

The Witness

MONTREAL, SATURDAY, OCTOBER 13, 1900. PRICE FIVE CENTS

"THE NEW PAGANISM."

BY DR. EGAN, IN THE "CATHOLIC CITIZEN"

"Let, moreover, his youth be of conduct chaste and reproachless, Morals rigidly strict, hands without sign of a stain."
—Milton's "Latin Poems."

There are certain signs of the times that show the growing decay of the restraining power of the new Paganism. The strength of Protestantism is one of these. It is a great mistake to imagine that Protestantism, in its older form, had no dogmatic force, — that it was a negation of moral responsibility — a protest against the essential truths of Christianity. Or that the reading and study of the Bible were not, among Protestants, a tremendous help to good conduct. The Huguenot ideals of life, in the reign of Louis XIV, were much higher than those of the Duc de Richelieu and a great group of "Catholic" courtiers at Versailles; and Cromwell himself was not a hypocrite, though he was, nevertheless, a self-deceiver. Catholics have been, and are, — as unlike to Protestants as Protestants are to them.

There is no mitigating the truth that the tenets of Protestant Christianity, which made for pure thinking in the sight of God and morally negative good. But, in the system of the new Paganism, — a system becoming more and more accepted, — chastity is not even a "negative good." Like sin, in Renan's scheme of life, it is left out. It is a matter of convenience. Literature, in English-speaking countries, is much better than life. With the Latins it is different, — literature is worse than life. Our novels are not yet non-moral; the traces of Christian ethics are found in them; an author of repute has dared to make divorce and re-marriage romantic and picturesque. Nevertheless, the new Paganism is the form of opinion that is taking the place of the varied beliefs of Protestantism.

In the matter of the education of our boys, we had better count the cost. Any system of education for undergraduates, which helps to produce gentlemen, who are not Christians, is bad. And the age from sixteen to twenty-one is a receptive age. It is the age of few but "long, long thoughts," as Longfellow says. It is the age during which a boy learns the rudiments of the lessons of life and begins to think about what he has learned. You put him under the influence of this very attractive, tolerant new Paganism. He learns the code of honor, — but a code of honor will not keep his soul alive. The only basis of morality is dogmatic Christianity. Outside of the Catholic Church, Christian morality, — no longer supported by the old Protestant "orthodox" rules, — is dying or dead. Knowing this, can we afford to throw our boys into an atmosphere of amiable and well bred Paganism? — the one of a sort for worldly advantages which, in most cases, are much over-rated? "Christ or Diana?" is a question that ought to be weighed well by us to-day. For your boy, which? Christianity or the new Paganism?

To sin is a deplorable thing; but to make sin part of theory of the conduct of life, is a worse thing. Your young man brought up as a Catholic are brought up in our schools, knows right from wrong; he has fixed principles of Christian ethics, — especially in these matters which touch the very root of life. He falls in with the new Paganism, has Christian ideals; the Ten Commandments have, for him, a dogmatic value. Christ rules, and he knows how — whether he does it or not, — to keep a check on his thoughts and inclinations. Honor, — a code invent-

erected by our men after the old ones were blown up by the Boers. It is heart-breaking to see the graves of so many British soldiers marked by a little wooden cross, where fifty, they say, lie in each grave. Then came Graspan, where stands the remains of the barbed wire which trapped our soldiers and so many lost their lives — again another long line of graves, surrounded by white stones. When we came to Belmont we met one of the Kimberley volunteers, who knew us. He pointed out the battlefield where so many of the Naval Brigade fell, and told us how terribly depressed it made us feel. It is too sad to say any more just now, only that the whole country looks like one widespread cemetery. May their souls rest in peace! The arrow man who had been with us for a few hours with our Sisters, then went on board the steamer for Durban. The cool sea breeze was very refreshing. We are quite charmed with Durban. Nazareth House is most beautifully situated on the very top of the Boer and commands an extensive view of the sea, town, and adjoining hills. It is no wonder that Durban is called the "Garden of the Paradise of South Africa." It is simply lovely to see the oranges, bananas, pineapples, and other kinds of fruit growing everywhere. We sincerely hope the war is now drawing to a close, and that an end to the long line of suffering and nursing will soon come.

The following is an extract from a letter received by Rev. Mother General, Nazareth House, Hammersmith, Kimberley (dated July 15th, 1900): "I received the £10 which you sent me, and I beg to thank you, especially B. (anonymous), for his or her several donations of £5 which I have received from time to time. May God reward all who have aided us during this terrible time. I will be a consolation for them to know that through their means we have been able to alleviate much suffering and help many who were in poverty and distress. At one time I spent £15 on boots alone for the poor men who needed them, and £10 on stationery and stamps. One mail I had at least 200 letters to send off for the soldiers. Last Thursday we went to the camp of the Dublin Fusiliers. It was tea time when the soldiers arrived, and we so delighted to see the Sisters! They put their little tins down on the veldt and came forward to meet us. I perceived the tea was black, and said: 'Have you no milk in your tea?' They replied: 'No, Sister, that is Tommy's ration.' As usual, there was a great demand for rosaries, etc. Fortunately, some friends in Scotland had sent us a parcel a short time ago. We distributed all we had. They told us that 200 more of their regiment was expected in a few days, and begged us to return with beads for them. I am sorry to say our supply is quite exhausted. May we hope that you and the kind friends, whom we already mentioned, will send us a few? Rosaries are in greater demand than anything else. Before we left the camp the band played all the Irish airs you could think of (as it were to give us pleasure). Poor fellows! They are so cheerful, you would think they were living on the fat of the land. I am sending them a case of milk to-day; they deserve any little kindness we can give them. It is very edifying to see all the soldiers going to the cathedral to Mass on Sunday. The band always accompanying them. Our Sisters in Port Elizabeth sent us another parcel of shirts, socks, etc.; these we distributed to the Dublin. They are now our nearest neighbors. They were very poor and sad. I am sorry to hear there is an impression in England that the sick soldiers have been neglected. This is not our experience. At times when numbers were overpowering no doubt the difficulties in giving proper attention to the sick were very great, but God alone knows the superhuman efforts that were made to succour the poor fellows. It will not be known until they appear, before the judgment seat of God what privations many have gone through in order to help them. It is easy for those who had nothing to suffer to criticize. I take this opportunity of thanking many inquiring friends, but none of the Nazareth Sisters have returned from South Africa, for the poor they have always with them. Their houses are full of poor, young and old. These could not help for a single day, and to send out a new staff for each House would be an impossibility. The Sisters say they must wait for their eternal rest."

In a letter dated July 8th, received by Rev. Mother General, Nazareth House, Hammersmith, one of the Sisters, Nazareth House, Kimberley, writes: "Again I have to thank you for the many nice and useful articles you have sent us. How very thoughtful and kind, and what a head you must have to think of everything! Now, dearest Mother, the remainder of the promised list: (15) Mr. Jones (Welsh), shot through the foot; recovered sufficiently to be sent to Cape Town Hospital. He told me he knew Cardiff House well, and had often spoken to the Sisters there. (16) Henley (Irish Catholic), shot through the arm above the elbow; flesh wound only, no bone or sinew injured; left for Cape Town Hospital. (17) Wessels, commandant, Boer prisoner. A shrewd, intelligent man; seemed grateful and respectful, sometimes very depressed; very affectionate towards his wife and children. He often said: 'Sister, when this is all over by you call at my farm my wife and family will gladly give you hospitality.' Many respectable people, both Dutch and German, called frequently to see him. (18) Princelow and (19) Volcker, both Boer prisoners — typical Boer farmers. They spoke very little English, and kept very much to themselves. (2) Dutch prisoner (I forget his name), a quiet boy, just completed his nineteenth year. One could not help liking him, he was so childlike and simple. He was badly wounded in the side and two fingers shot. One day Lord Methuen spoke to him and said: 'My dear boy, you should still be at school.' (21) Havvard (English), suffering from dysentery; recovered after first attack got to hospital, and was ill long after; regained strength slowly; went to Cape Town. (22) Lacey, born in Australia of Irish parents (Protestants). He was in the militia; got enteric fever, went to Christiania Hospital, attended by the military nurses recovered, and went on to Cape Town. (23) McDermott, from Ardern; employed on the press; well educated. I think he must have been a reporter. He was suffering from varicose veins and hardly able to walk. He also went on to Cape Town. (24) Murphy (Irish Catholic). He was one of the killed soldiers, but had such a terror of the dear old Highland dress he begged for trousers in exchange and gained his point. He pointed much to his own satisfaction and the amusement of his comrades. He has gone back to camp. He had been suffering from weakness and fatigue, but rest and nourishment brought him right again. (25) Bonahill (Welsh), suffering from a bad chest and lungs. He suffered a great deal, but he was of such a lively disposition, he made and found fun for everyone in the room. I think it was from Mother's care, that he and two brothers out here at present, in the army also. I think he was bound for home. He thought so when leaving this, as he was unfit for active service. (26) Carter (English) — the Sister Ninian stood by while having the bullet extracted from his arm. He was only a few days with us, and so anxious to get on to the front again. They are marvellous. All they go through does not seem to interfere with their good will. The good Bishop has been to Malindi to see Father Ogle and the Sisters of Mercy — whom we all thought dead and buried. They are all alive and looking pretty well. Several of them are down here already for a change."

