

Catholic Indians In United States.

A correspondent of the current weeklies chronicles the removal from Mississippi of the Catholic Choctaw Indians. When Andrew Jackson was president he procured the removal of many people of that nation to the Indian Territory, but hundreds refused to move and have remained in the land of their birth until recently. Writing of those that stayed Dr. Scharf says in his account referred to:

"Bishop Janssens of Natchez, afterwards Archbishop of New Orleans, established a mission among the Mississippi Choctaws. Father Becklers took charge of this work, and through his untiring efforts practically all accepted the Catholic religion. When Father Becklers had grown old in the service he made an effort to obtain a younger priest to take up the work, but in this he failed. He finally went to Europe, and there was able to induce the Carmelite Fathers of Holland to come over.

"The land allotted to the Choctaws in the Indian Territory had to be divided in recent times, and it became necessary that the Mississippi Choctaws move to the territory to settle on their land. As a result the mission was broken up. Early last spring irresponsible parties began to move the Choctaws from Mississippi and to settle them among the Choctaw and Chickasaw nations in the Indian Territory.

"Realizing the importance of having these people located in a body in the vicinity of Catholic churches, the Choctaws in the territory not being Catholics, Cardinal Gibbons authorized Father Ketcham to go to Mississippi and the Indian Territory to learn what could be done toward that end. The task was, of course, something stupendous. After looking over the field and negotiating with the secretary of the interior and the Dawes commission, who both were favorably disposed towards the plan, Father Ketcham found it impossible to have them located in one place, but succeeded in colonizing them to some extent near churches. Then he undertook the arrangement with the bishop of the Indian Territory to allow their missionaries to follow them, and to persuade the Carmelite Fathers to remove to the territory and assume the charge of the widely scattered flock. One obstacle in the way was the unwillingness of some Indians to leave Mississippi, but at the present time nearly all of them have gone.

"The result of several months of negotiations on the part of the director of the Catholic Indian Bureau is that during this month of October the Carmelite community will finally remove to the Indian Territory, locating at Antlers, which, by the way, is Father Ketcham's old mission, and taking charge of the spiritual welfare of the entire Choctaw and Chickasaw tribes, including the new comers. They will establish several mission centers and go to work in a truly apostolic way. They are very able and zealous mission priests who have already given evidence of their ability in this field.

"The superior of the Carmelite community is the Very Rev. Augustine Breck, O.C.C., and the Rt. Rev. Bishop of the Indian Territory is to be congratulated upon the acquisition of this energetic body of missionaries. Enormous difficulties were encountered in the execution of this plan of removal, and the credit for their successful solution is unquestionably due to the Rev. William Ketcham, the director of the bureau of Catholic Indian Missions."

The Choctaw Catholics, as known in Mississippi, were a simple, inoffensive people. They did small farming in Neshoba County, in the Natchez diocese, and besides did basket work which was disposed of in the surrounding towns. Their greatest fault was that frequently they allowed themselves to be at the mercy of sellers of ardent spirits. There is no question but the priests who devoted their lives to them did their full duty, but outside influences were often corrupting. There were many good Catholics among them, but a number were indifferent. They had a church, Our Lady of the Holy Rosary, picturesquely located, and the Sisters of Mercy conducted a school for the young Indians, yet the latter was poorly attended as a rule. Like the remnant of the Seminoles and Zunis yet remaining in Southern Florida, the Choctaws did not seem to take kindly to education, although

they loved the Sisters. Perhaps it is best that they shall be taken from under the influences that certainly did not help them in the south. Among their own people the influence of the church may become more apparent. Neshoba County will lose a picturesque people, but it may be for the betterment of the two or three hundred that go forth. There is another colony of Choctaws somewhere in Arkansas, there is yet no report of their removal to Indian Territory. Many, if not most, of these also are Catholics.—E. W. Harney, in the New World.

Notes for Farmers.

In 1850 the average standard hog, in the United States, for packing or farm meat was from one year to eighteen months old; now it is from six to twelve months.

The worst thing a farmer can get into his head is that all through the summer and fall his stock can look out for themselves. Possibly they can, but they will make a business of it and leave their owner to take care of himself.

The enlarged knees so commonly disfiguring cattle are generally caused by uneven flooring, or in some cases by very hard flooring. The most common cause is projecting stones in the clay floor. Cow stall floors may be too low behind, and at the same time too low in front, thus making a hillock of variable size, which causes compression on the abdomen of the animal while down. This condition is dangerous for the animal.

The raising of broilers should be done in the winter season, principally, by those who cannot devote their time to stock feeding, such as fruit growers. The prices obtained are very high during some seasons, the best prices being in April for chicks weighing not over 1½ pounds each, and very often they bring 50 cents per pound. They are shipped dressed, or packed in boxes or barrels, as there is no demand for them alive, and each season the demand has been greater than the supply. It is a business that has its proportion of risks and disadvantages, and to be successful one must begin with a few and gradually extend operations.

