

An English Classical College, conducted by the Jesuit Fathers. A limited number of boarders taken. Prospectus sent on application. Classes will be resumed on Thursday, September 6th.

Letters From China.

The more reliable information we can secure in regard to China the better able are we to form opinions concerning the unfortunate state of affairs in that country. The surest sources of information, in this middle and confusion, mixture and contradiction of daily reports, are the authentic missionary letters. Recently the Lazarist fathers, in St. Louis, Mo., received letters dated from Peking, towards the end of May. Among the writers of these communications are Bishop Favier, Vicar-Apostolic of Peking; Father Chavanne, Lazarist missionary at Peking; Sister M. Jaurias, Superior of the Sisters of Charity in Peking; and Bishop Raymond, C. M. Vicar-Apostolic of the district of the Tche-Kiang. As these writers live in the heart of the political storm that has raged for months in China they are in a position to give exact details.

are defending their lives. But while this horrible state of things continues the ground is not being tilled or sown, and starvation is before the survivors. LETTER FROM SISTER M. JAURIAS. Writing from the mission of the Immaculate Conception, in Peking, Sister Jaurias says: "Our poor China is terribly divided, especially the vicariate of Peking. The devil has let loose all his batteries. An infernal sect called Boxers are devoting everything to fire and blood. Refugees from surrounding villages whose homes have been destroyed had to flee for their lives, and are now flocked to us for protection. We have already more than 250 women and children. The hospital, too, is filled with these poor creatures. The men and boys are at Chala Bai. A general panic reigns on all sides, even in Peking. Happily for us, the Europeans are beginning to take flight, and it is said the ministers have made certain demands on the Emperor which we hope may result in bettering our condition. It is said that a body of marines are coming to guard our houses, and we depend more on the protection of God and the Blessed Virgin than on the soldiers. But as the proverb has it, 'God helps him who helps himself.' We are not afraid. I do not believe the Boxers will dare to massacre the Europeans, especially in Peking. BISHOP RAYMOND'S LETTER. From his episcopal city of Ning Po, Bishop Raymond, in the course of a long letter, in which he vividly pictures the terrors created by the Boxers, says: "Tai Tcheau is a district of our vicariate that has given us great hopes. The movement of conversion there was general. Chapels rose as by enchantment at different points, and they were filled at once by fervent neophytes. But all at once the work has been destroyed, and ruin has taken the place of prosperity. As the virgins in ancient Rome, martyred immediately after baptism, won a double crown, so these new Chinese Christians have had their white robe of baptism reddened by the blood of their martyrdom. The demon, jealous of our conquests, has found a way of avenging himself. BISHOP FAVIER'S HOPES. In a lengthy letter, in which he relates the full history of the Tartar dynasty in China, Bishop Favier says: "At Kwantung and Kwansi, missionaries have been tortured, and one was burned alive with his flock. In the church, the missions have been pillaged and the missionaries obliged to retire to the seaport towns for security. At Su-tcheou, for the last six months, all is on fire. One French priest and three Chinese priests are in the hands of the rebels. In more than one-third of the province, all the churches and residences are pillaged and burned, the Christian villages are ravaged and their lands sold; nineteen neophytes have been massacred and 20,000 are without an asylum and without bread. At Hou-nan a priest was massacred, with a number of Christians, and the churches have been devastated. At Chang-towang numbers of Christians were killed, villages pillaged and burned, churches and residences destroyed. Despite all this, the good bishop expresses the hope that the Chinese Government will save the Europeans.

has been improved by the amendment you have crossed, the progress of the liquor traffic has been curbed, the stamp of an unbecoming business has been impressed upon it, total abstinence has been made an honor and not a reproach, our little ones have been marshaled as total abstainers on the First Communion and confirmation days, our councils have given sanction to the movement, and the opprobrium of rum rule has been largely lifted from our people. "Despite all our efforts intemperance is still entrenched in social habits and daily and hourly it drags down thousands to destruction. Society still groans under the burdens placed upon it by intemperance. Our system of charities, our tribunals of justice, our reformatories, prisons and asylums make us realize what a curse it is to our communities. No rank too high, no condition too low, are safe from its ravages. Much remains to be done. Our work can never cease, for we are face to face with a relentless, sleepless foe which preys upon the weaknesses of human nature. Our duty is to be as ceaseless and as relentless in our opposition to it. We should constantly sound the alarm, be ever on guard and armed against the foe of all we hold dear.

