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SOCIETY FOR THE PROPAGATION OF THE FAITH.

HISTORY of the Roman Catholic Society for the Propagation of the Faith has just been published at Baltimore by the society, with the imprimatur of Cardinal Gibbons. It is a very interesting document, and contains information which, probably, will be new to Protestants, more especially.

In the first place, this society must not be confounded, with the "Roman Congregation for the Propagation of the Faith," of the "Propaganda," as it is known generally. That congregation is a department of the general administration of the Church, and it was established in 1622, by Pope Gregory XV. "to direct, supervise and assist the missionaries who preach the faith in countries where paganism, schism and heresy prevail." The College of the Propagation, with its university at Rome, famous throughout the Roman Catholic world, is also supported by it out of an annual revenue from endowments which now amounts to \$135,000. A printing establishment, in which religious works in nearly all languages are printed, is another feature. The revenue of the Congregation barely sufficing for these purposes, missionaries who cannot get support from the people among whom they labor are supported by special charitable associations, of which the chief and only one truly universal is the Society for the Propagation of the Faith, an institution founded in the last century merely.

This society has no part in the selection of appointment of missionaries, they being chosen, trained and sent forth by the usual authorities of the Church; and it does not concern itself with the interior administration of the missions.

WHEN ORGANIZED.—The enterprise was started in a very humble way in 1822, at a meeting in Lyons, at which only twelve persons were present. The incentive to its organization was given by a priest who described the progress and sufferings of the Roman Catholic missions in America, but its field was made universal. The approbation of ecclesiastical authority, without which no such institution can be established, was obtained speedily.

All told, its receipts during the first year were only \$4,000, though since, or from 1822 to 1900, it has distributed the vast sum of \$65,690,017, of which nearly six millions have been spent in missionary work in the United States.

Soon after its foundation a central council was established at Paris, and nearly three hundred bishops in many different countries joined in favoring it. Finally, in 1840, an encyclical from Pope Gregory XVI. commended to all churches the Society for the Propagation of the Faith, and thus "placed it in the rank of universal Christian institutions."

THE FINANCIAL SIDE.—This table gives the receipts from 1822 to 1900 and the countries contributing the money:—

France, French Colonies	\$42,076,905 00
Belgium	8,701,140 00
Germany and Austria	5,862,666 00
Italy	5,260,135 00
Switzerland	775,457 00
Balkan States	287,943 00
United States	1,120,421 00
Canada, Mexico, West Indies	1,143,476 00
Great Britain and Ireland	2,301,764 00
Holland	1,167,634 00
Portugal	445,371 00
Russia, Poland	68,754 00
Spain	523,608 00
Central and South America	515,706 00
Oceania	85,875 00
Asia	74,068 00
Africa	256,536 00
Countries not named	22,558 00
Total	\$65,690,017 00

This sum was distributed throughout the continents of the world, thus:—

America	\$9,973,916 00
Europe	9,799,854 00
Asia	25,932,446 00
Africa	8,815,953 00
Oceania	6,011,630 00
Special gifts for miscellaneous purposes	5,156,218 00

During the same period the total sum given to the United States specifically was \$5,807,393, or an average of more than seventy-four thousand dollars a year. "There is not a single portion of the Church here which at one time or another has not been helped by the society;" yet the sum received from the United States was only \$1,120,420.

MEMBERSHIP in the society is always individual and voluntary, but usually members are formed into "bands of ten," with a "promoter" in each. The requirements for membership are a daily offering of prayer and the giving of five cents a month or sixty cents a year, for the society. There are also "special members" who contribute six dollars a year, representing the amount collected in a "band of ten," and "life members," who give at one time not less than forty dollars. Both the living and the dead may be enrolled as members, and both "share in the merits and prayers of missionaries, and in the Masses said by them." Frequent meetings of branches of the society in different parishes are held.