NOTES FROM ROME.

CONGRESS OF FRANCISCANS. — According to the Roman correspondent of the Catholic "Times," the International Congress of Franciscans, Tertiaries was inaugurated with great solemnity recently in the Church of St. Andrea della Valle. Near the Presidential chair, besides the emblems of the Seraphic Order, was a large bust of Leo XIII., first patron of the Franciscan Tertiaries. Shortly after four o'clock His Eminence Cardinal Vives y Tuto took the chair, surrounded by the generals of the four Franciscan Orders, namely: Very Rev. Fathers Lauer, of the Friars Minor, Caratelli of the Minor Conventuals, Bernard of Andermat, of the Minor Capuchins, and Cecca of the Regular Tertiaries of Assisi. Among the members of the Sacred College and of the Hierarchy I noticed Cardinals Mathieu, Casali de Drago, Cassetta, Casanas, and Cretoni, Mgr. Edmund Stonor, Archbishop of Trebizond, Mgr. Adami, Archbishop of Coesarea, and a number of other distinguished prelates, some of whom had come to Rome from Germany, Belgium, France and Spain. Cardinal Vives y Tuto opened the proceedings with an eloquent address, in which he thanked the promoters of the congress, and especially Count Santucci and Count Harmel, whose names were greeted with applause. His Eminence then read an important Papal brief which Leo XIII. had addressed to the Franciscan Tertiaries. After reminding the members of the congress that he had belonged to the Third Order for a longer period than any of those present, the Holy Father went on to the chair on which he carried out his Tertiaries to hold in mind the leading precepts of the Blessed Father Francis, viz., respect and obedience to the Holy See, abhorrence of strife and party quarrels, detachment from the perishable joys of this life. The Holy Father then addresses the First

Order of St. Francis, reminding its members that it is their duty to lead the Tertiaries on the path of religion, abnegation and humility, and to enroll as many recruits as possible under the glorious banners of the Seraphic Order, above all not neglecting to represent the advantages of such a step to seminarians and young persons who contemplate a religious life. Leo XIII.'s Brief ended with a hope that the Congress of Franciscan Tertiaries might prove fruitful of heaven-blessed results and with bestowal of the Apostolic Benediction on all its members. The members of the Congress were present at the solemn Beatification of Blessed Joan de Lestonnac at St. Peter's and had the honor of receiving special attention from the Holy Father as he was carried out of the Basilica on the "sedes gestatoria" after the function.

CHILDREN OF MARY. — Among the pilgrims received by the Holy Father on a recent Sunday in St. Peter's, says the London "Universer," were the societies of the Children of Mary from Rome and different parts of Italy: eight thousand young girls, all dressed in pure white, with white veils, eager and joyful, waited to greet the venerable Vicar of Christ. When His Holiness appeared borne on the "sedes gestatoria" their voices were raised in triumphal greeting. There were several thousand more pilgrims in the Basilica that morning, but those happy young girls at once attracted the attention of the Holy Father, who smilingly acknowledged their welcome, bestowing his blessing on right and left, as the procession advanced to the Papal altar. Here, as usual, His Holiness knelt during the devotions, and then ascended the altar-steps, and in the impressive utterances that touching sympathetic voice heard bestowing the Apostolic Benediction. Again on the "sedes gestatoria" high amidst the crowd, the venerable white-clad figure, blessing the enthusiastic pilgrims, who waved their handkerchiefs, and lifted up their voices in renewed vigils till the Holy Father disappeared.

LESSONS FROM THE POPE'S LIFE.

Abstemiousness is the topic which Mr. J. J. Walsh, Ph. D., M. A., discussed in a recent issue of the "New York Journal."

During the last few days I have had the opportunity of seeing Pope Leo XIII several times. The patriarchal old man is now nearly 91 in his actual years. He is still able to go to St. Peter's to bless the pilgrims flocking to Rome during this jubilee year. He is bent with age, but he raises himself with gentleness but vigorous dignity from the chair on which he sits. He has thousands assembled beneath its dome. Those who know the vast edifice will realize how much this means. The Pope looks stronger now than when I saw him three years ago, and he seems to give promise of living to pass the century mark.

It seemed wonderful the while to know some details of the mode of life of this hale nonagenarian. I called on his physician, Dr. Lapponi, who is always very calm in the midst of his work. He has learned well the precious lesson of quietly putting off till to-morrow what he cannot do to-day. In a word, when crowded with work he does not grow anxious over it if he is unable to accomplish all that he originally planned. It is worry, not work, that kills, and Pope Leo does not worry. To this he himself attributes his wonderful vitality at his advanced years. He is still able to accomplish all the work of his responsible position, and finds time for some purely literary work besides. The Pope's Latin poetry is known in university circles the world over.

The Pope's doctor is of the decided opinion that it is the Pontiff's abstemiousness and his freedom from worry that have most contributed to his long life. Constitutional ailment there is none, even at his advanced age, and there is no reason, barring accident, why he should not live to complete his century of years. Given the element of an inherited constitution suitable for longevity, abstemiousness is the factor most conducive to long life.

Then he drinks a cup of milk with a dash of coffee in it, and eats a roll or some biscuits dipped in his milk. His principal meal is at 2 p. m., when he takes some clear soup — never a thickened broth, for this disagrees with him — a small piece of meat and some potatoes, with one other vegetable. Like all Italians, he

YOUNG IRISHMEN'S L. & B. A. — For more than a quarter of a century the Young Irishmen's Literary and Benefit Association has played an important role in advancing the national cause in Montreal. To-day, as it was twenty-five years ago, the same spirit of enthusiasm prevails amongst the members.

The semi-annual meeting attracted a large gathering this week, and witnessed the election of many young recruits to the ranks. President Ph-

len in the chair. The chief feature of the meeting was amendments to the constitution, one of which provides for the reduction of the fees with a view of still further increasing the membership. A contract was closed with the management of Her Majesty's Theatre for St. Patrick's night, 1901. Extensive alterations have been made in the association's hall, on Dupre street, and the members intend giving monthly entertainments throughout the coming season, the first of which will take place on Halloween.

THE NUN'S WORK IN WAR.

The following is a copy of a letter received by Rev. Mother General, Nazareth House, Hammersmith, from Sister Superior, Nazareth House, Kimberley. It is dated June 24th, 1900.

