

AS THINGS ARE IN CHINA. CONTINUED FROM PAGE ONE.

ly treated because they were foreign. This last revolt, or whatever you may call it, was of gradual growth, brought on by the incapacity of European governments, and the greed of foreign financiers, and during its process of formation it was aided and abetted by mandarins and viceroys, under imperial advice, and its main spirit was Prince Tuan, father of the coming Emperor. It was not as so many have written an anti-missionary demonstration; it was purely and solely an anti-European demonstration, and would have taken place with equal vigor if there were not a missionary in China in the year of our Lord 1900. Foreign traders lived apart from the Chinese as a rule. They had settlements, and would you believe it there were not a missionary in the foreign settlements of Tientsin who had lived there for years, and who during all that time had never visited the city meet them at 1,000,000 inhabitants. The foreigners of the settlements were looked upon as intruders, and just as we look on the Chinese in the United States, even so did they look on the Europeans here. The European came here not to stay—no—he was here to make money from the Chinese, and when the trouble came all foreigners in China suffered. Because the missionaries suffered also. It is not to lay all the blame upon them. But this is the ordinary depth of a travelling correspondent's conclusions.

THE CATHOLIC MISSIONARY.—As a matter of fact when things are viewed in a calm way the truth gradually forces itself on the view, and the truth in this case is that the missionaries have made a footing here in China for all other foreigners. They have here the same footing as their good work was not alone in a spiritual line. They have done more for geographical and other scientific knowledge of this vast empire than all others combined. Fifty years ago Father Hue wrote his work on "Christianity in China," and its companion volume "China, Tartary, and Tibet." He penetrated into the very secret recesses of occult Lamaism. Landor and others have since tried to get into the sacred city of Lhasa, but have not succeeded. That work is still the standard authority. His work in making China known to the world has been carried on by his successors just as he carried on that of his predecessors. Perhaps not one foreigner in 10,000 in Peking today understands that the Chinese Imperial Observatory in the Tartar City with its stupendous creations in bronze was the work of the Jesuit missionaries. Last year ago, and so with many another institution in China. The historical footprints of the Catholic missionary are on all sides. And their glory of labor is by no means all of the past. Today there is not a part of the vast Chinese Empire without its Catholic priests, native or European. And their fringe of labor is by no means all of the past. Today there is not a part of the vast Chinese Empire without its Catholic priests, native or European.

in order actually to encourage the ordinary Protestant missionary to stay here the Boards of Missions pay a salary not only to the missionary but a second and a third salary, according to a graded scale, to his missionary wife and missionary children. This not only increases the family allowance, but promotes marriage and swells the population. The Catholic Church happily does not have to look out for a missionary's family. Even those men who openly avow their disbelief in missionary enterprise at the same time openly admit and admire the self-denial and success of the Catholic priest in China. Time and again have men of business here, old residents according to the standard of China, said to me, "The Catholic priest is the only missionary in China and I am not Catholic who say it."

AT THE BOTTOM OF THINGS.—I have been three months now in North China and after noting, towards the end of July, the tendency to throw all this out of this outbreak on the missionaries. I tried hard, I did my best, to get at the bottom of things, and herewith I have given you the result of my investigation. Of all the rumors started by London mission bigots and American consuls in Shanghai regarding French missionary priests forcing consular trial for Chinese converts or interfering with Chinese courts in their cases I have yet to find one proven. But even if one were proven, or a dozen were proven there is an old saying that "one swallow does not make a summer," and this in no way would account for the Boxer outbreak. I have given you above what I know to be the true nature of the outbreak. It was anti-European and brought on by individual and national European greed and disregard of the fact that China belonged to the Chinese. If any one fact would prove that the affair was purely anti-European it is this incident I may relate to you. During the siege of Peitang Cathedral an arrow was shot into the enclosure by the Boxers. On that arrow was a message in Chinese to the 3,000 Chinese Catholics there that if they would surrender Monsignor Favier and the Europeans, priests and brothers and sisters of charity, the Chinese lay, priests, brothers and sisters of charity, could rest there in peace. This is an authentic incident of that siege, far worse in every respect than that of the legations, and an incident that can throw the sharpest light possible on what I have said.

People who arrive here are filled

the first day or two with expetives denunciations of the missionaries in general, and of the Catholic priests in particular. You can't blame them. It is the result of their reading in a press that has no more stability than that of a soft-boiled egg. These people rush to conclusions just as people do the day they arrive in the Philippines. If these persons remain a few weeks they discover that they did not know it all when they arrived just as people discover in the Philippines. And a reaction sets in with them just as it has done with the American army here. Our men know who are the true missionaries and they know also that they have not been the cause of the Boxers uprising. The only cause of the Boxers uprising in China is that of the Christian Chinese.

