

CHANCES OF LONG LIFE.

Much space is devoted to this subject by non-Catholic journals. The Toronto "World" gives the following statistics to show that women live longer than men:

That more women than men attain great age has long been observed, says this journal. Losses of men's lives in wars and tumults and the superior personal morals of women have been thought to account for this difference in longevity. Of late years, however, physicians have declared that women live longer because they surpass men in power of endurance of both physical and mental suffering. Life insurance companies used to refuse risks on women on account of their supposed lower vitality. More accurate statistics have led many companies to make no such discrimination. One of the companies which insure women on an equality with men has lately published figures from the United States census returns showing the proportional number of male deaths to each 1,000 female deaths in the entire country and in 271 cities.

These figures upset some popular notions as to male and female endurance of certain diseases. Out of 24 causes of death given 22 are found more fatal to men than to women. Only measles, scarlet fever, diphtheria, whooping cough, peritonitis, cancer and consumption are more fatal to women than to men. Contrary to the general opinion city life is more favorable to male longevity than country life. From 21 out of 29 causes the excess of male deaths over female is not so great in 271 cities as in the country. And measles and consumption, while generally more fatal to females than to males, are less so in the cities.

The opinion is universal that women suffer more from nervous diseases than men. They may suffer, but they do not die of such diseases as men do. For every 1,000 women who die of affections of the nervous system, 1,178 men in the country and 1,173 in cities succumb to such ailments. Suicide is often the result of disordered nerves. For each 1,000 women who take their lives, 3,583 men in the country and 3,561 in cities give themselves their quietus. These facts tend to corroborate the opinion of many eminent physicians that the female nervous system is less highly organized than the male, and therefore less sensitive to physical and mental pain. We continually read and speak of men of "iron nerves," but in few of the figures now produced that phrase would seem more fittingly applied to the ladies.

In the past, when war was the rule and peace the exception, lower standards of domestic comfort, from which women suffered most, would seem to have redressed the balance of numerical superiority conferred by her exemption from the soldier's dangers. Now, when war is the exception and peace the rule among civilized nations, woman's greater power of enduring disease still gives her numerical superiority.

POLITICS A DANGEROUS GAME.

An old political chief long since gone to his reward is said to have made the remark that politics was a queer game. Judging from the following account of a recent social gathering, it is a very dangerous game.

From Locan, V. Va., comes the news that in the dining room of the palatial home of Mitchell Browning, on the banks of Hart Creek, twelve miles out, Henry T. Spurlock, a young lawyer of this place, was shot to death by Millard Samuels, a political enemy. Spurlock was a candidate for State's Attorney at a recent convention in this county, but was defeated for the nomination. Mr. Browning a few days ago sent out invitations to many of the leading Democratic politicians of the county to visit his home last night. The gathering was in the nature of a Democratic love feast. It was hoped that all past differences would vanish.

Toasts were being responded to and Spurlock was called upon by the toastmaster. He had been on the floor but a few minutes when Samuels, who was seated opposite him, made a remark which reflected somewhat on Spurlock's character. Spurlock resented it in bitter terms. Samuels quietly pulled a revolver, and without another word fired, the bullet penetrating Spurlock's body just below the heart. He fell to the floor and never uttered another word. It was daylight this morning before he was extricated. Dancing was being indulged in in an adjoining room when the tragedy occurred. Samuels left during the excitement, but subsequently surrendered. Spurlock was very popular. He graduated from the West Virginia College of Law four years ago.

THAT IS WHAT THEY SAY.

Those who take Hood's Sarsaparilla for scrofula, eczema, eruptions, catarrh, rheumatism or dyspepsia, say it cures promptly and permanently, even after all other preparations fail. You may take this medicine with the utmost confidence that it will do you good. What it has done for others you have every reason to believe it will do for you.

Constipation is cured by Hood's Pills. 25c.

PLAIN TALK TO DELINQUENT SUBSCRIBERS.