My Dearest Mother, — Very many thanks for your letter of last mail with enclosure of £10 for our poor soldiers. Some of our patients have already been taken to the Field Hospital; the remainder are to go this week. Amongst those who left was our old friend Mr. Helmouth, and you will be surprised to hear that he is back with us again and settled in the old men's quarters. (Of course after his leg was amputated he was no longer a prisoner). His friends are making a collection to pay his expenses to Germany, and asked us to keep him until arrangements for the journey can be made. I must let the friends of our late patients know that they have left Nazareth House, as many of them have promised to send parcels. We visit the Field Hospital often; all who can walk crowd round the tent to see us; they express the deepest gratitude for what was done for them whilst under our care. Indeed it was only a pleasure to be able to alleviate in some degree their intense sufferings. Miss Halcroft, who is a niece of the late Cardinal Manning, is principal nurse at the Field Hospital. She comes to us very frequently. What hardships these nurses have to endure! At present there are eleven hundred under their care. The military authorities do their very best, but as you may imagine, it is almost impossible at times to cope with the terrible difficulties. No one can realize this except those who could live in the midst of it. The ambulance trains go right up to the tents, so that when the wounded are being sent to Cape Town they can be removed without causing unnecessary pain. I had a letter from the Rev. Mother at Kimberley. The Sisters

were as well as could be expected; the box we sent only got as far as Maraboga, as the Boers had upset the railway line again. I fear they are having unpleasant times near Pretoria; the nursing staff are moving on towards Johannesburg. This looks as if we are to have peace in our part of the country, thank God. We have seen quite enough for a lifetime.

Nazareth House, Kimberley, July 22nd, 1900: "Lady Codrington will be glad to hear that Mr. George Codrington came on the day of Mr. Binnie's tea-party and helped the Sisters to entertain the poor soldiers. They had a grand turn-out, and the men were delighted to see him, as many of them knew him. One poor fellow named Hunt, in bed having five wounds, sang for him the "Tipperary Christening." After each verse the other men settled his pillows, as he looked so ill. The poor fellows were quite heart-broken for leaving the Sisters. We continue to visit them at the camp."

The following is an extract from a letter received by Rev. Mother General, Nazareth House, Hammersmith, from a Sister travelling from Kimberley to Port Elizabeth and Durban (dated August 25th, 1900): "There are still a great many Catholic soldiers here, principally from Dublin. Their camp is opposite Nazareth House; they often come over to the convent in batches, especially on Sunday evenings for Benediction. No doubt you were surprised that last mail did not bring you a letter from me, but we were on our way to Port Elizabeth and Durban, and could not get it posted in time. Our journey from Kimberley was a sad one. At Spytfontein we first noticed traces of the war — so many dead horses, some a mass of bones, lying about. At Modder River we were a little anxious crossing the new culverts

CONTINUED ON PAGE FOUR.

CHANCES OF LONG LIFE.

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

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

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

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

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

POLITICS A DANGEROUS GAME.

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

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

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

THAT IS WHAT THEY SAY.

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

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

PLAIN TALK TO DELINQUENT SUBSCRIBERS.

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

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

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

THE BEST THAT MONEY CAN BUY.

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

SCIENCE AND INDUSTRY.

INDUSTRIOUS WOMAN.

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

STARCH FROM POTATOES.

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

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

CATHOLIC.

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

PILGRIMS IN.

ago on Friday. Holiness surpasses year receptions, 80,000 pilgrims, Germans, Spaniards and Italians. H. bishops and bishop cession.

THE POPE WAS.

by the demonstrators to be struck by nervous sor Lappont rest, but the Pope being the recipient.

NEW BISHOP.

of Indianapolis, Home the papal appointment.

ANOTHER.

The story of a had amidst private need a fortune told by an American.

SAVE YOUR SEPTUAGINT.

Use of BODIER'S "XIX" 2x4 1/2 inch. Floor covering were the same size and return them to us will receive the beautiful colored picture in standard size frame.

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THE CAUSES OF THE INSURRECTION IN CHINA.

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

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

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

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

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

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

The persecution was no longer unorganized, local and transitory. The secret societies came forward and openly avowed their aims. Amongst them, the I-ho-Kinens, (literally, the Boxers for Justice and Right) was conspicuous. This is an old secret society, a branch of the White Lotus, condemned as long ago as 1809 by the Emperor Kia-King, who punished it severely, but could not succeed in exterminating it in some districts of Shan-tung and Chi-ho. Fong-tsing Strengthen the Tsing dynasty. Mie tang (Destroy the strangers) are its two watch-words. In 1898 it added a third, Mie Kias-you (Destroy the Christians).

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

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

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

The co-operation of the Government with the rebels was long suspected; at present it is evident beyond a shadow of doubt. No other cause can explain the unmoisted growth of the insurrection which, at its origin, could easily have been crushed. Officials who showed great zeal in preserving order were disgraced, while others who allowed the Boxers full scope, received promotion. Many of the banners carried by the rebels bore this significant device: "By order of the Emperor, we shall destroy the Christians." The flight of the Empress, with Prince Tuan, upon the arrival of the allied troops, is the final proof of this co-operation.

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

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

A MILLIONAIRE'S DESPAIR.

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

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

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

"Midnight! midnight!" he sighed.

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

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

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

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

the papers to me while we are driving. At 8 I'm done and come right down town. When I drive home at night some one reads the evening papers to me by a lantern."

Six weeks ago Mr. Rous submitted to the last test. It failed, as had the one hundred which he had tried before. Martin, his paid substitute, has submitted two hundred besides, and but two of them ever gave him a faint ray of hope.

Yet there hasn't been a day since he made his million-dollar offer for a cure that some alleged healer has not called on Mr. Rous.

"Martin submits to further experiments only at his own risk," said the millionaire. "Neither of us has had a particle of relief from all the specialists who tried us. I will talk no more with them and the offer is closed forever. I shall be blind now till the end."

Mr. Rous works ten or eleven hours every day, and not a detail of his vast business escapes his mind. He still sticks to his plan of cash for arrears, we ask that those who are indebted to us kindly send in their

Office. Often... it calls a sub-... not ready, he... excuse as every... whether he or she... there are a... who need a wak-... in duty one... in case we address... cannot spend... postage stamps... us really in... dead-beats on... (a few) will... lawyer during... story, but a... the majority of... ink a publisher... nothing, and... have agents call... the simple pleas-... underfuges some... to get out... owe for a Cath-... old Nick... our readers fail... on week after... vouring what...

Various Notes...

BEGINS LATE.—At the age of eighty-six years Patrick McCafferty, of Jersey City, will cast his first ballot at the coming election. Although he has been in the United States a number of years he never took a sufficient interest in public affairs to become a citizen.

A native of Ireland he had a decided prejudice against Great Britain. The talk some time ago of a possible alliance between the United States and England aroused his anger and he at once procured his citizenship papers.

"Here is one vote against imperialism," he declared as he walked down the court house steps with the document in his hand that entitled him to vote at the next election.

"I shall vote for Bryan," said McCafferty yesterday, "because he is against trusts and imperialism, and that just the kind of a man to be President of the United States."

McCafferty, despite his age, is hale and erect. He has never known a day's illness and has never taken a dose of medicine.

BUTTER DEALERS ARRESTED.—Alexander Hamilton, secretary of agriculture of Pennsylvania, arrived at Pittsburgh on Friday, says a dispatch, and within four hours after his arrival 400 butter dealers in Pittsburgh and Allegheny were arrested for selling oleomargarine. Oleo may be sold in Pennsylvania if uncolored, but all that has been sold here was colored like butter.

WORK IN WNR.—An American correspondent writing on recent wars says:—

Battles may be won by courage, but success in protracted campaigns depends chiefly upon other factors. To great extent, they turn upon the efficiency of departmental work, and it is upon this departmental work in our own army in the West Indies and the Philippines, and in the English army in South Africa, that critics have turned their heaviest guns. With but one or two unfortunate exceptions, no opportunity has arisen for any strictures upon the fighting qualities of either the American or the English armies. Much of serious complaint and protest, with altogether too much ground for it, has been made, regarding both armies, upon the service of commissary, transportation, and medical departments. These are the departments which put the soldier upon the battle-ground and keep him in fighting trim after he gets there. Every deviation from the highest effectiveness in matters of food and transportation by just so much modifies the fitness of troops for the work which they have to do. An officer in the American army in the Philippines once qualities of them, the American said to me, "Some time, when you get a chance, you say in one of your articles that an old soldier told you that if the American army can be supplied with an average of one man to every five, it can campaign anywhere, and whip anything that comes in front of it."