As I have been the only English-speaking Catholic priest with the army in China since July 28th, and the English-speaking world has not received its quota of truth in this matter I have felt it my duty to write the above, which I hope is observed by my own eyes. Let the world now judge.

LORD DUFFERIN'S EXPLANATION.

There is probably no man in all the British Empire to-day who is more widely known and deeply and affectionately appreciated than Lord Dufferin and Ava. We in Canada remember the kindly and memorable relations that existed between him and the people of our Dominion, when he was governor general here. In India, as viceroy, he left a similar happy impression. His name, accent, his figure, and his features are as familiar upon the Roman as the Nevil, or the Prospect, at St. Petersburg, the Boulevard des Italiens, in Paris, as they are upon Oxford street, on the Pall Mall, or amidst the ancestral beauties of Clarendon. And everywhere was felt a wave of sympathy for him in the difficulties attending the great financial concerns over which he presided. Consequently the following will prove of real interest to all who wished and prayed that he might come forth the ordeal in a manner that would accentuate the universal regret at his great loss: Amidst cries of "turn him out," hoistings and other hostile interruptions, the Marquis of Dufferin and Ava, chairman of the London and Globe Finance Corporation, Limited, at the extraordinary general meeting of the company called for to-day, succeeded in at least temporarily appeasing the wrath of the shareholders. The hall was packed and the directors were evidently supported by a large faction of the shareholders. The hall was packed and the directors were evidently supported by a large faction of the shareholders.

As a result of the explanations of the directors, the shareholders voted an adjournment until Monday, when a scheme for the reconstruction of the concern will be submitted. Lord Dufferin spoke with evident emotion as he explained his personal relations with the corporation, and the result of the meeting was largely a tribute to his noble character. During the course of his remarks, he explained that he was induced to accept the chairmanship at the solicitation of his friends, and that he felt that when two such eminent men were connected with the concern he could not but feel that every private consideration must be sunk. In conclusion, Lord Dufferin, who was deeply moved, declared that he would resign his position with immediate effect, and that every private consideration must be sunk. In conclusion, Lord Dufferin, who was deeply moved, declared that he would resign his position with immediate effect, and that every private consideration must be sunk.

ABOUT SUPERSTITITION.

While Catholic peoples live closer to the supernatural than other folk, and while their spiritual life is more active, and, possibly, yet, on close analysis, it will be found that they are less given to superstition than any other denomination. This statement is not in accordance with common belief among non-Catholics, among whom the idea has been cultivated that we are an ignorant, corrupt, superstitious, unreasoning, priest-ridden Church; but the assertion is true, just the same. Every few days, proofs of the prevalence of genuine superstition among Protestants, come to the surface. For instance, the "New York Journal" paid good money to have this special cable to it from London after its correspondent there had judged that the item was worth the expense. "The ghost of Mary Queen of Scots, which appears in the Tower of London before the death of a crowned head, made itself heard on Christmas Eve. The fact has been carefully concealed from the Queen because of the extreme grief into which the death of the Dowager Lady Churchill threw her, but it has caused the greatest alarm in Court circles. "Mary Queen of Scots was imprisoned by Queen Elizabeth in the Constable's Tower and was led from it to execution in the tower quadrangle. Before the death of every king or queen of England since her day her spirit has been reported as having appeared. "An officer of the guard on duty in the Constable's Tower on Christmas eve heard a long wail from the top of the tower. He stopped to listen and heard it again. Foot-steps followed and a third time the wail rang out over the fog-bound river and the sleeping city. He went to search for a cause, but found none. "Superstitious persons are professing many gloomy events and the ghost of Mary in our towers has caused more than a sensation. "Now that is real superstition—belief in the appearance of the spirit of that woman before the death of every English sovereign—and it is not Catholics who are guilty of it. "The Catholic Church forbids its members to believe in omens, dreams, and such like fooleries." But there is no such teaching elsewhere. Every one else is left to believe in charms, love-potions, clairvoyance, ghosts, spiritualistic phenomena, fifth essences, Christian Science, Locality unctives, lucky charms, rabbits' feet, Tower of London ghosts, etc. etc., without number.—Catholic Columbian.

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NOTES FROM FOREIGN EXCHANGES.