It is a sad state of affairs when a Catholic publisher is forced to pen such lines as the following, in order to secure the payment of a paltry sum for subscriptions: Here is what he writes:

An our agents are unable to call upon all our subscribers who are in arrears, we ask that those who are indebted to us kindly send in their

subscription to this office. Oftentimes when an agent calls a subscriber will say he is not ready, he did not know the agent was coming. This is a silly excuse as every reader knows well whether he or she is in arrears or not. There are a number on our lists who need awakening up to their duty once in awhile, and to those we address these few lines. We cannot spend time, ink, paper and postage stamps for what should be sent us readily in advance, and the few dead-beats on our list (and there are a few) will have to settle with a lawyer during the fall. It is the old story, but a very true one that the majority of our Catholic people think a publisher gets out a paper for nothing, and then is delighted to have agents call year in and out for the simple pleasure of visiting. The subscribers some Catholic people resort to get out of paying what they owe for a Catholic paper would shame old Nick himself, but many of our readers fail to think that and go on week after week reading and devouring what they never pay for.

The best that money can buy should be your aim in choosing a medicine, and this is Hood's Sarsaparilla. It cures when others fail.

SCIENCE AND INDUSTRY.

INDUSTRIOUS WOMAN.—According to a writer on "Domestic Topics," two cases that have recently come under the writer's notice would seem to emphasize the statement that the making of homebread, cake, and pastry offers a profitable occupation outside that part of the field that is covered by the women's exchanges.

In one of the cases referred to, a young girl living in a suburb town and known to make excellent bread for her family's use, was asked by a neighbor to include for her an extra loaf or two in every baking. Other neighbors heard of and duplicated this arrangement. From this modest beginning, the friendly village grew to a business. The village is one much frequented in summer by wealthy New Yorkers, and from May to November the youthful baker has difficulty in filling her orders for bread and rolls, even by working from 6 a.m. until nearly midnight. Her custom has made necessary the replacement of the family cook-stove with a fine new range in which she oven sixteen loaves of bread may be baked at once. The second case is in a certain neighborhood of this city. Dwellers in the locality noticed, a little over a year ago, a sign on the basement door of a modest home in the quarter, announcing the sale every Saturday of home-made cakes and pies. One after another, the housekeepers in the vicinity made a trial of the wares; found them excellent; and the business has grown from a weekly to a daily industry. The goods are delivered in city vans. Certain specialties, such as soft gingerbread and raised biscuit are provided on certain days of the week. Undoubtedly there are other suburban towns and more city neighborhoods where the service could be introduced to the mutual profit of supplier and consumer.

STARCH FROM POTATOES.

Nearly sixteen thousand tons of potato starch are turned out annually in this country. The potatoes used for starch are the small and injured ones of the crop. Sixty bushels of them yield a barrel of starch. They are washed and reduced to pulp by machine, and the pulp is carried by water into tanks; at the bottom of which the starch settles. The starch is then transferred by shovels to another receptacle, where it is stirred and beaten to a cream. After settling again, to remove all impurities, it needs only to be dried in order to be fit for commercial use. The drying is done in kilns, by steam coils, and when the starch comes out, it is so white and beautiful as to resemble driven snow.

The commercial starches in use today are made from maize, potatoes, rice, wheat, sago flour and tapioca flour. Rice starch commands the highest price, and maize starch is the cheapest. Wheat starch comes next in value to rice starch, and potato starch third in the list.

CATHOLIC

"Catholic Mirror" where they are Catholic newspaper articles held in better esteem than in other fearless, outspoken. And the moral is sprited, we Catholic press.

PILGRIMS IN

ago on Friday. Holiness surpasses year receptions, 80,000 pilgrims, Germans, Spaniards and Italians. Bishops and bishops' cession. The Pope was by the demonstrators to be struck by nervous sor Lappont rest, but the priests being the recipients. Home presents being a crowd of pilgrims in the who are visiting footed.

ANOTHER

The story of a had amidst private need a fortune told by an American. James Howie, a resident of New Friday, last week there from old friends money. He left a fortune on \$1.75 a week known to spend for pleasure.

SAVE YOUR SEPT BAGS.

Use of BODIE'S "XIX" 2x4 1/2 inch bags. These bags are made of the finest material and are guaranteed to hold 20 lbs. of material. They are made in a variety of sizes and are available in all sizes. They are made in a variety of sizes and are available in all sizes. They are made in a variety of sizes and are available in all sizes.

THE CAUSES OF THE INSURRECTION IN CHINA.

By Rev. W. H. HINGSTON, S.J., in the "Canadian Messenger of the Sacred Heart."

A few months ago, the civilized world was startled by reports of an uprising in some of the middle provinces of China. The gravest rumors were set afloat; sensational telegrams were published one day and contradicted the next; various conjectures were hazarded to fit the situation; relief expeditions were hastily dispatched by the different Governments to succor their endangered subjects; while the reading public anxiously followed the rapid progress of events.

