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A CRUSADE OF WEALTH.

(Concluded.)

By "CRUX."

This week I hesitate to sign this correspondence "By Crux," for the good reason that there is none of it from my pen. Last week and the week before I attempted to analyze and give a synopsis of the article that Rev. Father Kendal, S.J., had written on this important subject; and I succeeded, I think, in bringing the arguments down to the point where the author draws conclusions regarding the Propagation of the Faith, and the work cut out for the Catholic Church in that direction, as well as the probable future of the Mongolian races from a Christian point of view. Considering the great upheaval now going on in the Far East, where war has spread the wings of destruction over a large portion of a great continent, I feel that I cannot safely attempt to further curtail Father Kendal's essay; but give it just as it appears in the pages of the American Catholic Quarterly Review:

"In the year 1802 the Society for the Propagation of the Faith, which is one of the principal mainstays of the foreign missions, was able to raise, from all parts of the world, no more than \$1,800,000, a sum hardly sufficient to pay the third part of the price of a first-class battleship. The contribution sent in from the United States, though it compared favorably with the sums subscribed by other nations, represented something under three-quarters of a cent per head of the Catholic population. In England the principal missionary college, St. Joseph's, Mill Hill, was actually in receipt of a subsidy from the Society for the Propagation of the Faith, and when the allowance was withdrawn it had to struggle hard for its very existence. Catholic France, which has long taken the lead in all apostolic work, and made the noblest sacrifices in men and money, is at present so beset with persecution and wholesale robbery at home that she can hardly be expected to maintain her position as the most generous Catholic nation abroad.

"If the Church is crippled in France it becomes all the more a matter of supreme necessity that Catholics in other countries should be made keenly alive to the sense of their responsibilities; for it is a want of knowledge rather than the lack of generosity which accounts for the extremely small allowance that is doled out to the foreign missions. Catholics are often generous enough when it is a question of supporting a voluntary school or of building a Church at home, but the soul of a Chinaman or a Matabele would seem to be such a shadowy entity that the ransom of it is hardly worth the price we pay for a cooling draught in the summer. The neglect of apostolic work abroad is sometimes seriously defended on the plea that what is sent into heaven is lost at home. In answer to such ignorant reasoning we will quote some words spoken by Cardinal Manning in a speech delivered before a meeting held in favor of St. Joseph's Foreign Missionary College in the year 1877:

"It is because we have need of men and means at home that I am convinced we ought to send both men and means abroad. In exact proportion as we freely give what we have freely received will our works at home prosper and the zeal and number of our priests be multiplied. This is the test and the measure of Catholic life amongst us. The missionary spirit is the condition of growth; and if the faith is to be extended at home, it must be by our aiding to carry it abroad. To say that we are overwhelmed with local claims and with home wants, and that the money expended for the Foreign Missionary College had better be spent on the spiritual destitution at our own doors, is the most shallow and the most miserable of delusions."

"From the earliest times it has been the claim of the true Church to call herself 'Catholic,' and the title was everywhere acknowledged. In the words of Cardinal Newman: 'Balaam could not keep from blessing the ancient people of God; and the whole world, heretics included, were irresistibly constrained to call God's second election by its prophetic title of the 'Catholic Church.' Yet we meet with certain members of the Anglican and Protestant Episcopal Churches who, to the small offence of their Protestant co-religionists, persist in calling themselves Catholic, and no amount of logic can convince them that they have no claim to the title.

"The only argument they need is that of facts, and we must produce overwhelming evidence to show them that it is the Church of Peter alone which has the essentially Catholic property of universal growth. Now, mission statistics prove that in the work of Christianizing pagans a Catholic dollar will go very much farther than a Protestant dollar, and the difference would be very remarkable indeed were it not for the fact that the Protestant dollars flow far more freely than the Catholic. It is true, of course, that our separated brethren have a greater abundance of this world's goods to bestow on what they consider to be the best of objects; but we ought not to be outdone by them in generosity. In a work of such importance we are called upon to give not merely of our abundance, but of our moderate competence and even of our poverty. The wealth we so bestow will come back to us a thousand-fold. The development of our missions will be so great as to drive all rivals from the field, not by force of unfriendly aggression, but because they will find their occupation gone; while the effect at home of such an object lesson will be to gather into the true fold all those earnest seekers after truth who have failed hitherto to see the light because we did not hold it up before their eyes.