The report of the National Secretary shows the following membership by unions: Albany 1,651; Baltimore 1,132; Boston 4,590; Buffalo 506; Connecticut 6,280; Duluth 350; Erie 406; Illinois 2,255; Indiana 2,430; L. A. K. F. M. 124; Louisville 513; Maine 2,500; N. E. M. Missouri 1,282; New Jersey 3,931; Ohio 1,729; Pennsylvania 20,000; Philadelphia 1,514; Pittsburg 880; St. Paul 364; Savannah 8,070; Springfield 4,321; St. Louis 480; St. Paul 3,140; Syracuse 410; Wilmington 2,031; Wisconsin 1,711; Detached 5,023; Total 81,121.

WHAT CATHOLIC WRITERS SAY.

PARTING OF THE WAYS.—There is much mental food for thought in the following clipping taken from the weekly letter of James R. Randall to the "Catholic Columbian." I see, says this writer, a statement that one of the Trappist brothers at Gethsemane has volunteered for service in the army in China, after having been a soldier in Cuba. He, of course, leaves his cow and vocation behind him, but says, it is reported, he would return to the monastery, if he survived the campaign. The probable character of the war, and the probable character of the monks who would be afraid to experiment with him again. But this is mere speculation. In my youth there was a scholastic at college who had gone through the novitiate of the Jesuits and other preliminary discipline, well on the way to the priesthood, but who became a drunkard. The scholastic fell morally inclined. He appeared to lose his vocation, and eventually was permitted to retire honorably from the Society. He joined the army and was, during the conflict, with his party and his "Rough and Ready" life is not quite desirable in a religious sense. Our scholastic did not return to the society or to any order of the Church, but married and had a large family. One of his sons became a Jesuit novice and died in the order. This was a poignant grief to the father, but he is a practical Catholic, and no doubt became a religious. A Jesuit Father once substantially said: "When I was admitted to the society one of the old Fathers, addressing me, expressed the hope that I would stick. Some years after this, the old Father himself left the order honorably and became a diocesan priest of apostolic repute. But he craved to return to the society, for many years in vain. At last his wish was gratified, and he is now in novitiate once more, where he began as a youth! I have clung to the Society and pray that I may never falter. St. Paul teaches us a great lesson of humility and thorough dependence on Almighty God distrustful of ourselves."

NON-SECTARIANISM.—It is thus that a correspondent of the "Sacred Heart Review" defines this "ism," which the enemies of Catholicity so often use as a mask. "Non-sectarianism in education, if it means anything, is the elimination of religion from the lessons of the classroom. It can not be done in the studies of a college. It is a fatuous hope. History can not be studied without coming face to face with the evil as it enters the world, nor can one be a student of philosophy, in any true sense, without being brought into contact with religious beliefs. Non-sectarianism in education is a chimera; it will either be hostile to the faith of the student, or it will generate doubt, indifference to religious belief, and lead to religious anarchy and agnosticism. Non-sectarianism, in the objective sense, is a fraud. It has come down the stream of time these many years, it is true; this may make it venerable; it will never make it logical or true. It is utterly false, then, to expect Catholics to hold a well defined faith to frequent in any considerable number the non-sectarian college. The cultured Catholic, who has received the benefit of a Catholic collegiate training, and knows what it means, as a rule sends his sons to the Catholic college. The non-sectarian, the worldly agitator and agitator for social progress, who has never known what a Catholic education really means, do in some cases, it is to be regretted, patronize the non-sectarian college. It is to be hoped that, in time, these recruits may be educated up to the standard of their betters, and take a more consistent stand upon this important issue.

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HEROIC FAITH.—Rev. Father Regis Canavin, rector of St. Paul's Cathedral, Pittsburgh, is reported to have declared himself opposed to any advance of the allies upon China, to the sending of regiments to aid in the war, and to all manner of engagements to combat the heathens. It is from a high ecclesiastical plane that the learned priest speaks, and possibly a materialistic world may not understand his attitude, nor appreciate his reasoning. He says: "Not only am I opposed to this advance on China, but I am ready to see to-day the whole united company of missionary workers in China, both Catholic and Protestant, wiped out of existence than to know that a single regiment of soldiers of any nation has been slain. I speak from the standpoint of the ecclesiast. The missionaries are prepared for death. They are supposed to have renounced the world, to be ready for the martyrdom, the persecution and the suffering. Death to them should mean the crown of immortality."

COMMERCIALISM IN POLITICS.