CATHOLIC JOURNALISM.—"Catholic interests," says the "Catholic Mirror," "fare the best where they are ably promoted by a Catholic newspaper. Catholic citizens are held in highest esteem where their rights are championed by a fearless, outspoken Catholic press."

And the moral is: If we are public spirited, we must support the Catholic press.

PILGRIMS IN ROME.—Two weeks ago on Friday and Saturday, His Holiness surpassed the record of his year receptions, granting audience to 80,000 pilgrims, including French, Germans, Spaniards, Belgians, Poles and Italians. He also led forty archbishops and bishops in a solemn procession.

The Pope was exceedingly moved by the demonstration and was reported to be suffering from an attack of nervous prostration. Professor Lappont recommends absolute rest, but the Pope refuses to interrupt the receptions.

Rome presents a unique spectacle, being crowded with thousands of pilgrims in their national costumes, who are visiting the basilicas barefooted.

A NEW BISHOP.—Bishop Chard, of Indianapolis, has received from Rome the papal briefs announcing the appointment of Rev. Herman J. Alerding as bishop of Fort Wayne to succeed the late Bishop Rademacher. Father Alerding will be the fourth bishop of Fort Wayne diocese, which embraces 17,000 square miles, and includes Notre Dame university and other important Catholic institutions in northern Indiana. For twenty-six years he has had charge of St. Joseph's parish in Indianapolis, making it large and prosperous from a small beginning. He is 53 years old, and has been in the priesthood thirty-two years, having been ordained at St. Meinrad's in Spencer county, where he was educated. Father Alerding is a native of Newport, Ky.

ANOTHER MISER DEAD.—The story of a miserable man who had amidst privation and want amassed a fortune of \$100,000 is thus told by an American journal. James Howie, for forty-five years a resident of New Rochelle, died on Friday last week in the hospital there from old age and exhaustion. Although the old man was known to have money, his most intimate friends were surprised to learn that he left a fortune of \$100,000.

Howie, who was a bachelor, lived on \$1.75 a week, and was never known to spend a penny in his life for pleasures. Twenty-five cents was the most he ever paid for a meal. He always had a horror that he would die in the poor-house, and practically died as a result of not having proper nourishment.

For forty years Howie was confidential man for the late Rev. Mr. Bolton, of the famous Pelham Priory. For six years he had lived in a furnished room in "The Tavern," in Lawrence street. He paid \$1 a week room rent. Howie allowed himself 10 cents a day for eatables. His breakfast consisted of a cup of coffee, an egg and bread. A bowl of soup and bread made up the noon meal.

Before retiring the old man would eat more bread and an apple.

Every summer he went to Scotland and visited his sister. He always crossed the ocean in the steerage.

Miss Ann Bolton found him very ill in his room, and had him removed to the New Rochelle Hospital. Before the end came Howie sent for Miss Bolton, and told her to have Judge Van Zelm look after his effects.

Judge Van Zelm opened Howie's trunk last night. He found eight bags of gold eagles, each containing \$200; sixty shares of New York New Haven and Hartford Railroad stock, and seven bank books showing deposits of \$17,000 in New York city. He had not drawn any interest in thirty years. Besides for property in New Rochelle, Pelham, City Island and New York city and mortgages were also found.

There were two wills. The first, drawn in 1893, bequeathed the entire estate to Howie's three nephews and, nieces in Chicago. In 1898 the old man made another will, leaving his entire fortune to his sister, Mrs. Mary Scott, a poor widow living at More Battle, Kelo, Scotland. Judge Van Zelm immediately cabled to Mrs. Scott.

The Catholic Parochial School.

One of the silent, unseen forces that is working about us and of which the general public knows but little, except in the most general and superficial way, is the educational force of the parochial schools. A large majority of people, who are in the category of those who keep abreast of the times know there are such schools, know that they are church schools and know little else about them. Their attention is drawn to them every now and then when the never-ceasing Catholic opposition to a public school system, which people of that faith believe erroneous, takes the form of some Legislative enactment or attempt at such enactment or, often still, when there is some Catholic protest against some proposed educational measure. Then there is a little flurry for a time, and the all-but-forgotten fact is brought home to people that a considerable part of the population is arrayed in resolute opposition to our public school system, and emphasizes that opposition by the erection and maintenance of schools of their own. But that is soon forgotten, the church schools drop out of sight again and the people, working out their results in silence.

As to how extensive a scale this parochial school system attains, how complete is its organization and how vast are the number of persons who either as pupils, patrons, teachers, and supporters of these things the general public knows next to nothing.

The collection of the money to maintain this great system and the machinery by which the system is kept in operation are interesting incidents in municipal life which the schools themselves, are comparatively little known. The money to support the schools is raised partly through special school societies in the parishes and partly through appeals made by the pastors, who urgently impress upon the people the necessity of making sacrifices in the cause of Christian education, as the same is understood from a Catholic point of view. The schoolhouses themselves, like the churches, are built in the great majority of instances with the cents of the poor. The teachers themselves, those who do not give their time to labor free, are but poorly paid. Three hundred dollars a year is about the average salary.

It is the special aim of the Church in conducting these schools to reach the children of the poor, and no parish in this country is considered fully equipped until it has a school as well as a rectory. The management of the parochial schools has always been very sensitive to the charge that the schools were inimical to the Republic and to the Republican institutions. As a matter of fact, there is always an American flag as a part of a parochial school as much as in the State schools, and all the holidays prescribed by the laws of the United States are observed in them. In addition to those there naturally is a school observance of the holy days of the Church. In some of the schools there are days of public exhibitions of pupils and their work, and then there are the regular parochial school festivals.

Some time ago Rev. M. J. Considine was invited to address the Public Education Association of New York on the subject of "The Aims and Methods of Parochial Schools." Father Considine, who now is connected with Holy Trinity parish, West Eighty-second street, spoke in the assembly hall of the United Charities Building, corner of Twenty-second street and Fourth avenue, to a large audience, very few of whom were of the Catholic faith. After stating very frankly the Catholic objection to the public schools, because of their failure to give religious instruction, Father Considine thus took his hearers within the

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walls of a parochial school building and showed them the methods pursued there:

"Come in fancy to one of our parish schools. It is situated in a district within which there are few rich, many poor; a district within which church, school, rectory, priests, Brothers, Sisters and their assistant teachers can be maintained only by the pennies of the poor. Now look first at the exterior of the building. Think while you gaze of the self-sacrifice which has made its creation possible. Does it not compare favorably with at least many of the buildings on the erection and ornamentation of which so much of the public money, ours as well as yours, has been expended? True enough, the cross surmounts the building; the cross made sacred by God the Son; the cross, the symbol, the pledge, the banner of the redemption of our race. But already you have agreed to find no fault with that. From one to another window of this building, especially on national festival days, but always beneath that holy cross, Old Glory flings her bright folds to the breeze. That super-eminent cross says to the child: 'Behold thy God made man for love of thee,' and the flag says: 'Behold thy native land.' Surely in this there is no wrong."

"Let us enter the building. As we enter some object suggestive of religion is sure to meet our glance. Now it is a large crucifix, now an image of Christ's Immaculate Mother or of her spouse Joseph, now the name of the building, the name of holiness under whose patronage the school or the class-room has been placed; or, failing of these, we shall see the black robe of the Sister. * * * Pass into the class-room of either of these teachers of childhood who are appointed by God, and for life. Again do you see a crucifix, an image, a picture, perhaps several images and pictures calculated, as the Church intends, to elevate the thoughts toward God and the heavenly country."