Poultry manure ranks highest in fertilizing value, while sheep, pig, horse and cow manure follow in respective order.

On sandy loam I like shall plowing, but one must be governed by circumstances in deciding whether to plow deep or shallow. The condition to aim at is to have the soil firm enough to permit of the subsoil water passing readily upward through the land, and not so firm but what the roots of plants can easily penetrate it.

The interest in good roads, says an American journal, receives an impetus when legislatures are in session, for in the minds of many people the subject of good roads is associated only with appropriations from the state treasury. While it is true that the building of roads requires money, and if money in liberal amounts is appropriated it requires agents or commissions to superintend its expenditure, all of which calls for more money, the real basis of better roads lies in an awakened public interest in the matter. It is an extravagant waste of public funds to expend them upon roads in localities where there is no local interest in having better roads.

CHILDREN AND EXAMPLE.—Little Alice always said her prayers regularly before going to bed. One night, however, as she rested her head on the pillow, she remarked, in a questioning way:

"Mama, my prayers are so much longer than the one nurse says in the morning. Can't I say hers when I'm tired?"

"Does the nurse pray in the morning?" asked the mother, with a puzzled look.

"Yes," said Alice, sweetly. "She says, 'Lord, have I got to get up?'"

—New York Tribune.

Our Boys And Girls

THE HOLY ROSARY.—A pupil of St. John Baptist School, New York, Annie Franz, contributed to a recent issue of "The Sunday Companion," the following interesting study of the Rosary, or more popularly known as the "Beads."

"The Rosary is a form of prayer in which we say a certain number of Our Fathers and Hail Marys, meditating or thinking for a short time before each decade—that is, before each Our Father and ten Hail Marys—on some particular event in the life of our Lord. These events are called Mysteries of the Rosary. The string of beads on which these prayers are said is also called the Rosary. The ordinary beads are five decades, or one-third of the whole Rosary.

Saint Dominic taught the use of the Rosary in its present form; by it he instructed his people in the chief truths of our holy religion, and he converted many to the true faith. We say the Rosary in this way: First we bless ourselves with the cross, and then say the Apostles' Creed, and Our Father on the large bead, and three Hail Marys on the small beads, then the Glory be to the Father, etc. Then we mention one of the many Mysteries.

The Our Father is said on the large bead, and ten Hail Marys are said on each decade we say the Glory be to the Father, etc., and so on until we get to the end. There are fifteen Mysteries of the Rosary, and in each Mystery something is told of the life of Jesus Christ. They are the Joyful Mysteries, the Sorrowful Mysteries, and the Glorious Mysteries. The following are the Mysteries:

The five Joyful Mysteries are:—The Annunciation, The Visitation, The Nativity of Our Lord, The Presentation of Our Lord in the Temple, The Finding of Our Lord in the Temple. Next come the five Sorrowful Mysteries. They are the following: The Agony of Our Lord in the Garden of Olives, The Scourging of Our Lord at the pillar, the Crowning of Our Lord with thorns, The Carrying of the Cross, The Crucifixion of Our Lord. Then come the Glorious Mysteries. They are the following: The Resurrection of Our Lord, The Ascension of Our Lord, The Descent of the Holy Ghost on the Apostles, The Assumption of the Blessed Virgin, The Coronation of the Blessed Virgin.

The different Mysteries of the Rosary are usually said on the following days: The Joyful are said on Mondays and Thursdays, the Sorrowful on Tuesdays and Fridays, and the Glorious on Wednesdays and Saturdays.

In the year 1883 Pope Leo XIII. ordered that the Rosary should be said in every church and chapel during the month of October, and since that time how many crowns of roses must have been made and offered to the Blessed Virgin by all those who have said the Rosary piously! I will tell you a story of a pious man. Well, this man used to say his beads every day, and one day he had a vision. He saw in this the Blessed Virgin and angels making a beautiful crown of roses. He was so astonished that he kept looking until finally the angel stopped. Then the man said: "Oh, continue the beautiful crown," and the angel said: "Continue saying your Rosary, and we will finish the crown of roses." We should think over this vision when we are saying our beads.

The Blessed Virgin herself appeared to a little girl in France, in the year 1858. To show how pleasing the beads were to her, the Blessed Virgin had lovely white beads in her hands. The place is Lourdes, and thousands go there every year to ask and obtain blessings and favors from the Queen of Heaven. Our Holy Father, Pope Leo XIII., added two

titles to the Litany; they are "Our Lady of the Holy Rosary," and "Our Lady of Good Counsel." This shows the deep love our Holy Fathers had for the Blessed Virgin.