When, in the course of a public investigation some months ago, a prominent political leader said: "I am working for my own pocket all the time," he told in a terse phrase of unvarnished truth the exact condition of modern politics in the great cities of the United States. By hundreds and thousands of men, who are to-day classed as good and honest citizens, politics for revenue is regarded as a business, just as legitimate and honorable as the buying and selling of dry goods or groceries. Such men do not believe there is any personal dishonesty or impropriety in making money indirectly out of politics and unfortunately that view of the matter is largely sustained by public opinion. Commercialism has invaded politics, statesmanship has been subordinated to personal interests, and in far too many cases the halls of legislation and the temples of justice have become marts of trade, where on sale to the highest bidder, and by necessity such a charge must be general, but no practical politician who still has regard for the truth will deny it. Few men enter modern politics for fame or honor. They are working for their own pockets all the time.

When a powerful political organization, known as a "machine," gets into the government of a city or State, and holds on year after year, overcoming all opposition, there can be but two reasons for such a condition. One is that the "machine" provides government so fair and economical that the citizens object to a change, and the other is that the government is corrupt and that a majority of the voters either directly or indirectly share the profits of that corruption. When the favors of government are for sale on the way to the highest bidder, and the citizen object to a change, and the other is that the government is corrupt and that a majority of the voters either directly or indirectly share the profits of that corruption. When the favors of government are for sale on the way to the highest bidder, and the citizen object to a change, and the other is that the government is corrupt and that a majority of the voters either directly or indirectly share the profits of that corruption.

Such is the spirit of commercialism in politics, the false logic of dishonest business, the struggle for material advantage that follows the line of least resistance. When the visible errors of corrupt political government have grown unbearable to those who refuse to buy again by them, which they have been taxed and public spirited citizens demand change of reform, the indifference of the masses is to them a surprise and disappointment. They rail against the torpid condition of the public mind and paint in lurid colors the evils apparent to all, but their reform movement fails because they are ignorant of the methods of trade in politics. A jury in a Southern State once acquitted a negro of a charge of stealing hogs after his guilt had been clearly established. The lawyer for the defendant asked his client if he knew how it happened. "Why, boss, every man on that jury had a piece of de pork!" the negro replied.

When reform tries conclusions with practical politics before the voters it too often happens that a majority of the jury have received a share of the spoils. It is an accepted and universally practiced theory among practical politicians that, conditions being equal, all offices and favors of government should go to members or friends of the party in power. The public business need not suffer from a fair and honest application of this system, but when commercialism has invaded politics it is an easy matter to make conditions sufficiently equal to justify favors to particular persons. In the matter of contracts, for illustration, it is never a difficult problem to have the specifications so drawn that the work or the trade can be placed where it will do the most good for the pockets of the party or the man in power.

to pay for it, and never deems the trade a dishonest one unless he discovers that he has made a bad bargain. Therefore commercialism in politics thrives and the promoters of such trade grow rich quickly. There are men in New York, and others in almost every large city in the country receiving large incomes from the business of selling political favors, who would resent as gross libel a suggestion that they were dishonest. They have simply engaged in the business of politics, and are making out of it what they can. With the trade of such men it is not an easy matter to say where business ends and blackmail begins.

This condition of the business world has brought commercialism in politics to a high state of development. The ordinary lobbyist of other days lingers useless and unemployed on the stage of public affairs. To-day the business between politicians and corrupt politicians is transacted directly by the man who has legislation to sell and those who have the money, or stock, with which to buy. If the ownership of every share of stock of the corporations of any great State of the Union could be exposed, there would follow a political revolution in that State. When corporations owning franchises or operating under the favor of special legislation can issue a vast amount of stock to be placed where it will be paid for in laws or permits, honest government has small chance of existence. Freedom of this condition exists in every State in the Union, and it will not improve until we have legal inspection and regulation of corporations. Under the present system our State governments create trusts and monopolies that make a business of buying and selling legislation, and it is an important fact that they may need to crush competition or prevent exposure. — B. S. Colein, in the Independent.

FEDERATION OF CATHOLIC SOCIETIES.

The movement to federate the Catholic societies of the United States is now quite evident, and will ere long bear fruit. The powerful and thrilling appeal of Bishop McFaul, of the diocese of Trenton, N. J., has stirred the members of many important organizations into a sense of its importance. Thus we learn that John J. O'Rourke, president of the Pennsylvania State Council of the Catholic Knights of America, has issued the following address to the officers and members of all branches in Pennsylvania: "The recent utterances of our friend, Right Rev. James A. McFaul, Bishop of Trenton, N. J., on the necessity for federation of all Catholic organizations, is the culmination of the hopes of many active spirits in our different societies. Years ago this idea was promulgated in our Supreme Council, but the time had not come. The extreme conservatism of some and the selfish motives of others have held back this movement until now. It remains to be seen whether we have absorbed all the points involved in this mighty movement, and if so, are we willing to defer one to another in the formation of a vast aggregation of Catholic societies of all kinds and nationalities under proper discipline. The proposition is so great in importance that I, as your State president, feel it my duty to ask your most serious consideration of the subject in your various branch meetings; and when our State Council assemblies in Philadelphia next September, let your representatives come prepared to offer suggestions, in written, concise form, to the basis and rules of formation, so that we may submit them at the proper time. The State Council will meet on September 18.