Yet this vast uprising was not the work of a moment. It had long been brewing and was long expected. To a close observer of Chinese affairs it was, indeed, startling and terrible, but neither unforeseen nor surprising. Such a one knows that, at all times, revolution is easy in China, and particularly so at the present time. He knows that, even at the best of times, this colossal empire of 450,000,000 inhabitants is hardly ever in a state of absolute quiet.

There are several reasons to explain this: the first of which is the poverty of the masses. This is due to the density of the population, and the consequent dividing of fields, into patches barely sufficient to feed the families living upon them. The Chinaman, it is said, can live comfortably where any one else would starve, and this is probably true; nevertheless many thousands, to avoid starving at home, are annually compelled to migrate to the seaport towns, in hopes of obtaining a living there, in the factories, or along the rivers and canals. All this could be very easily avoided by directing the emigration from the over-crowded parts into the, as yet, sparsely settled districts of the west; but the Government lacks the intelligence and energy necessary, and as a result, the eastern coast is burdened with an ever increasing multitude of poverty-stricken unfortunates.

Another circumstance favorable to revolt is the discontent of the masses with the system of government. The Chinese official is hampered by no rules, but is left to his own discretion as to what taxes he should levy, when and how often he should collect them, and how they should be expended. Needless to say, such an arbitrary and irresponsible system promotes dishonesty among officials, and is regarded by the people with distrust; for they are freed from the anxiety of having their savings extorted from them under some pretext or other.

A third circumstance, a negative one, removing as it does the chief bulwark against revolution, is the absence of any strict moral principles founded on religious belief. For after all, it is religion, and religion alone, which can control the impulses to rebellion among the masses. The Chinaman has no religion properly so called, and the gross superstitions that take its place are made use of by impostors to lead him into all manner of crimes, under the specious pretext of obedience to the gods.

But the chief source of revolution in China, as it is in any country, is the existence of a great number of secret societies, the offspring of poverty, discontent and superstition. The Chinese population is organized into immense brotherhoods having their challenges and countersigns, their peculiar superstitious rites, and their secrets, the violation of which is followed by the most severe penalties. The true aims of many of these societies are rarely fully known, but all are revolutionary in character. Despite their legal condemnation, these combinations have greatly multiplied within the last few years. Some of them, the Pai-Lien-Kiao (Brothers of the White Lotus) for instance, count millions of adherents in every province of China, and even in every part of the civilized world.

A MILLIONAIRE'S DESPAIR.

Money—millions—cannot restore the eyesight of a millionaire who suffered its loss through a mania to become rich. The following account of a recent interview with the afflicted millionaire depicts in a terrible manner the depth of his despair. There seems to be no hope in his heart beyond the weak resources of things material. Here is the report from a New York newspaper:

"I would be glad to walk out of here in my shirt sleeves, with nothing else in the world but the clothes that covered me, if I could go with my sight restored."

So spoke Charles Broadway Rous, millionaire merchant and philanthropist, yesterday. He was speaking of his utter despair—his eyesight is gone forever. He has at last brought himself to believe that he will never see again. He will no longer submit to experiment in the vain hope of regaining the use of his eyes. He has withdrawn his offer of \$1,000,000 for a cure.

"Midnight! midnight!" he sighed.

Even general revolutions may be thus brought about. From 1851 to 1864 we find the whole of China upset by the revolution of the Tai-Ping (Great Race), the object of which was to overthrow the Tsing dynasty and re-establish the Ming family upon the imperial throne. This revolution deluged China with blood, and was followed by the intervention of England and France in 1860, and only finally crushed by the victories of General Gordon in 1864. Since the Tai-Ping rebellion, some fifty revolts have taken place in different parts of the country, and in every instance torrents of blood were shed before they could be suppressed. In one of these outbreaks, thirty thousand Mohammedan Chinese were slain by their Buddhist countrymen.

Such are the general circumstances always favorable to an uprising; the tinder, as it were, that awaits but a spark from the torch of revolt to grow into an immense conflagration. In the present case, the immediate causes are: antipathy to the stranger; hatred of Christianity; and the connivance of the Government with the secret societies.