THE ADMINISTRATION of the society is almost wholly by the laity. The "central councils" are two, and are at Lyons and Paris, and the division of funds is made by their common consent. There being no permanent fund, "Catholic missions are always at the mercy of the faithful and at the beginning of each year the total sum of money collected during the past year is distributed." Members get the news through a periodical called *Annals of the Propagation of the Faith*, printed in seven different languages and with a circulation, bi-monthly, of 300,000 copies. This publication stimulates recruiting for the missionary work, or in the words of "an eloquent orator" quoted in this history of the organization:—

"An astonishing and glorious fact marks the close of the century. Speculators and economists laud the resources, salubrity and charms of a country to attract colonists; and they do not always succeed.

THE PUBLICATIONS of the Propagation of the Faith speak of nothing but privations, peril and struggles; the more they darken the picture, the more they kindle the zeal for missions, especially if they open the sombre perspective of martyrdom."

The Pope extends "spiritual favors" to the society by granting "plenary and special indulgences" to its members. The list of the missions assisted numbers more than 200, those in the United States now being Indian missions chiefly. In Asia are the greatest number, China alone having 41 and India and the Indo Chinese peninsula 45. The number in Africa is 53, and in the Turkish Empire there are 13. About 15,000 priests and religious, 5,000 teaching brothers and 45,000 sisters are laboring as missionaries, besides native priests, brothers and sisters. "At the lowest computation," this history of the Society for the Propagation of the Faith estimates that the total number of missionaries at the opening of this century is 65,000. It is an army of faith which affords a marvellous exhibition of the religious zeal when is stimulated by this prayer, "Prayer for Catholic Missions" in the Mass for the Propagation of the Faith.

"O God! Who wouldst have all men to be saved and come to a knowledge of the truth, send forth, we beseech Thee, laborers into Thy harvest! and grant them with all boldness to preach the Word; that Thy Gospel may everywhere be heard and glorified, and that all nations may know Thee the one true God, and Him Whom Thou hast sent, Jesus Christ, Thy Son our Lord. Amen."—*Western Watchman.*

The life of the Christian ought to tend by continual efforts and new virtues to those he has already acquired.

The Sensationalism of the Protestant Pulpit.

(By a Regular Contributor.)

WAS CHRIST PRACTICAL.—Such was the flaming title of a sensational sermon preached last Sunday in the Madison Square Presbyterian Church, New York, by Rev. Dr. Charles H. Parkhurst. His aim seemed to be the justification of the brutal and even barbaric conduct of American officers in the Philippines. To attain his end and accentuate his arguments this reverend Christian preacher laid down as a principle that it is "not fair to judge them (the men at the front) by Christian standards of estimate." He used a considerable amount of sarcasm that was entirely foreign to the pulpit and that, unfortunately, is allowed to creep into sermons, especially of the sensational type. He argued that America could not have been civilized or Christianized had not the white men had "spells of killing Indians, as a necessity." He advanced the emphatic and totally anti-Christian idea that "it is not always possible to be a Christian"—meaning, I suppose, that circumstances sometimes necessitate a man being unchristian, or anti-Christian, in acts, if not in sentiments. He then tells how "Peter whacked a servant," referring, doubtless, to the act of St. Peter in cutting off the ear of the High Priest's servant—forgetting, at the same time, that Our Lord mildly rebuked St. Peter for his over-zealousness, and healed the wounded servant with His own hand. In the course of the sermon Dr. Parkhurst made use of this still more extraordinary statement—extraordinary in the mouth of a Christian minister—"there are times when the principles of Jesus seem the best possible expedients; but are they exactly workable?" That is to say, that the teachings of Christ are not always "workable," or adequate, while they may seem to be the best expedients. In other words, this is a plain denial of the omniscience of Our Lord, consequently of His Divinity. And the preacher only makes his position worse by adding: "Without forewearing His own principles Christ could not have shouldered a musket." It is scarcely necessary for me to comment upon such language as the above; coming from a pulpit in a Christian Church, and spoken by one who professes not only to follow Our Lord, but to teach others how to walk in His footsteps, the expressions are almost beyond comprehension, and they constitute their own most effective commentary.