In the southern countries of Europe, said Rev. Father Whelan, in St. Patrick's, on a recent Sunday, it is the custom on Sundays and holy days for the halt, the blind, the maimed and otherwise infirm to stand around the church doors holding out their hands piteously for alms. This is found strange by travellers from the north and west, and perhaps they are right, but it is the custom of those countries. But in this country, in this city, we find strong, able-bodied men standing around our church doors. There is except spiritual blindness. Like the mendicants in Europe they stand there holding out their hands, not for alms but as if to say: behold us! we are all right in eye, in arms and in our bodies! Mass has commenced, and the priest has to go out to drive them into the church. The beggars in Europe are satisfied with a few ha' pence! I don't know what

these men expect, but I do know what they deserve,—"more kicks than ha' pence!"

State committees may be less than those paid by the national managers, but the State committees have to pay the rental of all the buildings in which campaign meetings are held. This item adds tremendously to the total. One of the most expensive items in the campaign, next to the speakers, is that of printing and stationery. For this each national committee spends more than 500,000 dollars. It is expected that the McKinley and the Bryan managers each will this year spend less than a hundred million documents.

LOUNGERS AT CHURCH DOORS.—In the southern countries of Europe, said Rev. Father Whelan, in St. Patrick's, on a recent Sunday, it is the custom on Sundays and holy days for the halt, the blind, the maimed and otherwise infirm to stand around the church doors holding out their hands piteously for alms. This is found strange by travellers from the north and west, and perhaps they are right, but it is the custom of those countries. But in this country, in this city, we find strong, able-bodied men standing around our church doors. There is except spiritual blindness. Like the mendicants in Europe they stand there holding out their hands, not for alms but as if to say: behold us! we are all right in eye, in arms and in our bodies! Mass has commenced, and the priest has to go out to drive them into the church. The beggars in Europe are satisfied with a few ha' pence! I don't know what

NOTES ABOUT POLITICS.—**QUEBEC GOVERNMENT.**—The Quebec "Daily Telegraph" says:—With the formation and swearing in of the Parent Cabinet, as announced last week, the Ministerial crisis created in this province by the death of the lamented Premier Marchand, has ended and the public administration will now settle down once more into its usual grooves.

AMERICAN ELECTIONS.—The magnitude of the Presidential campaign across the border may be gauged by the following:—A study of the cost of campaign speeches alone is very instructive. Each national committee spends at least 500,000 dollars for speeches, and the State committees spend on times as much more. There is one item of eleven millions. The Republican national committee this year will send out twenty-five hundred speakers from New York headquarters, and three thousand speakers from the headquarters in Chicago. The Democrats will send out an equal number. These speakers cost on an average, 120 dollars a week, that sum including salaries to the spellbinders, and an expense allowance of eight dollars a day. While the national committee of each party will thus have five thousand five hundred speakers out, the various state committees will have ten times as many more on the stump. The salaries of speakers engaged by the

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1884 Notre Dame st., 2446 St. Catherine st., Montreal.

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EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY.....OCTOBER 13, 1906.

NOTES OF THE WEEK.

IRISH TURF.—The old saying that it's an ill wind that blows nobody good is about to be verified to some extent as regards the bog fields of Ireland. The high price of coal in England has turned attention to such turf. Of late years machinery has been patented and put into use for pressing the turf into compact and easily handled shape. The article has proved a great success, and is daily gaining ground in many quarters on account of its quality and comparative cheapness. Should the fuel thus supplied continue to grow in public favor it will not only create a new and important industry in Ireland, but will solve the fuel problem for many poor families to whom the excessive cost of coal must prove a great hardship.

A NEW IDEA.—A few years ago the old legend of William Tell was exploded and the hero of many generations proved to be a myth—more's the pity. Now one of our contemporaries has undertaken to demolish Christopher Columbus and deprive him of his title of discoverer of the American continent. It was had enough that Americus Vesputius should have given his name to the new world, but this last pretension caps the climax. The advocates of the new departure state that for 400 years the historians and geographers have been laboring under a grave mistake and disseminating a rank error. We are assured that five hundred years before Christopher Columbus was born, America had been discovered, and "La Presse" claims to be in possession of sixteen geographical maps, published long before the pretended discovery by Columbus, indicating Greenland and the American continent. It publishes a map, bearing the date 1427, entitled "Map of the Great Northwest of Europe and of Greenland," and promises to give fac similes of the fifteen remaining maps. Our contemporary says: "All these facts are well known in Europe; and it is time that Americans and Canadians should abandon the idea, that Columbus discovered America. Not only is it not the fact, but historians of every European country have demonstrated that America was discovered in the year 1001 by Leif Erickson, a Norseman. His fellow-countrymen established the Christian religion in Greenland, which is attested by the splendid ruins of Christian churches, Tombs in cemeteries, etc. Mgr. Howley, the distinguished Bishop of Newfoundland, is the leading authority on which the assertion is based. Through His Lordship the claim is put forward that in 1001 Norsemen settled in the Bay of Miramichi, New Brunswick. It is also asserted that numerous documents are in existence establishing the relations that existed between the Christian Church of America and the Holy Church long prior to the days of Columbus. The documents promised by "La Presse" will prove of very great interest.

A GROWING EVIL.—The daily press brings us face to face with the appalling fact that self-destruction is rapidly increasing. Suicide in every

form prevails to an alarming degree. A writer in the "Nineteenth Century Magazine" deals with this deplorable state of society in a vigorous article, entitled "Statistics of suicide." Referring to the causes of suicide, the essayist states, that advancing civilization has multiplied our wants and desires, more rapidly than it has supplied the means of satisfying them. It is claimed, that the extension of education has contributed, in no small degree, to the general feeling of unrest, by creating dissatisfaction with the social conditions. Most potent amongst the causes of suicide is the loss of faith. With the abandonment of religion in every country, the number of suicides goes pari passu. The following passage is significant in view of the fact that it is not from the pen of a theologian: "The decline of religious feeling has a direct bearing on the actual prevalence of suicide, of an importance which it would be difficult to over-estimate. The fear of after punishment, or the hope of greater happiness in another world, must have appealed to many a would-be suicide, with a force of argument, of which no other considerations would be capable." It speaks well for the teachings of the Church that Catholic Ireland should stand lowest in the statistical record of suicides. The analysis of statistics proves that marriage tends to prohibit suicide, and that divorce is highly conducive to its commission. Many reasons are given for the salutary effects of marriage, which are patent to all observers, but says the essayist, "The enormous extent of suicide amongst divorced persons is less easily explained." Yet he is true to the mark when he points out that "the conduct of applicants for divorce is usually far from irreproachable, and except in countries where divorce legislation is exceptionally supple, we are bound to suppose that there is disordered life, at least, on one side; and whether this take the form of immorality, drunkenness or cruelty, we must assume ungoverned passions— and hence deficient moral control." Time and again the direful effects of sensational journalism have been pointed out. In the article from which the above quotations are made, vanity is set down, as one of the potent factors leading to suicide. How that vanity is ministered to let the following extract answer: "Its important influence, in almost every branch of crime, is universally admitted, and we would only emphasize the connection, between this potent influence, and that product of modern civilization—the newspaper. We are far from asserting that the utility of the newspaper is a matter of regret, yet we must remember, that it has created a prospect of celebrity, for a really vile crime of pathetic suicide, that is often a more powerful argument to the criminal mind than even the instinct of self-preservation." Newspapers that publish the history and the pictures of suicides and other criminals are doing a work of destruction that is almost incalculable.

PARLIAMENT IS DISSOLVED and the politicians of all colors have taken off their coats to enter the fray. The nominations will take

place on the last day of this month, and the election will be held on November 7. Apart from St. Ann's division Irish Catholics as is customary are allowing non-Catholics to monopolize other divisions in this city, to which they are entitled to, at least, have a term occasionally. This is particularly the case in St. Lawrence and St. Louis Wards, where there is a large Irish Catholic vote. Representation in the Federal Parliament and in the Provincial Legislature is now held by Protestants. We have on many occasions advocated the claims of our people to one of these seats, but they seem to be indifferent about pressing them. Not so with our separated brethren. They are always alive to their interests as may be seen by the fact that they have already put two candidates in the field—Mr. Ekers, a brewer, Conservative, and Mr. Bickerdike, grain merchant, Liberal.