"And at this stage of our essay it may be well to point the moral of what has already been said about the possible future of the colored races, especially those of the Mongolian stock whose attitude towards us is already designated by many as 'The Yellow Peril.' In view of the terrible possibilities which threaten us, the speedy awakening of a generous spirit among us becomes a matter which concerns not only the growth of true religion, but the very existence of civilization itself. Civilization is threatened from within and without. The spirit of secularism is weakening those religious and moral safeguards which are the only bonds of our civil society. While pretending to aim at universal solidarity through the motive of enlightened self-interest, it is in reality, dividing every nation into hostile sections, setting one civilized nation against the other, and so poisoning the leaven of Western ideas that our contact with the races of Asia and Africa is brewing of danger to ourselves instead of being the means of uniting the whole world into one peaceful family of nations. If old-fashioned faith and apostolic zeal are not strong within us, at any rate the thought of dangers ahead ought to impress us with a sense of the position which, as Catholics, we hold in the world.

All the signs of the times tends to show that the Protestant system, never firmly united, is beginning to break up altogether. It will soon be powerless to resist the forces of infidelity and secularism which it has done so much to call into existence, while its inevitable disruption, though adding new members and fresh vigor to the Church, will also contribute largely to the forces arrayed against her. It is then that Catholicism will have to stand alone against the spirit of irreligion which is not only warring against Christianity at home, but establishing its outposts in pagan countries as well. If we are to be ready for the struggle we must be ready to make sacrifices now. We, too, must strengthen our outposts and promote the growth of our mission abroad. They are our colonies, whose interests are our interests, and who will stand by us in the day of trial.

A colonial policy may not always be advantageous to a nation, but it is essential to the Church. Her health and the fullness of her life at home depend upon the measure in which she spreads herself abroad, while we see that, if the Church is weak at home, the very existence of our present civilization will be at stake. If in pagan countries the merchant is not closely followed by the missionary; if, what is worse still, and what has actually taken place in Japan, modern infidel philosophy is more actively propagated than Catholic teaching; if, in short, we carry to our fellow-men the gospel of Mammon and of intellectual pride instead of teaching them Christian humility and charity, we shall be furnishing them with weapons which they may use to overthrow us when they have learned to know their power. The trader who sells rifles to the African savage is far less a traitor to his own cause than the statesman who exports Western ideas

and Western commodities without the necessary corrective of Christian teaching.

"A Christian China and a Christian India would make for the solidarity of the world with the strength of two vast populations, including, perhaps, one-half of the human race, who would be ready to acknowledge their indebtedness to Western Christendom for their social, intellectual and religious emancipation. If, on the other hand, the work of emancipation is inaugurated by selfish commercialism, they will see no reason for gratitude towards us when our one object has been to exploit them as a lucrative market for our wares. We may enrich a semi-barbarous nation by developing its resources and organizing its finances. Its people, no doubt, will grow in material prosperity under our directing influence, but their obligations to us will be of a strictly business nature and no more. We, too, shall have drawn our profit out of their expansion and reaped thereby a sufficient reward. They will have given us our wages of management, and, as soon as they are able to sever the connection, they will dispense with our services and set up for themselves in opposition to us.