THE SECTION FOREMAN.

Until quite recently the speed of our railroad trains was moderate indeed, but the introduction of our two great companies—the G. T. R. and C. P. R.—in several districts, notably between Montreal and Ottawa, has set even ordinary people to dwell upon the possible dangers to such flyers. A writer in the New York "Sun," in referring to some of the precautions taken by railroads to prevent accidents, thus interestingly refers to one department as follows: "Like most things that go on day after day on the railroad, the work of the section foreman is scarcely understood, and more often underestimated. The man in charge of the maintenance-of-way department is, of course, a skilled engineer, with many other engineers under him who do the field work and plan things. But

"Great Haste is Not Always Good Speed." Many people trust to luck to pull them through, and are often disappointed. Do not dilly-dally in matters of health. With it you can accomplish miracles. Without it you are "no good." Keep the liver, kidneys, bowels and blood healthy by the use of Hood's Sarsaparilla, the facilities blood purifier. "I had some rheumatism in my hand and foot. I commenced with Hood's Sarsaparilla and Hood's Pills and in a short time was cured." WILLIAM HARRIS, Bradford, Ont. "I was troubled with indigestion and impure blood, and my system would not heal. Hood's Sarsaparilla was recommended and after I had taken three bottles I was well." DANIEL BARNES, 317, Franklin Street, Toronto, Ont. The chief beneficiaries of commercialism in politics owe their immunity from exposure and punishment to the avarice and selfishness of human nature. So long as they can convey a fair return for the money they receive, the public will be kept busy trying to get the better of each other in the transaction. Every man who seeks to obtain a favor from a city or State Government by means of political influence expects

the man upon whom finally devolves the duty of keeping the tracks in good riding shape is the section foreman. He is usually Irish, gets from \$40 to \$55 a month, must be on hand or within reach at all times of the day and night, and must understand a multitude of things connected with his practical trade, every detail of which must be completed by hand labor. The thunderous traffic makes it necessary for him to be out of doors on every day of every season, for a very slight depression in the track is enough to throw the passengers of the mile-a-minute flyer out of their seats, and it may soon be pounded into a dangerous hole. He is not an engineer and he rarely uses any instruments, but he can glance at a stretch of track and tell it and how to mend it, and he can lay a curve with a skill and accuracy that baffles the boys on the engineering corps. Day after day he is tinkering away at his tracks, and on occasion he can rip out a mile of rails and lay new ones in their place without stopping for a single trait. The track foreman actually accounts for a greater proportion of the railroad's expenditures than any other employee, because the greatest cost of railroading is in the road bed and its equipment and the expense of maintaining it. The track foreman is in a most important position, but about the only time a passenger ever sees his unburned face is while he is being whisked by between stations at sixty miles an hour.

DEFENCE PROJECTS FOR COLONIES.

The news comes from London that by an order of the Cabinet, issued on the recommendation of the junta, known as the cabinet committee on national defence, the intelligence department of the War office has been engaged for several months investigating the preparedness for war of Canada and the Australian colonies. The investigation is understood to have been completed so far as the latter are concerned, and a scheme of defence is being prepared which will form the basis upon which the government of the federated colonies will work. Some features of the Canadian scheme provided for an increase in the garrison at Halifax and Esquimaux, the raising of a considerable force of Canadian regular troops if the Dominion Government's consent can be obtained, of which there is said to be some doubt, and the raising of a North American naval station at Halifax, with an unlimited supply of recruits afforded by the fishing population of the Dominion and Newfoundland.

"HUNGER IS THE BEST SAUCE." Yet some people are never hungry. Whatever they eat has to be "forced down." There is, of course, something wrong with these people. By taking Hood's Sarsaparilla a short time they are given an appetite and then they enjoy eating and food nourishes them. If you tap your appetite, just try a bottle of Hood's. It is a true stomach tonic and every dose does good.

The best family cathartic is Hood's Pills.