WAR IN CHINA.—Elsewhere in this issue will be found an interesting and timely appreciation of the cause of the insurrection in China from the pen of Rev. W. H. Hingston, S.J., son of Sir William Hingston, M.D. It will well repay a careful perusal.

RELIGION IN SCHOOLS.—Archbishop Keane referred to the question of religious instruction in schools in his sermon at Dubuque on a recent Sunday, and dwelt upon the lack of it in the public schools. He is reported to have said in part:—"The only way to make a generation of Christians," said Archbishop Keane, "is to give the young a good, sound Christian education. As the young are reared so shall the men and women live. Religion is a great element in fitting young men and women for the world. Christian schools are the only solution for the problem of how to make a nation of Christians. They are the hope of the future. The State thus far cannot or will not recognize such schools as worthy of encouragement and public support. So much the worse for the State. It is simply a blunder, an illogical blunder. The State ought to consider the Christian schools the best schools, but as long as the State is under the domination of such foolishness we must be proud to support these schools ourselves, even though we have to tax ourselves doubly or trebly to do it. It is the best use we can make of taxes of any kind."

Archbishop Keane further declared that America, which is destined to be a great power, must yield to Christian influence. "In the future development of the world our America is sure to be more and more a potent factor," he said.

"In the providential worth of things its greater power and responsibility in the world's strength are unavoidable. The American influence will be a blessing to the world, and only in proportion as it is guided by the principles of our Divine Savior. Religion and morality are the underlying principles of citizenship and the State. George Washington in his farewell address recognized this fact and gave it utterance."

TIMELY APPEAL.—Archbishop Chapelle's appeal to the United States Government, not to treat the church in the Philippines as England treated Ireland and as Poland was treated by Russia, is an interesting document. A summary of the Archbishop's views, which we publish, is well worthy of perusal.

COMMERCIAL MORALITY is at a low ebb in these closing days of this century. The lenient manner in which defaulters are treated is the cause. Only a few days ago a bank clerk in the neighboring republic disappeared leaving a shortage in his accounts of \$100,000. This sum, it is said, is more than the capital and surplus combined of the institution, but as the directors are wealthy they have made up the cash.

The cause of the young man's downfall is attributed to high living. For several years he had led a remarkable life. He was known as the quietest and steadiest of young men, and earned this reputation by spending his employers' money with wild recklessness. He is only 29 years of age.

PLUCK is still admired in the old land, if we consider that it is now openly stated in the British press that De Witt the intrepid and undaunted Boer leader divides popularity with Lord Roberts in the great centres in England. The Boer general is undoubtedly a marvellous leader. One day we are told by cable that he has been trapped, but the following morning's despatches are sure to inform us, that he and his followers have again escaped after inflicting

severe loss upon the British forces. Some war recently wrote to Mr. Chamberlain asking him when the Te Deum would be sung in honor of the proclamation of peace and the victories of the Boer war. From all appearances it would seem that a long time must elapse before the Transvaal and Orange States shall have been subdued. A guerilla warfare is likely to be carried on indefinitely in those regions, and men and money will have to be sacrificed. When the history of the war shall have been written and the true inwardness of its causes made known, some names now held in high esteem will be execrated.

BRITISH ELECTIONS.—The Parliamentary elections in Great Britain and Ireland have taken place, and what everybody expected has happened. The Liberals went into the fight without a leader, acknowledged as such, by all sections of the party. In elections as in everything else, it is essential that there should be a governing head. One-half of the success of a political party depends on the reliance placed in the ability and patriotism of its chief. The present leader of the Liberals is looked upon as a stop gap, and as a result of such generalship they have been literally slaughtered. Lord Salisbury is master of the situation, and his colleague, Mr. Chamberlain, will have an opportunity of airing, and perhaps to some extent putting into effect his projects of Imperialism. As regards the situation in Ireland, reports to this date indicate that the Nationalists have held their own. In one or two instances there have been surprises, but on the whole, things are very nearly as they were prior to the dissolution. The forces of the friends of Ireland are drawing more closely together, but there is still room for improvement. Mr. Timothy Healy is an irreconcilable. He is a clever man in many ways, but his present attitude is calculated to do great injury to the cause of Ireland.

A GOLDEN JUBILEE.—The ladies of St. Patrick's Congregation are making arrangements to appropriately celebrate the fiftieth anniversary of the establishment of St. Patrick's Orphan Asylum. They may be relied upon to do something worthy of the occasion. As we go to press the trustees of the institution are holding a meeting, when it is expected that further steps will be taken to supplement the efforts of the ladies in this direction.

Gaelic Society.—There are always a number of sincere friends of Ireland in Montreal who sacrifice time and money to keep alive the national spirit. Foremost amongst the number are the supporters of the movement to revive the old tongue. At the annual meeting of the Society held this week, the following executive officers and members of the Board of Management were elected for the ensuing year: Honorary president, Mr. W. H. Turner; president, Mr. P. McHugh; vice-president, Captain P. Keane; secretary, Mr. M. Bermingham; treasurer, Mr. Joseph Meenan; committee, Messrs. M. J. Doyle, W. P. Stanton, P. Doyle, T. Hanley, J. P. O'Brien, Mr. Ward, P. Hanley, D. Haugh and P. O'Donnell. An expression of sympathy and condolence was tendered to Mr. P. McHugh in his bereavement, which was occasioned by the death of his daughter. Votes of thanks were recorded for Mr. Bermingham and Mr. Lavelle for their work in behalf of the society. It was announced that the first meeting of the new Gaelic classes will be held October 16 at 7.30 o'clock in the evening at Hibernian Hall.

Local Notes.

CATHOLIC SAILORS.—Despite the fact that the season is drawing to a close the interest in the weekly concerts of the Catholic Sailors' Club still continues. The concert held on Wednesday evening, was a great success from every point of view, each number on the programme being well rendered and loudly applauded. Mr. Robert Bickerdike presided, and made a short speech to the seamen, of whom there were a very large number. The following ladies and gentlemen took part:—Miss McGuire, Murphy, Quinn, McGuigan, Pringle, Barry and Mrs. and Miss Durand; also Messrs. J. LeRoux, McGovern, and the following seamen:—Brockett, Bromley, Collier, Edmonds; also Mr. James Thain, carpenter steamship Manchester City, whose rendering of the Diver and Wolf was really excellent. Miss Orton accompanied.

ST. ANN'S TOMBOLA.—If we are to judge by the large number of charming young women of St. Ann's parish that have visited our quarters during the past week in the endeavor

to induce us to make inroad upon our limited treasury, the Tombola, under the direction of the enthusiastic pastor of the parish, Rev. Father Strubbe, C.S.S.R., will be a grand success. The proceeds are intended for the noble cause of charity, and the good pastor and his army of supporters should be encouraged.

AT THE CEMETERY.—The annual pilgrimage to the city of the dead, inaugurated by the Redemptorist Fathers of St. Ann's parish many years ago, was held last Sunday, and the parishioners, headed by their spiritual guides, turned out in thousands. It was a grand and imposing sight to witness the vast procession as it moved from station to station in the cemetery. Rev. Father Scanlan delivered the instruction of the day.

SUNDAY ATHLETICS.—His Grace the Archbishop is about to take a well earned vacation. He will visit the Southern States—Maryland, Virginia and Florida, and also Mexico. His Grace expects to be absent for about six weeks.

In an interview with a local evening newspaper, he referred to the proposed city by-law authorizing athletic games on Sunday. As was to be expected, His Grace spoke out plainly on the subject.

"I cannot," said the Archbishop to a "Herald" representative, "favor any public amusements that would lead to the desecration of the Lord's Day; and I see great danger of this in the authorization of the athletic games which take place in the great cities of the country. These sports and amusements are, I am convinced, the cause of many people staying away from church on Sunday. They are a fruitful cause of intemperance because wherever they take place—say in towns like Sorel and St. John—the public houses would be left open for the sale of drink and the liquor laws would be violated in the spirit as well as in the letter by Sunday drinking.