"The smallness of the Catholic leaven in the East, the insignificance of the results we have achieved compared with what yet remains to be done, may be gathered from a few facts. The Paris Society of Foreign Missions is the largest missionary association in the world. In the near East and in the far East, from Southern India to Japan, Korea and Manchuria, it has 32 dioceses or vicariates apostolic. Its 1236 European, assisted by 625 native priests minister to the wants of 1,300,413 Catholics. The actual conversions of the year among adult pagans numbered 34,587, while 133,934 children of pagan parents were baptized. These figures, to be sure, in so far as they present to us the picture of an active and well organized society making the most of the means at its disposal, are very consoling. But when we consider the vast populations among whom the missionaries work, and the fact that hardly any men of influence have yet embraced the faith the impression so far made by Christianity seems very slight indeed. In Japan, among a population of 40,000,000, there are less than 50,000 Catholics.

"The advantage of having been first in the field, ten years before the advent of the traders and gold-seekers, though it showed how helpless missionaries may sometimes be without the aid of these latter, was by no means a mere shadowy gain. The promise that those who sow in tears shall reap in joy began to be fulfilled in the general respect shown by natives and Europeans alike for these self-sacrificing apostles who had proved by their example that the heart of the white man can feel a nobler and more burning thirst than the thirst for gold. The Zambesi Mission, which is worked by the Society of Jesus, has now some eight or nine stations among the Kafirs, Matabele and Mashonas. The future is fraught with great possibilities, but their realization will depend, under God, upon the generosity of the faithful at home. At the present moment, while the new country of Rhodesia is being opened out, and things are in a state of transition, any liberal and energetic support is likely to produce speedy and lasting results. If through lack of this support the missionaries lose the position they have so heroically gained, the difficulties of the future may grow beyond remedy, while the labors and lives of men that were sown on the African veldt will fall to produce that hundred fold harvest which is their proper recompense.

It is only fair to say here that the generosity of American Catholics has had no small share in the establishment and progress of the two missions of which we have sketched this short account. It is true that America has much noble apostolic work to support nearer home, but then the number of English Catholics is so small, and their resources are so scanty compared with the tasks they have to perform that they are obliged to seek for liberal help from abroad.

"In South Africa the solution of the 'color question' will probably depend upon the particular way in which the natives are Christianized. Whatever we may think of the good intentions of those concerned in producing him, the Methodized or Anglicanized negro can hardly be reckoned a success. But too often he hides the vices of the blacker and the white man under a thin veneer of Christianity, and the only efficacious appeal to his sense of duty is that which comes from physical force. It

is the Catholic missionaries who from experience and long tradition know best how to deal with the African savage according to his character, which is that of a long-neglected child who must be ruled with a firm hand while he is treated with all the consideration which the value of his immortal soul demands. What, even be the political and social future that lies before him, whether he be destined to live in independence or to remain forever under the influence of his white brother, in any case it is altogether desirable that he should be first raised to the moral and spiritual level marked out in the Gospel. Since Christ died to redeem men of every color and has provided the means of regeneration for all men, however degraded they may be, there no longer exists any charter of Josue for settling race questions by the policy of extermination. The black man is destined to remain a power in the world. In his own land of Africa the problem presented by him in the future will indeed be difficult to solve unless there be extended to him the full benefit of the Christian law of charity. In all probability Africa will remain the black man's land, though the white man will have a mighty influence in the shaping of its future. If the work of transforming its degraded heathen populations is not carried on according to the principles of the Gospel, the Dark Continent will become darker still, and the principal effect of our development of its resources will be to call forth all the latent energy of its indolent millions and let it loose for deeds of blood and violence. In Africa as in Asia events are marching with astounding rapidity, and in each case we are on our trial before heaven and before mankind now more than ever we were in the past. Posterity will have to pay dearly for every false step that we make, while heaven is waiting for that golden harvest the seeds of which it is now in our power to sow.