ANNEX CANADA.—A writer, whom the "Irish World" styles a "staff correspondent," thus opens an article entitled "Why Not Annex Canada." "A Western Congressman, antagonizing the imperialist policy of the McKinley administration, suggests that if we are to go into the business of annexation of alien territory, we had much better seize on Canada than go across the Atlantic to steal the Philippines from its people. More than once since this controversy began I have heard the same suggestion. If we must go into the stealing of lands why not begin with that which lies close at hand and would form a continuous territory, and give us a fairly homogeneous population? Canada is not a very valuable country. It has great stretches of land which look well on the map, and nowhere else, its best provinces in the West are afflicted with a long and severe winter, which makes farming costly in the matter of keeping stock under cover and feeding them through months of frost and snow. It has never been able to secure a population such as its resources would warrant because our country lay so close at hand and the immigrants it invited slipped over the border too easily. And the United Empire Loyalists of the Ottawa province, being the descendants of American Tories, would not welcome being brought under the Government which Washington and his associates established in their despoilment."—Pen scripped only.

CHURCH BELLS. Church Bells, Chimes and Pads of Best Quality. BUCKEY BELL FOUNDRY, 102 E. W. VANDEUSE, Cincinnati, O. CHURCH BELLS CHIMES AND PADS. Purest copper and the only firm who guarantee BELL FOUNDRY, BOSTON, MASS. BUCKEY BELL COMPANY. TROY, N. Y., and 117 BROADWAY, NEW YORK CITY. Manufacture Superior Church Bells.

AGAINST RUM RULE.

The annual Convention of the Catholic Total Abstinence Union of America was held in Philadelphia last week. It was a magnificent gathering of the clergy and laity representative of nearly every important district in the United States. The opening of the Convention was signalized by a most imposing ceremony at the Cathedral, at which the Right Rev. Mgr. Conroy, who is well known in Montreal, delivered an eloquent discourse. The distinguished advocate of total abstinence in the course of his powerful and practical sermon made the following allusions to the efforts being made for the noble cause. He said: "The total abstinence movement, as we appreciate it, is based upon the same principles and is actuated by the same motives. Its ideals are in a manhood redeemed by Christ, and its inspiration springs from a love of God and the neighbor. Its only ambition is to do good and its only honor and glory are the honor and glory of God. Its reward is in the saving of souls. Social reforms are often effected in the blood of the innocent as well as the tyrant, but our movement reaches to social reform by the upbuilding of the individual life. It believes that the life of society depends upon virtue, and it labors to foster and maintain a virtuous citizenship. Vice is destructive of the individual and society and the organization which in a Christian spirit exists to root out vice, to combat it and to maintain personal and domestic virtue deserves well of God and man. This movement sprang from a desire to unite for the purpose of warring the tide of intemperance which had set in strongly among the people. The immortal Father Matthew gave it the first strong impetus, laid its foundations and showed forth its tremendous possibilities for good. Christian temperance had always been taught and preached, but Father Matthew made known to the world that the best safeguard to temperance was in the counsel of total abstinence. A mighty appeal was made for self-sacrifice and self-sacrifice was made to forego their own pleasures for the sake of their fellow-men, and a world-wide

army of earnest and devoted men and women, actuated by religious motives, sprang up to fight the giant evil. "They were not afraid to pledge themselves against the use of all intoxicating drink in order the more securely to avoid the dangers of abuse. They never forgot that while drink in itself is not an evil, the evils resulting from its abuse are of a character to frighten us all. Familiar with the appetites of men and the temptations which lie before them, they raise their voices against the danger which threatens to destroy them. The ruin which drink brings to the home and the individual makes them reckon the losses to manhood and to God which result from the vice of intemperance and call on men to organize against it. Drunkenness is one of the giant evils of the day, and a crusade is needed to battle against it by building up an army of pledged total abstainers who are determined to protect their own lives and save the lives of others by the spirit of an apostolic self-sacrifice. Our movement is a moral and religious movement which finds its strength and success in the practices of our religious life. As citizens, we are free to act politically against the evil as it enters the world, in our legislation; but as an organization we feel that the strongest prohibitory law is in the practice of a personal total abstinence. "As a worker with you in the ranks for over a quarter of a century, as one who has often been honored by your confidence, I come to you to-day bearing to you a message of congratulation and encouragement. It is a message from the cross and the flag, from Church and State, from home and manhood for the good done by this organization from its birth, in 1872, until this moment. What a splendid record in the cause of virtue! God alone knows the whole story of the good done, the lives saved, the homes redeemed and preserved, the citizenship purified, the manhood developed. Your numbers, great as they may seem, are but the faintest expression of your work. Millions have been benefited by your crusade. Legislation