The Chinese have always been noted for their intense national pride, and a supreme contempt for all not Chinese. For centuries, China has been shut up within herself, in relative isolation. No wonder, then, that she could have become vain and egotistic by prolonged self-contemplation, that she should regard all that does not resemble her as worthy only of contempt, and all that contradicts or thwarts her as objects of hatred. She is to her almost-eyed sons, the one country, the Flowery Kingdom, the Celestial Empire, her soil is sacred, her Emperor is the son of Heaven, her people the children of the Sun, and Europeans the "devils from the West."

This national pride, though excessive, and to us ridiculous, is, when examined by Chinese standards, not without some show of reason to back it up. Chinese tradition can go back forty centuries. Ages ago, when nearly all the rest of the world was plunged in the grossest barbarism, China enjoyed the benefits of a cultured civilization. When the rude Briton or Frank roamed through his native forests, clad in the skins of beasts, his Chinese contemporary, adorned with his gorgeous silks, was leaving his red vesting-card at some dainty villa surrounded by well-kept gardens; or he was studying the revolutions of the stars; or listening to a dissertation on philosophy. Centuries before the Christian era, China possessed her poets and her philosophers, while, in the sciences of astronomy and mathematics, she was far in advance of any country in the world. Gunpowder, the printing-press and the mariner's compass, were known and were used in China long before the present European nations had been born.

But the chief source of revolution in China, as it is in any country, is the existence of a great number of secret societies, the offspring of poverty, discontent and superstition. The Chinese population is organized into immense brotherhoods having their challenges and countersigns, their peculiar superstitious rites, and their secrets, the violation of which is followed by the most severe penalties. The true aims of many of these societies are rarely fully known, but all are revolutionary in character. Despite their legal condemnation, these combinations have greatly multiplied within the last few years. Some of them, the Pai-Lien-Kiao (Brothers of the White Lotus) for instance, count millions of adherents in every province of China, and even in every part of the civilized world.

It is not difficult, therefore, to understand how populations so poor that they have nothing to lose by any change, discontented with their hard lot; exasperated by the extortions of mandarins, prefects and viceroys; and members of vast and oath-bound conspiracies, may, upon the secret word of command, rise up in rebellion; and infatuated by the absurd promises of their leaders, kill, plunder and burn without fear or pity.

HE COMES IN HERE OCCASIONALLY.

He comes in here occasionally, and I give him a little money, but it's no use any longer. I used to give him \$6 a week, then \$5, and then \$3, but I'm going to stop. Nothing on earth can cure me.

"It began in 1892," said the millionaire. "I noticed that things were getting dim, but at first paid no attention to it. My physician sent me to Dr. Knapp, the oculist. The oculist looked grave. But I had hope."

"But I have no hope now," he added, gently. "The light went out between three and four years ago. Since then I have seen nothing, not even sunlight. It was night work that did it. I used to work always fourteen hours a day, and a dozen times in a year I worked twenty-four hours a day. I never knew what it was to take a vacation. I don't take any now; rest would drive me crazy."

"I have nothing now but my business. I used to go to bed at 10 or 11 o'clock—now I go to bed at 7.30. I get up at 5, have breakfast, and at 6 I drive out in the Park till 8, where some one reads

any practical reforms, is hardly worth considering, when compared with millions who swarm in the interior of the Empire, and whose knowledge of foreigners and their methods is what they get by hearsay.

Several minor causes contribute to increase national antipathy to the stranger in China. The Chinaman finds European merchants covetous, rapacious, utterly inconsiderate of Chinese interests, and solely intent upon attaining their own ambitious ends. The officers and sailors of foreign warships show an open contempt for the natives whom they meet in the Chinese ports; the European engineers employed in building forts and railroads, despise their Chinese subordinates; foreign newspapers publish articles advocating the division of China among the Powers, and these articles are always translated and reproduced in the Chinese newspapers. All this, of course, wounds the national pride. The greatest blow of all was dealt it, two years ago, when the Emperor of Germany seized upon the port of Kiao-chow to avenge the massacre of two German Catholic missionaries, his subjects.

This was this act of foreign aggression which finally caused the smouldering fires of discontent and hatred to burst forth in the present fierce revolt.