"Enough has been said to point out in what true economy in the employment of wealth consists. Much more might be said about the numerous ways of wasting riches when they are regarded either as an end in themselves or as the means of living in idleness and luxury. It is sufficient to have indicated that in the end the most wasteful and dangerous method of using our resources is to lay them out for speedy returns by trying to convert the whole world into an economic hot-bed and its people into buyers and sellers who worship no god but Mammon. If wealth is a dangerous possession, easily employed in the service of evil and commonly smoothing the way to headlong decadence, it still remains in itself a good gift of God, though its ownership involves heavy responsibilities. That the weight of these responsibilities may be recognized and nobly borne, we have seen that a crusade of wealth is a need of the times which clamors to be realized. If such a crusade ever assumes the form of a powerful and widespread movement, there can be no doubt that heaven will provide leaders to organize it and give it its proper direction. Meanwhile it is for those who are alive to their own responsibilities to know where the needs are urgent to start the movement betimes by preaching and by generous example, and to kindle a flame of enthusiasm which shall spread to all such as are ready to sacrifice labor and money when once they know where their true advantage lies."

THE FARMER IS KING.

The farmer is the real king. He is a monarch as truly as the man who wields a scepter. His outlying fields with all that they contain are his, dominion. Their forces are subject to his will and their products are creatures of his hand. What he will he sows and where he sows he reaps. Every tree and stream and acre, every beast of his pasture, every treasure in the hills are his subjects, obedient to his will and bring him revenue at his own suggestion. The stars shine for him, the rains fall for him, the grass grows for him and the trees yield their fruit for him. His home is his palace and his children are princes. He may rule his kingdom well or ill and the fields will show the manner of his reign. His very cattle will reveal the character of his administration. His hard hands are indicative of the diligence of his rule, and the simplicity of his life and dress are emblematic of the policy of his dominion. Others may weave his wool into fabrics or turn his trees into homes or bridges, his fruits to commercial barter and his cereals to the wide world's need; but he first joined forces with God and asked for these things to come and they came.

OUR CURBSTONE OBSERVER.

ON WAR NEWS

The press of two continents has been full of war news, ever since the Japanese made their first attack upon the Russian fleet at Port Arthur. It is easy to tell by the tone of the despatches, by the degree of faith placed in them, by the extent of the illustration that accompanies them, by the size of the headlines in which they are set forth, and by the comments upon the texts the current of sentiment in each organ. As far as Canada is concerned, the English-speaking press seems to be entirely favorable to Japan, and prejudiced against Russia. Not that there exists any special love for the Japanese here—because Canada has already tried to keep them out of this country. But the English, and especially the English Protestant element, sees in Japan's success a halibut to protect India against the grasping ambition of Russia, and the Catholic element cannot forget the treatment that the Russians gave the Poles in the days gone past. The Jews are against Russia, and with good cause, seeing that they have been so bitterly persecuted in that land. There seems to be a vague idea, on the part of a section of the French press, that it is their duty to sympathize with Russia, because France has a kind of alliance with that country, and because Germany is likely to be unfavorable to her. But, on the whole, the feeling is very strongly pro-Japanese—and this again on account of the national inclination of people to side with the weaker, or smaller party in a fight. Then the Japanese have earned admiration, as well as sympathy, by their pluck and dash. But all this is only general comment, that I suppose amounts to very little, for every person knows as much as I do about the situation, and it is a mere waste of paper for me to write long columns on the subject. My purpose in touching upon it is to jot down a few of my own observations in regard to the general public.

THE SOUTH AFRICAN WAR—

Now, I do not pretend to be any better informed than the majority of men, yet I have an idea that I have read as much as a great many of them. When the Boer war commenced, I must confess that I knew almost nothing about the Boers; I had only a vague idea that they inhabited a country called the Transvaal; I expected that the country in question was some place in South Africa; but beyond this I was absolutely ignorant of the geographical situation and of the history and characteristics of these people. I never had such a sense of my profound ignorance as when I found every second man on the street talking about veldts and kopjes, about the Orange Free State, Natal, Cape Town, Transvaal, Johannesburg, Pretoria and a half dozen kinds of Fontaines, just as if they were situated between here and Chamblay, some place along the Richelieu. I was ashamed to ask any questions, fearing to display my ignorance. One day, on St. Lawrence street, I was reading a bulletin in front of a small candy shop, when a tall Englishman came along. The news told of a British victory some place in the vicinity of Bloemfontaine. The new arrival began