"Just as I am opposed to the opening of museums and theatres on Sundays, so am I opposed to those games on the Lord's Day, for it is the Lord's Day and should be spent in rest and prayer.

"To recognize those things by law would be a deplorable mistake, because even if such things are tolerated to some extent now, they have not the recognition and authorization which a municipal by-law would give.

"Once you begin to authorize games it will lead to all kinds of Sabbath breaking and Sabbath labor, and you will have the Sunday here just as it is spent in many cities of Europe.

"On a recent occasion I was consulted on the matter of public sports being held in connection with one of the parishes in this city, and I had them postponed and afterwards the sports were held on a week day.

"I am certainly strongly opposed to the passing of the by-law."

C.M.B.A.—The C.M.B.A., of Canada, local branches, will hold their annual religious celebration at St. Patrick's to-morrow. Grand Mass will be celebrated at 11 o'clock. The sermon will be preached by Rev. Father Heffernan. The choir, under the direction of Prof. J. A. Fowler, have been preparing for the occasion for some weeks.

CATHOLIC RIGHTS IN THE PHILIPPINES.

CONTINUED FROM PAGE ONE.

"The right to interfere in Church matters granted by the Pope to the Kings of Spain was conditioned on the royal support and endowment of the churches. Hence, when the United States succeeded the Spanish crown, and declared that it would no longer observe the burden of the contract, it, of course, lost the favor of the contract. The right of patronage no longer belongs to the actual government of the Philippines, and because the Kings of Spain acted by virtue of this patronage in certain cases it does not follow that the United States can take their action as a precedent.

"The question, then, concerning the case at issue resolves itself into this:—Did the Spanish crown claim the right to administer the college of San Jose in virtue of the civil law or in virtue of the canon law?" Archbishop Chapelle asserts that the right arose from the canon law, primarily from the concession of the Julius I. He traces the resemblance of the case to that of Dartmouth College, and holds that the legal principles applied there should hold also in Manila.

"One of the most significant paragraphs in the Archbishop's plea is that in which he alludes to the danger that religious fanaticism may be added to the race hatred that now obstructs American sovereignty in the islands.

"This is a Catholic country," he says. "The people are deeply attached to their religion. Any outrage perpetrated on their religious feelings or a hostile attitude toward the

Church of the people would work incalculable mischief. The American Government will, I am sure, not make the mistake of England toward Ireland or of Russia toward the Poles. It will rather follow the example of the former in her colonial policy and of the latter toward her Mohammedan subjects.

"This is the key of the situation. The Catholic Church will help you to establish definitely law and order and to advance the interests of the United States and of the Filipino people with all her might. Her moral influence is greater than any other that exists in the islands.

THE FAMINE IN INDIA.

Gilan Willets, recently returned from a journey through the famine stricken region in India, thus describes conditions there:—"The famine is, above all, a big famine. You can search all the books in the British Museum and you won't find record of a bigger famine. The breadless area covers 350,000 square miles, which is one-third of all India, or as big as all Canada. In this area are 50,000,000 people. Ten millions are entirely destitute, and of these the Government is taking care of 8,500,000 on relief works and in poorhouses. The streets of Bombay were full of starving people, while over the million dollar railway station and on the university campus and from the portals of the gorged market building the British flag floated gayly.

"Up sprung from the gutter in front of the Great Western Hotel, where I stopped, a dozen brown bodies, with lean forms and robust lungs. They clamored for bread in the Hindustani tongue. They were starving, and no one would throw them even a crumb. To give them money would mean to be surrounded instantly by a mad mob. Thus famine greeted me at the very moment of my arrival.

"Other famine sufferers, grown up Hindus, as well as young Hindus, crouched, or loitered, or slept, or awaited death near other grim cribs. I took a train northward from Bombay. At a small station I perceived a horrible, hideous group, representing starvation. They might have risen from the grave. Brown skin covered their bones, like leather stretched over a frame. The young woman's shoulder blade had burst through the skin. I could have filled the basin-like stomach of the long man on the ground and in it washed my hands. He arose and slapped his hollow stomach with one hand, and with the other hand smote his brow. The woman pointed to the brown naked mite on her thigh bone. They smiled in weak, faraway voices. 'Salam, Sahib; you are our father and our mother. Give us food, and God will bless you with many children.' And from that time I saw similar groups, and scenes, heard similar pitiful cries, saw equal distress, on every side.

"About every ten or fifteen miles there was a relief camp or a poor-house; the starving people have to walk from ten to fifty miles to get to them. In the relief camps people are seldom arrested. They are too busy or too tired to do wrong. Are the people honest among themselves? Yes, for obvious reasons. They have nothing to steal from one another. "It seems incredible that so many millions of people can be starving at one time, that so many hundreds of thousands are dying, that such distress exists among the living. But the scenes I have described are just as true of the serikien district this moment as they were when I sailed from Bombay a few weeks ago. The famine will last throughout this year, and its effects will be felt for more than a year to come."

RECENT DEATHS.

MRS. W. P. BARTLEY.—It is our melancholy duty to chronicle the death of Mrs. W. P. Bartley, daughter of the late John O'Kane, of Quebec, and widow of W. P. Bartley, who, during his lifetime, was one of the leading manufacturers of Montreal. The sad event occurred on Friday last. Mrs. Bartley was a prominent member of St. Patrick's Church, and was esteemed and respected by all with whom she came into contact during her long residence in this city. She was educated at the Ursuline Convent, Quebec, and was a woman of high intellectual attainments.

The funeral, which took place to St. Patrick's Church on Monday last, was attended by a large number of citizens of all classes. At the solemn Requiem Mass, at which Rev. Martin Callaghan officiated, were noticed in the sanctuary Rev. J. Kavanaugh, S.J., Rev. E. Devine, S.J., and Rev. Father Cotter, S.J.

Mrs. Bartley leaves to mourn her loss two sons, W. J. and F. H. Bartley, both of whom are prominent in commercial affairs; two daughters, Harriet and Annie Bartley, well known in educational circles, and two sisters, Mrs. J. E. Burke, and Mrs. F. H. Gray, all of whom have the sincere sympathy of a large circle of friends.

"This is a Catholic country," he says. "The people are deeply attached to their religion. Any outrage perpetrated on their religious feelings or a hostile attitude toward the

Deceased was a staunch supporter of Catholic journalism, and a sincere friend of the "True Witness."—R.I.P.

LORD STRATHCONA

Lord Strathcona, Montreal for a absence in England. On his arrival students of McGill gave him a right evening the Catholic he is a general brilliantly illuminating Nothing is too Strathcona. He is a theophile. His general the benevolence of Catholic and Protestant distribution gifts. He is a rich man. He is kind, considerate, as it is possible, as it is possible, are many public and elsewhere noble philanthropist know best bear that his secret charities are not is particularly Lord Strathcona's missioner in London charged the duties most efficient man that he may long the position and name by a still and generous deed this fellow-country

ABOUT THE

In "The Messenger Heart," Gabriel gives a most interesting account of the catcombs take the following says:—

In connection with there exists in Redesignation, the rum Martynum, its end and object make the early Church and all relics, tombs, his special studies. Among them stand the Christian whose work is interesting and of grace. The college erudite priests are and a few secular the principal care to have Mass of the mar festival-day (the which is still called day) and a processions the Mass, divides the graves invoking. There is cast about the they are fragrant cense and vocal upon the stone; it stands out and the ampullae take a very different that litany hasten church and with strange, stiff subterranean galle move the sleeve century coat brush which stands n touched as when it was laid within a beauty like a flower, yet neither its form is gone."

Immediately after ceremony the par into the open a sweet and glad and one of the ar a brief lecture upon they have just led to be De Rossi, the old man of whom say it would take make up the sum and knowledge, it would be wanting see now the large sic frock-coat, the ed into each ear filled the young in dience with delight kindly face beaming. He would stand curbsonts, beside ry going up into to the people group sunshine as simply edly, as only such times there would and a big smile a to him, and he to plain gravely and points of interest, himself before an children I knowle ed us to understand other might per probably it wo with his strongly gravely abstracted the great staple of

LORD STRATHCONA'S RETURN

Lord Strathcona has returned to Montreal for a long stay, after an absence in England for two years. On his arrival he was met by the students of McGill University, who gave him a right royal welcome.