Another cause of revolt, though a lesser one, was the desire of the Chinese to put an end to the spread of Christianity. The Catholic religion has, in the past few years, made great progress in China. Missionaries from France, Belgium, Italy, Germany and Holland, belonging to the Society of the Foreign Missions of Paris, Belgium and Milan, Franciscans, Lazarists, Dominicans, Augustinians and Jesuits, have labored in that vast empire hard and successfully. The Emperor enjoyed the protection of the Emperor. An edict of 1899 granted our bishops the rank of viceroys, and our priests that of mandarins. Many oratories, chapels, churches and even cathedrals, have been erected; missionary residences, novitiates, schools, convents, orphan asylums and hospitals, are everywhere to be met with; while the number of native Catholics is placed as high as 700,000. Such wonderful success could not be viewed with complacency by the arch-enemy of souls, and to put an end to it, he has once more resorted to persecution. But the Emperor, for reasons worthy of His infinite wisdom, permits Satan to work an apparent evil, will in His own good time, know how to turn all to His own glory and the ultimate triumph of His Holy Church.

The recent persecutions began as early as July, 1898. The methods of action were somewhat as follows: A gang of brigands, with which China is infested, would attack a small Christian settlement, gather some booty and depart. Any appeal to the local mandarin, or even to the viceroys, was nearly always a waste of time. The success of one marauding expedition encouraged the undertaking of others. They became so frequent, that by December, 1898, the situation began to look serious. During 1899, the troubles continued to spread, but the Government remained inactive. The European diplomats remonstrated, insisted, threatened; their efforts were almost fruitless. Finally, in January of the present year, the Powers issued an ultimatum, fixing a limit within which the troubles must cease, or Europe would take into her own hands the protection of her property and subjects. The Chinese Government pretended to bestir itself; it protested, took some ineffectual measures, but all the while secretly favoring the rebels.

The persecution was no longer unorganized, local and transitory. The secret societies came forward and openly avowed their aims. Amongst them, the I-ho-Kinens, (literally, the Boxers for Justice and Right) was conspicuous. This is an old secret society, a branch of the White Lotus, condemned as long ago as 1809 by the Emperor Kia-King, who punished it severely, but could not sue-

ceed in exterminating it in some districts of Shan-tung and Chi-hi. Fong-tsing Strengthen the Tsing dynasty. Mie tang (Destroy the strangers) are its two watch-words. In 1898 it added a third, Mie Kias-you (Destroy the Christians).

The membership of the I-ho-Kinens increased rapidly. Bodies of men were nightly drilled in the use of the sword and long knife. Threats were openly made against the Europeans, and against the native Christians. Placards were posted calling upon all Chinese to rise up and crush the intruders. To arouse hatred against the Christians, the secret societies invented the most odious lies. Pamphlets were distributed by thousands, in which the Christians, a law-abiding class, whose morals contrasted with the corruption that surrounded them, were declared to be the causes of the troubles. They were said to lead youth astray, to deceive the ignorant, to harm everyone; they plucked out the eyes and charms of the little children to make charms of them; they poisoned the wells, the food in the market places, the rivers and even the sea, the only way to escape death at their hands was to obey the orders of the gods, as revealed to the leaders of the I-ho-Kinens.

The people were deceived by these lies, listened to these pretended revelations and joined the Boxers. Soon the sect comprised thousands of fanatics; poor farmers, day laborers, petty vendors, unsuccessful candidates in the examinations, together with a very large sprinkling of brigands and outlaws. The first risings took place in Shan-tung, then like a train of powder the flame of revolt spread through Chi-li and the neighboring provinces, as the rebels marched onwards to Peking, destroying all they came across.

Before things had come to such a pass, it was felt that another secret cause was at work fanning the flame of revolt. In 1899, the Empress dismissed the Cabinet ministers favorable to Europeans, and formed a reactionary ministry; at the same time, she declared the nine-year-old son of Prince Tuan, heir apparent to the throne. The Tuan family has been banished to Moukden in Manchuria, since the uprising of 1860. Prince Tuan now a man of forty had grown up in exile. He returned to Peking nursing bitter revenge for all that had occurred during the last forty years. The secret societies had at last an ally in court circles, on whom they could depend.

These were the causes, the results have been terrible. The number of Christians massacred cannot be less than fifty thousand; at least fifty missionaries have been killed; some sixty Christian settlements have been burned; the number of homeless and destitute reaches several hundred thousands.

The work of years seems annihilated; yet out of this evil God knows how to draw good; the charity of the faithful in Europe will rebuild the churches, missionaries from Europe will replace their martyred brethren; while the martyrs themselves from Heaven will look after their scattered flocks. The blood of these thousands will cause the arid soil of China to again bring forth legions of souls for Christ.

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