to dance around like a merry-Andrew, and to shout, "lovely, lovely." What there was "lovely" about it I failed to see; but I expected that he could give me some information. I asked him: "Where is this place, where the battle was fought?" "Out in the Boer-land," he replied. I then ventured another question, and I asked him where the seat of war was situated. "Blowed if I know," was his answer, "but the Henglish are hon top all the same—it is lovely." I took courage and I made bold to ask about geographical situations of each of my friends; and I soon found that they were all as ignorant as myself. They had learned a lot of names from the press despatches, but that was all, so I made up my mind to go and find out for myself. I got a map, an atlas, and a "World's guide"; I spent a couple of nights studying them. To my surprise, before a week I passed for a walking encyclopaedia on the Boer question. The fact was that I had simply gone and learned what I should have known at school; and others did not take the same trouble.

THE PRESENT WAR:—Before the commencement of hostilities in the present war, I am sure that not two out of every ten of our ordinary citizens could tell you where Vladivostock, or Port Arthur, or even Corea, is situated. I will say nothing of the impossible Russian, Japanese and Chinese names that one has to spell over carefully before attempting to pronounce. I had been reading a romance, a few weeks ago, entitled "The White Terror," which dealt with Russian life, the Karaimines in Siberia, the prison islands off the coast of Russia's maritime provinces, and the construction of the Trans-Siberian railway. It gave me what I thought was a good idea of the country; but when I began to examine myself on it, I found that my ideas were very vague and very far astray. I had a lot of names of towns, rivers, mountains, plains and forts; but they constituted such a jumble in my head that the information was of little use. The same I might say regarding China, Manchuria, Corea, and Japan, with its islands. Yet I discover that every man, woman and child that I now meet seems to be as familiar with those countries as with the surroundings of this city. From all this I have come to two conclusions: firstly, that the world is very vast, far more so than we imagine, and that we are so wrapped up in our own affairs that we know very little of those countries and people with whom we are not called upon to deal; secondly, that the breaking out of a war is a source of vast information that otherwise the public would never have. And in adding these two considerations together I come to a third one: the utility of the press as an instructor and educator. In our days of rapid communication the press is the most wonderful channel of information that the world has ever possessed. It may not always be exact information, but that has nothing to do with the mission and importance of the press as an engine of civilization—that is the abuse of the press by unworthy representatives.

Patent Report.

Below will be found a list of patents recently granted by the American Government through the agency of Messrs. Marion & Marion, Patent Attorneys, Montreal, Canada, and Washington, D.C.

Information relating to any of the patents cited will be supplied free of charge by applying to the above-named firm.

- Nos.
737,481—Ernest Renaud, Montreal, Que., safety device for railway switches.
737,482—Ernest Renaud, Montreal, Que., automatic railway signal.
742,127—Martin H. Miller, Warton, Ont., process of sugar making.
742,897—Napoleon Ostinguy, St. Hyacinthe, Que., corn shucker.
742,998—Joseph Le Kieffer, Montreal, Que., shoe and leather sewing machine.
744,089—Wm. Jas. Milne, Penoka, Alta., N.W.T., bobbin winder.
745,406—Raul Marcotte, Montreal,

Que., painting and cleaning apparatus.

750,526—Geo. C. Ferguson, Fredericton, N.B., shoe lace fastener.

750,665—Joseph Lesperance, Montreal, Que., daylight plate developer.

AN IRISH GIRL'S SUCCESS.

Miss Agnes G. Murphy, who was some time ago elected to the Council of the Society of Women Journalists, London, of which Lady Sarah Wilson is president and "John Strange Winter" vice-president, was, 17 years ago, selling ribbons behind the counter at George and George's, Melbourne. The smart Irish girl, who ventured out to Australia on her own, had plenty of grit, and battled bravely. Once permanently engaged on the press, she improved her education in a marvellous manner, and soon rivalled with her caustic pen, the famous "Sappho Smith" as a female satirist.—New Zealand Tablet.