(Liverpool Catholic Times.) THE RELIGIOUS ORDERS IN FRANCE.—Our Paris correspondent describes in the political horizon signs of coming storm affecting religious orders in France. The government is giving way more and more to the demands of the anti-clericals. A great outcry has been raised with regard to the result of the enquiry respecting the property of the Congregations. The valuation has been fixed at £2,000,000, but in this are included such things as convents, noviciates, churches and chapels, colleges and schools, orphanages and hospitals. It need not be said that it is entirely misleading to set down these buildings and institutions as the property of the religious congregations. They are really the property of the State, and on occasion of expense to those who occupy them. The members of the orders work for the public interest and the welfare of the State, and most countries the governing authorities recognize that men and women who teach in colleges and schools and serve the people in many other capacities are national capital of value. In France, unfortunately, there is a strong element of extreme opposition to religion, and such is the problem Dr. Salmon, Mr. Lecky, and other spokesmen of Trinity have been strongly objecting.

TAXING THE CAPITALISTS.

The Transvaal war is apparently by no means over, and if the guerillas are as formidable to us as France found them to be in Spain, Mexico and Algeria, and Spain lately in Cuba, and as America now finds them to be the professorship of the war may drag on for years. Already there is a huge bill to pay, and the nation naturally expects that the Transvaal capitalists shall be made to help to pay it. Of course these gentlemen object, but we think the people of this country, which has sacrificed blood and lives, will sternly demand that the profiteers shall be taxed to meet the expenditure already incurred. The capitalists would be delighted if the Chancellor of the Exchequer laid no embargo on the gold output of the country for the colonies, granted them cheap native labor. We trust, and the nation trusts, that both these most responsible positions of South Africa must go into much money as he can from the mines, in order to pay the bill now due for the maintenance of the army which is being sent out to the front. And Mr. Chamberlain must prevent the miserable natives from being exploited by crafty companies which desire forced labor, in order to cheapen prices. The people of Great Britain will not tolerate any system of control over the native population of South Africa that would hand those defenceless people to the tender mercies of capitalists who value them merely for the work they can be made willingly or unwillingly, to perform.

NOTES ON EDUCATION.

They say that to melt a stone is the most powerful effect that can be imagined when tears are in question; now the melting of a stone and the softening of the "Rock" seem to us to be conestable terms. From quotations and allusions frequently made to the "Rock"—the most bigoted of all anti-Catholic journals in London, or for that matter, throughout the world—our readers are well acquainted with the abusive qualities of that organ's reference to Catholicity. They will be surprised as well as pleased to find that in its columns the Rev. St. B. James, D.D., vicar of Northampton, Bucks, who disclaims all Romish proclivities, thus deals with the question of a Catholic University for Ireland, he says: "The point to be met is that the Roman Catholics must have, in the writer's view, the right to think he will be met here by 'Nonyo,' university education for their sons without exposing them to what they consider a 'delicious and schismatic influence' of Protestantism. Should we sit down quietly we Anglican churchmen, of our only chance of a university education, degrees and residence, were in a Roman Catholic University? And supposing from many minds, ought to have a posing was founded on Irish Romishists form, two-thirds or three-quarters of a population, would not the hardship be almost intolerably intensified? It may, no doubt, be replied, as it is replied, somewhat superficially, that the 'silent sister,' by either Cambridge or Oxford, with a grand impartiality unequalled has opened her gates to all alike. But there is that 'Protestant atmosphere, which to a Romanist student is like the London fog of a November day to us country-folk up in town for an autumn week. We all have the right-church people, Non-conformists, Presbyterians, Romanists—to breathe our own air." The

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Rev. Dr. James admits that Catholics ought to be placed on an equality with Protestants. He urges that this may be effected by establishing a Catholic college at Trinity and giving equal governing power in the University to Catholics and Protestants, but to such a solution of the problem Dr. Salmon, Mr. Lecky, and other spokesmen of Trinity have been strongly objecting.

Market Report. GRAIN.—Export demand for oats has improved, and the prices are firm, at 30 1/2c ex-store, and 27c to 27 1/2c west freight. We quote: Peas 60c west freight; barley, No. 2, 40c to 40 1/2c east freight; rye, 47c to 48c; buckwheat 3 1/2c east freight; wheat, red and white, 67c. Liverpool quotations were: Spring wheat, 68 3/4c; red winter, 68 1/4c; No. 1, 68 1/4c; 68 1/4c; corn, 4s 0 1/4d; peas, 5s 6 1/2d. FLOUR.—The market is very firm in tone in consequence of the wheat crop; and unless there is a decline in the latter, the price of flour may be expected to soon advance. We quote as follows: Manitoba patents, \$4.35; strong bakers, \$3.90 to \$4.05; and straight rollers, \$3.20 to \$3.40; in bags, \$1.60 to \$1.70; winter patents, \$3.65 to \$3.85. ROLLED OATS.—Export demand has improved, and prices are firmer. We quote \$3.25 per barrel, and \$1.57 1/2 to \$1.60 per bag. FEED.—The scarcity of feed has accentuated, resulting in an advance of prices. We quote as follows: Manitoba bran, \$17 in bags; shorts, \$18. Ontario bran, \$16.50 to \$17 in bulk; shorts, \$17.50 to \$18 per ton. HAY.—Supplies are less in quantity and are firmer. We quote as follows: No. 1, \$10 to \$11; No. 2, \$9 to \$9.50; clover, \$13 to \$8.50 per ton in car lots on track.

