with which the results were made known. I thank them, not only on my own behalf, but also on behalf of the Committee of Management, under

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whose direction the work of the trade preparatory course will be conducted. The members of the committee are:—Very Rev. Dr. Laverty, our Vicar-General, who has had a good deal of experience in educational matters; the Rev. Brother M'Laughlin, Superior of the Christian Brothers; and Messrs. Corr, Devine, and Councillor Magee, three active members of the Belfast Technical Instruction Committee. As Chairman of the Committee of Management, I may be allowed to congratulate these gentlemen, as well as the successful pupils, on the satisfactory results of the first entrance examination held by the inspectors of the department.

We open to-day the trade preparatory course with an attendance of 60 pupils, to about one-third of whom the committee has decided to award scholarships, entitling them to free tuition, and to the use of the necessary books and instruments free of cost for the first year of the course. I have no doubt that some of those who have passed the examination, but have failed to win scholarships, will be able by diligent study to attain such proficiency to entitle them to scholarships during the second and subsequent years of their course. This first year's course will be given for thirty hours a week as follows:—Five hours a week for mathematics, five hours for English, eight hours for elementary science, four hours for geometrical and mechanical drawing, four for manual instruction, three for a modern language, and one for gymnastics. I hope that you will all be punctual in attending the classes, and that you will be kind and helpful to one another, and always respectful to your teachers. You should strive to qualify yourselves for your various callings by taking advantage of the excellent opportunity which is now afforded you. It is for you now to lay the foundations of success in after life. But in the pursuit of useful knowledge, you must never forget to cultivate virtue, and to acquire that higher knowledge—the knowledge of Divine Faith, "without which it is impossible to please God," and without which success in life ends in eternal failure. The religious instruction which you will receive from your teachers will impart to you a sound knowledge of the truths of faith, and keep alive in your hearts the love of Christian virtue. The greater your love of learning and virtue the greater will be the progress you will make at school, and the surer your prospects of advancement afterwards in the world. I trust that you will work hard during the school year which you now enter upon, and that you will bring credit to your parents, your teachers, and your school. I feel satisfied that the instruction you will receive during the year will be found to be of immense service to you hereafter, when you are engaged in the various occupations to which you intend to devote your lives, and in which I hope to see many of you rise to high and respectable positions.

I feel assured that your example will be followed by a much larger number of boys in the coming years, when the managers and teachers of our primary schools will have the preparatory trade course to point to as an inducement for younger boys to be punctual and regular in attendance at school, so that they may enter at as early an age as possible upon the course of technical instruction which you have the good fortune to secure. I trust too that parents who at present allow their boys to remain at school preparing for the Intermediate examinations, in many cases without aim or purpose in life, will see the advantage of putting their boys to the study of the trade preparatory course, so as to fit them to become skilled artisans, master-tradesmen, and managers of great industrial and commercial concerns.

When hoarse speak as little as possible until the hoarseness is recovered, else the voice may be permanently lost or difficulties of the throat produced.

When going from a warm atmosphere into a cooler one, keep the mouth closed so that the air may be warmed by its passage through the nose ere it reaches the lungs.

Keep the back, especially between the shoulder blades, well covered; also the chest, well protected. In sleeping in a cold room establish the habit of breathing through the nose, and never with the mouth open.

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Advisable to purchase at The Big Store: comparisons of assortments and the prices, if you care to institute them, will demonstrate: Why? Boys' Heavy Fall and Winter Beaver Coats, made of good quality Nap Cloth, finished with storm collar and warmly lined, \$3.75 and \$4.50 Boys' Long Extra Overcoats, in Dark Cloth, finished in the Baglanette style, velvet collar, material and workmanship equal to that evident in the high priced made-to-order garments, \$7.00 to \$8.25

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BURGULARS ENTER AN ORPHAN'S HOME.

A report from Wheeling, W. Va., states that one of the Catholic sisters, aged about 18, of St. John's Orphan Home for Boys at Elm Grove, one of the city's suburbs, was beaten, gagged and tied to the floor at the home last evening between 7 and 8 o'clock, while the boys and girls of the home and the sisters in charge were attending services at St. Vincent's Church, not a stone's throw away, by four burglars, all supposed to be negroes.

The sister was the only occupant of the home at the time with the exception of three little children and was defenseless. She was found by the other inmates of the home when they returned from church in an unconscious condition. Her head was badly bruised and she was delirious. Dr. Cracraft was called to her bedside and for two hours worked over her.

For a time her life was despaired of and the last sacrament was administered. The physician succeeded in reviving her and she will recover. She states that all the marauders wore masks, but that she could distinguish the fact that they were negroes.

The sole purpose of the visit of the men was evidently robbery, but they secured nothing of value but two violins.

A Lawyer Discusses Taxes on Church Property

(By An Occasional)

Mr. Duane Mowry is as such accustomed to He is also a writer, a recent article on the Church Property," lawyer's magazine, Bag." He claims that many good citizens by the claims of religion ought not to be required to that which repudiates. Very nice a lawyer. Who has good citizens who contribute to its support drifts on to tell how that "a large contingent prefer to contribute to works of benevolence, or education, in some other than that indicated by the various Church of the country." If so, so. No person is going them from contribution please to benevolent, other objects, nor is a Catholic, or non-Catholic lawyer Mowry and force him to give contributions and objects outlined by such Church property setting up a straw purpose of knocking him in this preface is false in it leads up to his five taxing Church property are—

"First. Because the forms no public office known to the laws of the entities it to immunity

"Second. Because the exemption from taxation of property involves a union of state at variance with the principles of our government wholly un-American.

"Third. Because such are inequitable in that portion of the community showing that about one population are church-communicants, only, at others not interested. "Fourth. Because the exemption of church property from taxation involves a liability cumulation of great wealth in mortmain by nepotisms, independent of and which may be used to best interests of the public

"Fifth. Because the expropriation of church property from the cardinal church, viz., that all men be free for its support, as efforts in its behalf, shall be freely and voluntarily, and by government never voluntarily, in the sense of church offerings are contributed.

We suppose that Mr. Mowry, a lawyer, has prepared this and that the foregoing are reasons. If, then, they are, and that there are reasons behind them, we must conclude that judgment will have to be given. Let us glance at the sons for taxing Church property. The first reason is that performs no public office known to the laws of the world there a country in the world the church—and he mentions that church has not its status continental countries the government have their departments of Worship. In England the State is the head of the church same in Russia. In the States the constitution declares belief in God, and even Mr. is the first to call it a Protestant and Christian country. The in every land that is civil forms functions that the State not perform, and has no authority to perform.

In the second reason he claims exemption from taxation in union of church and state, more than the application of other law (be it an enforcement exemption) involves a union of the State and the institution.

In his third reason he claims exemptions favor a portion community at the expense of not interested. How so? He says that about one-third population are church-communicants.