AN INQUISITIVE LAWYER AND LADY WITNESS.

Miss Sarah Dobson, a maiden lady of fairly certain age, was suing a couple of doctors for malpractice—setting the bones of her wrist unskillfully. The case was on trial in the Macon Circuit Court before the late Judge Andrew Ellison. On direct examination the plaintiff slipped across the age question by stating she was past twenty-five. It was evident to the most indifferent observer that in order to see forty-five any more she would have to be born again. The lawyer who cross-examined for the doctors got a stubborn hold of the idea that the plaintiff's exact age was important. His name was Major B. R. Dysart, and he was a very kindly old gentleman, except when witnesses tried to dodge him.

"How old did you say you were, Miss Sarah," he asked.

"Twenty-five—past."

"How much past?"

"Oh, a few months—a year, perhaps."

"Are you 26?"

"Yes, I guess so."

"Just 26? How many months over 26 are you, Miss Sarah?"

"A month or two."

"Twelve or 13?"

"Yes—12 or 13. Now, will that do you?" snappishly.

"Thirteen months past 26 would make you 27 and one month. Now, Miss Sarah, isn't it a fact you are fully 30 years old?"

"Sir!"

"—And some more?" finished Dysart, severely. "Answer the question, Miss Sarah."

"Well, what if I am?"

"Then you are 30 years old? And a few months past, perhaps?"

"Yes—a few."

"Twelve or thirteen?" suggested Dysart, gently.

"Have it your own way, Major Dysart."

"Thirteen months past 30 would make it 31 years and one month."

"All right, if you want to insult me just 'cause I'm a defenseless woman."

"I'm not insulting you. I just want to know how old you are."

"If you were a gentleman you would know it was improper to ask a lady her age."

Dysart looked appealingly at the court. She had touched him on a sensitive point.

"I would suggest, Major," said Judge Ellison, with just a perceptible twinkle around his keen gray eyes, "that you call it 35 years at all. The jury will understand that."

But Dysart was determined.

"So you won't tell me your age, Miss Sarah?" he asked.

"You've had it once."

"I have?"

"Yes—the judge says 35 years is it all. That ought to satisfy you."

"Oh!"

"Is there anything else you want to know?"

"No—we" excuse you now, Miss Sarah."

"—The Green Bag."

MGR. O'HEA DEAD.—The death is announced of Mgr. O'Hea, who is described as the oldest Catholic ecclesiastic in Australia and one of the wealthiest priests in the world, land which he purchased at Melbourne years ago being now a thickly populated suburb of the city. He was born at Cork in 1814.

HIGH IDEALS.

It is well to have a high ideal—a standard of lofty aspirations and endeavors. Even if we never reach our ideal, we are more likely to move in the right direction when we strive toward it than when we move without that striving.

A Beneficent Fairy.

Really one would think that a beneficent fairy presided over the destinies of our great fur trade. This imaginary being who has, according to the legend, the gift of working wonders, seems to have emerged from her mysterious grotto to aid us with her magic wand, in the creation of our great establishment and our vast business.

As a matter of fact the great fur markets have for us no longer any secrets. Our establishment has the first choice, its needs are known, and it is to us that the great furnishers of skins look.

They submit to our conditions, and, on our part, we submit to those of the purchaser who understands what he is about.

We take into account all the exigencies of fashion, having regard the while to the state of our clients' purses. The modest buyer, as well as the buyer more favored by fortune, finds what he wants at our counters, Luxury and comfort—we offer both.

If a lady desires something stylish made up of rare furs we can show it to her in one thousand and one forms. If an elegant overcoat well trimmed with rich fur is desired for a gentleman we have them in great variety. If the youngster needs a "little fur," which will be just the thing, we offer the pick of the basket.

In short, we offer all that can be offered by a great fur house, from the skin of the great wild beast to the insignificant fur of the squirrel.

Our importations comprise all the most recent creations. We make them up ourselves from the prettiest patterns.

Our work-rooms are under the direction of artists and of the best connoisseurs and cutters in furs.

We import our cloth, our silk, our satin, on all of which we save intermediate profits.

We pay cash, thus saving a considerable discount. We are therefore in a position to offer the best value in all our goods, from the lining to the fur.

Our well known motto:

"25 % to 40 % Better Value for the Same Price."

is incontestable and uncontested.

As a proof we recommend those who are looking for the right article, at a low price to call elsewhere before coming to us.

In this way they will convince themselves where the desirable article, at a low price, is to be had.

Don't forget: Our Establishment is the greatest of its kind on this Continent, and it is the most frequented by the best connoisseurs in furs.

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NOV. 7, 1903.

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