PROVISIONS.—The export trade is promising for Canadian smoked meats, and prices on spot are very firm. Dressed hogs are quoted at \$7.50 to \$8; bacon, 3 1/2c to 4c; hams 12c to 14c; heavy Canadian short cut mess pork \$19 to \$19.50 per barrel; pure Canadian lard, 10 1/2c to 11 1/2c per lb.; compound refined, 7 1/2c to 8c per lb. Liverpool prices are: Bacon, 40s 3d to 42s 6d; pork, 72s; lard 37s 6d. EGGS.—Receipts continue small and values firm. We quote: Montreal hatched at 17c to 18c; boiling at 28s, and held fresh at 20c to 22c. CHEESE.—Latest cables from London quote prices unchanged, ranging from 52s to 55s. Little is doing, but holders are optimistic. Board of Trade cables quote 52s 6d colored and 51s 6d white. The market on spot is nominal. We quote nominally finest western at 11c; finest eastern at 10 1/2c. BUTTER.—London cables quote a rising market, ordinary ranging from 92s to 96s, and creameries from 104s to 106s. The local market is very firm. Choice creamery, 22 1/2c to 23c; seconds at 21 1/2c, fresh made at 20 1/2c to 21c. We quote: Letters 90,002,500, postcards 4,360,000, registered letters 1,050,000, free letters 585,000, packets of merchandise 475,000.

We cannot doubt that whilst St. Joseph lived with Jesus he received such superabundance of grace that he surpasses in sanctity and merit all other saints. The following table shows the number of registered letters in Canada on June 30 last was 9,627. The estimated number of letters posted in Canada was 178,292,500, of postcards 27,130,000, of registered letters 4,312,000, of free letters 6,318,000 and of packets of merchandise 2,940,000. Compared with the previous year, this shows an increase of 227 in the number of post offices in operation and of 27,917,500, or about 18 1/2 per cent., in the estimated number of letters conveyed. The increase in the number of registered letters falls just a little short of 18 per cent. In the number of packets of merchandise, a very fair indication of business activity throughout the country, the increase is close upon 19 per cent. Of the seven provinces, Ontario contributed the greatest amount to the mail matter, posted during the year, its record being as follows:—Letters 90,002,500, postcards 4,360,000, registered letters 1,050,000, free letters 585,000, packets of merchandise 475,000.

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had a surfeit of poultry; there is also very little arriving, which causes prices to keep firm. We quote as follows: Turkeys at 9c to 9 1/2c; chickens at 6c to 8 1/2c; geese at 5 1/2c to 6c, and ducks at 8 1/2c to 9c per lb.

A house is never perfectly furnished for enjoyment unless there is a child in it rising three years old, and a kitten of six weeks.

The happy man is he that hath the fervent desires and the most quiet passions, whose wants are soon provided for, and whose possessions cannot be disturbed with violent fears; he that dwells next door to satisfaction, and can convey his needs and lay them down where he pleases.

This is a small world in which we live, and we live in it for a very short time, and what we can do to help those who are with us is infinitely great. But that is only the great reason for doing that little, and showing that this is a better world to-day than it was when the publicans passed by on the other side while robbers were beating the trail to death.



Pastoral Letter. The following text is a pastoral letter, a solemn pronouncement intended to live in the civil history of the moment when we awakened a very true marriage couple that each one of us this clear, complete exposition of letter needs no e in itself, a complete, a complete law upon with the sacrament. The pastoral is a PAUL BRUCHES. God and favor. See, Archbishop etc., etc. "Our very dear...

"I marriage, a duals and of social, important to doctrine of the Church, the nature which possesses, and which these rights guards the faithful power.

"If anyone says not really and prof of the sacraments law instituted by Christ, but only a interest from the weeks past decision ecclesiastical authority to writings contained and serious access to the Church. For fore, it is our duty, today certain points of doctrine of the Church, their theoretical acquences.

"II. In Christian natural contract and one and the same standing the opinion logians of the last year, the distinction tract and the sacrament of a sacrament of."

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