I have quoted these extracted phrases from the sermon in question, not for the purpose of attempting a refutation of them, nor of entering into any kind of controversy with the person who made use of them, but simply as a real, practical, present day illustration of how unchristian is Protestant Christianity becoming and how far the horrid sensationalism of the hour has invaded the domain of even hard, stiff, cold and formal Presbyterianism. There seems to be here an utter setting at defiance of the fundamentals—the universally accepted first principles—of Christianity.

Differ as men may upon Church discipline and practice, upon scriptural interpretations, and upon historical and philosophical facts and principles, if they are Christian—that is to say followers of and believers in Christ, the Son of God, Second Person of the Holy Trinity and Redeemer of mankind—they cannot for a moment doubt the Divine attributes of Our Lord. And to say that His principles are inadequate to modern circumstances and unsuitable, or "unworkable" under present conditions and situations, is simply to deny His attributes of Divine nature, and to present Him as a man, a fallible legislator of eminent ability, but devoid of the prophetic power that would be supposed even in an inspired seer. In other terms Dr. Parkhurst places his Christian hearers in the necessity, if they accept his teachings and ideas, of considering that Our Lord was not omnipresent—in all times as well as in all places—nor omnipotent, nor Eternal. If His teachings are not suitable to any period in Time, He could not be Eternal—having no beginning, no end, and always the same, know-

ing all, as all things being actually present to Him.

Hence I see to what an abyss the craving for the sensational has reduced our poor separate brethren—even in the statements of their ministers concerning the dogmas and fundamentals of Christianity. I will simply ask one question: with this avalanche of distinctly unchristian teaching and anti-Christian practices, had not the Catholic Church, with her inflexible principles, her unchanging dogmas, her immutable discipline, been there to perpetuate the work of Christ on earth, where would Christianity have been, during the past? It would have been reduced to chaos and have formed, long since, a mere memory preserved in historical annals.

WORDS OF HOPE.

TO ALL WHO SUFFER FROM A
RUN DOWN SYSTEM.

Mrs. Harriet A. Farr, Fenwick,
Ont., Tells How She Obtained
a Cure After Suffering for
Two Years.

Thousands throughout this country suffer seriously from general debility—the result of impoverished blood and shattered nerves. To all such the story of Mrs. Harriet Farr, widow of the late Rev. Richard Farr, Fenwick, Ont., a lady well known throughout the Niagara district, will point the means of renewed health. Mrs. Farr says:—"For a couple of years prior to 1899 I was a great sufferer from a run down system. My digestion was bad; I had little or no appetite and was in a very poor state; I suffered from heart palpitation and a feeling of continual exhaustion. Doctors' treatment failed to benefit me and I gradually grew worse until I was finally unable to do the least work. I then began using Dr. Williams' Pink Pills and from the very first I noted an improvement in my condition. The severity of my trouble gradually lessened, and by the time I had taken eight boxes I was again enjoying the best of health despite my sixty years. I believe that Dr. Williams' Pink Pills saved my life and would strongly urge all sufferers to give them a trial, believing they will be of great benefit."

When your blood is poor and watery, when your nerves are unstrung, when you suffer from headaches and dizziness, when you are pale, languid and completely run down, Dr. Williams' Pink Pills will promptly restore your health by renewing and enriching the blood. They are a prompt and certain cure for all troubles having their origin in a poor or watery condition of the blood. But only the genuine cure and these bear the full name, "Dr. Williams' Pink Pills for Pale People." Sold by all dealers in medicine or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Be thy longing desire to see God, thy fear to lose Him, thy sorrow to be deprived of Him for a time, thy joy that He can draw thee to Himself, then wilt thou live in profound peace.

The snews of goodness are courage, moral and physical, a fact which places all really good men; and women beyond the reach of ridicule and above the high-water mark of contempt.

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Death of Mr. M. Dougherty, Sr.

(From Our Own Correspondent.)

Conway, N. Dak., May 8, 1902.
On Saturday, April 19th, occurred the death of an old and highly respected citizen in the person of Michael Dougherty, Sr., at his home, near Inkster North Dakota, after a few months illness. The dying husband and father had with him at the last his sorrowing wife and a son and daughter, who comforted their loved one and soothed the bed of suffering. All that medical attendants could suggest was done, but owing to the nature of the trouble which was a general breaking down of the system, all efforts to ward off death were unavailing. The late Mr. Dougherty was born in Perth, Ont., on Jan. 5, and was therefore in the 78th year of his age. He came west with his family in 1880, settling for a time near East Grand Forks, Minn., when two years later he took up his permanent residence in Dakota.

Six children are left to console the widowed mother. They are: Mrs. Jos. Phelan, Mrs. Andrew Phelan, and Michael J. of Conway, Patrick G. of Inkster, John J. of Boxhills, Dak., and Miss Annie C., who is a Sister of Charity in Calgary, N. W. T. Deceased was a life-long member of the Catholic Church, doing his full share in the organization and maintenance of the mission at his place. The funeral took place on Monday, the remains being interred in St. Mark's cemetery at Conway. Rev. Father Simpson conducted the services, paying a high tribute to the character and sterling integrity of him who was silent in death. The attitude and general expression of the gathering that assembled at the Church bore testimony of respect to the memory of the departed, while the words of many revealed the fact that the community had reason to mourn the loss of a kind, industrious and honest man.—R.I.P.

LOG DRIVER'S WATERSCOPE.

The men who drive logs along the swift rivers and across the shallow lakes of northern Maine lead lives that are full of peril. At the sharp turns of the rushing streams, where logs are prone to run aground, and form dangerous and expensive jams, men stand in the cold water waist-deep for hours at a time to fend off the oncoming timbers, and if one chances to meet with a log under strong headway, he is frequently swept from his feet and goes down stream among the great sticks of spruce and pine. On the lakes, where the rafts have to be propelled by head-work and oars, the danger is none the less imminent. A misstep on a rolling log or a bad calculation in leaping from one timber to another means a cold bath in the lake, and if no companion is at hand to give him a lift, his death is but a question of a few minutes.

In view of the fact that fatalities attend the drive from the time it is set afloat far up river, in May, until it reaches Pea Cove boom, 200 miles away, in August or September, the woodsmen have devised a novel piece of mechanism for finding bodies that lie below the water.

The invention consists of a molasses hogshead with one head removed and a pane of window glass cemented above a hole cut in the remaining head. The hogshead is set on end with the end containing the glass in the water. Two green and heavy logs are held together by spiked cleats fore and aft, so a man can stand on the improvised raft and scull it back and forth. As soon as the mechanism is completed a small man gets into the hogshead, which is closely covered at the top, to exclude the light.

When the man has been inside a few minutes his eyes become accustomed to the darkness, so that by looking through the pane in the bottom, the only point where light is admitted, he is enabled to see to a depth of twenty and thirty feet and distinguish objects lying upon the bottom of the waterway.

As the hogshead is capable of holding but little air, the man cannot remain inside for long. As soon as he comes out he takes the scull oar while his companion goes inside to scan the depths. In this manner many bodies have been recovered, and watches lost overboard and cant dogs, which have slipped from the hands of careless drivers, have been restored to the light of day.

The instrument which the lumbermen use has been called a waterscope, a term which is neither English nor Greek, though compounded from both languages. The name of its inventor is unknown, and there is no patent to protect the idea. Woodsmen say it came into use about twenty-five years ago. Previous to that time the man who wished to spy upon the floor of lakes and streams

used a wooden tube made of four narrow boards, the lower end being provided with a light of glass. As boards are hard to find in the wilds of Maine, while empty molasses hogsheads are to be had at every lumber camp, no doubt adopted because it was the only thing available. Since the first one was constructed no other kind will be used.—Boston Globe.

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