ABOUT THE CATACOMBS.

In "The Messenger of the Sacred Heart," Gabriel Francis Powers gives a most interesting pen picture of the catacombs, from which we take the following extracts. He says—

In connection with the catacombs there exists in Rome a society whose designation, the "Collegium Cuto-rum Martyrum," sufficiently explains its end and object. The members make the early martyrs of the Church and all appertaining to them, relics, tombs, history, one of their special studies. Foremost and chief among them stand, naturally enough, the Christian archaeologists, men whose work is at once deeply interesting and of the highest importance.

CATHOLIC NOTES.

SCOTLAND.—The Most Rev. Jas. A. Smith, D.D., who has so zealously discharged the duties of Bishop of Dunkeld for the last decade of years, has just been promoted by the Sovereign Pontiff to the Archbishopric of St. Andrews and Edinburgh, which carries with it the highest ecclesiastical dignity in the land, that of Metropolitan of Scotland, in succession to the late Most Rev. Dr. Macdonald.

science brimming over with accumulated lore. Then, most delightful of hours, the college would repair to some neighboring osteria where a plain, abundant meal was served, to which some few of us, the profane, were graciously admitted. The plates were an inch thick, also the glasses, and the forks were of tin, but the coarse cloth was clean, and De Rossi took the head of the table. He had a chair; we sat on wooden benches; it was part of the charm. A Roman dinner is usually lively and the conversation noisy. This, which they never call anything but "the agape," is no exception to the rule; but the guests had sense enough to pause and listen when the patriarch of the feast began to tell in his own quaint, unpretentious way of the small incidents and insignificant events that had led him to his great findings.

De Rossi had a brother, still living, who is a very distinguished geologist. The two—they were almost equally beloved—went in Rome by dialect names of which no language can render the broadly comic humor. One was "il catacombaro" (he of the catacombs), and the other "il terramotaro" (he of the earthquakes).

CATHOLIC NOTES.

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Archbishop Smith was born in Edinburgh on the 18th of October, 1841. He entered the Welburn Academy at the age of twelve, and on the 2nd August, 1855, was admitted a student to St. Mary's College, Blair, Aberdeen, afterwards proceeding in due course to Rome. He received the tonsure and Minor Orders there at St. John Lateran's, on the 30th March, 1861, the first two Minor Orders from Mgr. Lig-Bussi, Viceregent, in his private chapel, and the other two from the same prelate on the following Sunday. On the 17th of March, 1866, he was ordained sub-deacon in St. John's by Mgr. de Villanova Cas-sellacci, Viceregent; deacon on the following day by the same prelate in his private chapel, and priest on the 31st of March of that year by Cardinal Patrizi in St. John Lateran's. He left Rome for home on the 4th of November following, and served as curate for a few months at St. Mary's, Dundee. In February, 1867, he proceeded to Blair College, where as professor it was found that his scholarly acquirements would be better applied than in the fulfilment of simple parochial duties.

On another occasion De Rossi thought he had discovered traces of fresco on a catacomb wall and wore out his eyes striving after what these patches of blur might be. Marucchi was called in to help him, and the two puzzled in vain as to whether it was paint or not. It painted, what could it possibly represent? Then came Wilpert, the lynx-eyed. He examined the wall very carefully, then the extremely practical spirit of the Teuton asserted itself. "Let's wash it," he said. The audacious simplicity of the proposal stunned the other men. When De Rossi recovered he repeated after him "Let's wash it," and they did. In the wash the accumulated dust being removed and the colors restored to their pristine brilliancy, the whole delicate pictured scene stood out. They are laughing still over that

elementary way of making discoveries, but, for some reason or other, Wilpert's suggestion appeared to raise him in De Rossi's estimation. Long years of earnest work, the work of the antiquary and the artist, have placed him higher still.

And now it is time that we turn from these dear old catacomb memories of the pleasant days gone by. Only once since leaving Rome have I tasted the illusion of being in that hallowed atmosphere again. Of all light was not yet full made and the dusky worshippers knelt, silent and absorbed, around one altar. They did not seem to be praying as they pray every day, and when the loved "Domine non sum dignus" rose in the stillness every man present went forward to receive the holy mysteries. Then it swept over me that we were back in one of those dim, torchlight crypts four thousand miles away; back perhaps further in the beginning of Christianity, when the new-made Church of God had not yet come to daylight and the Christian, the noblest ethical conception of a man, was nothing but an obscure, haply vulgar, hated sectarian—as he is now. Then, too, I realized, on that First Friday morning—the knowledge has come late, but what of that, since it has come?—that devotion to the Sacred Heart is no new-fangled fashion in piety, but a thing beautiful and living as the faith of the early martyrs. The truth wants no witnesses, but it is good that he who has found it should say that he has found it and that it is the truth. It is no idle impulse that will make men, where there is no special obligation, rise before the business and duties of the day to receive the Blessed Eucharist at dawn. There must be here some new inspiration of life, some going back to the beginning, something living and vital as the first heart-beats of Christianity. In reality, what were the assemblies of the Christians but the nucleus formed of that which was to be an endless, ever-spreading apostleship of prayer? You will know by the palm and the vial and the name of Christ deep-graven on the tombstones, whether they valued the interests of His heart.

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was at Perth, but owing to the large and growing number of ecclesiastical affairs to be transacted in Dundee it was thought advisable to transfer his official residence; and on his coming to Dundee he was waited upon by a large number of the clergy and influential laymen and presented with a cheque for £900. Held in warm affection and esteem by the whole body of Catholics in the Dundee diocese, and in great respect by many Protestants, his departure from Dundee will be a source of regret to a wide circle of admirers. At the same time there will be general gratification that his well-known zeal, piety, and learning have earned for him deserved promotion to a larger and more important sphere. In the city of his birth, whither he is coming as Metropolitan to rule over us, the Most Rev. Dr. Smith is very cordially assured, in the sincerity of our delighted Catholic hearts, of a most loyal and loving welcome; and on the day of his approaching installation at the Edinburgh Catholic Cathedral, St. Mary's congregation in particular will rejoice to know that from being once a humble, little altar boy in their midst, the distinguished and learned prelate becomes on this occasion their exalted and honored and beloved Archbishop.

YES, you say you like the Teus Wirras; couldn't do without it; derive great benefit from it; believe it should be in the homes of every English speaking Catholic family in the Dominion. But what are you doing to extend its circulation among your friends and neighbors? Only 15 cents to the end of the year, mailed to any address in the Dominion; city, 25c.

A CONGRESS OF PARISH CLERGY.

Rev. Father Phelan writing from Paris, France, to the "Western Watchman" on the above subject, says—

The clergy are confronted with the problem of empty churches and how to fill them. In some of the suburban parishes of Paris there are fifty and sixty thousand people, Catholics or nothing; but mostly nothing. I told you of the efforts of some young priests of this city to evangelize those people and the encouragement they were receiving from the Cardinal. A similar movement has been started in the other large cities of France where similar conditions prevail. These are the priests who have just held the Congress of Besancon and the Bishop of Angers. The programme embraced purely projects of reform in parish work. The children came in for the first place in their solicitude. How were they to be reached? They could not be gathered in Catholic schools, for there were none. The communal schools taught no religion even when they did not inculcate irreligion. They considered the question of catechism and the best methods to induce the children to attend catechetical instruction. The young men and women of the laity would have to be drafted into the service. They were to mingle among the peo-

There were over 800 priests at the Bourges Congress, and besides the Archbishop there were the Bishop of Besancon and the Bishop of Angers. The programme embraced purely projects of reform in parish work. The children came in for the first place in their solicitude. How were they to be reached? They could not be gathered in Catholic schools, for there were none. The communal schools taught no religion even when they did not inculcate irreligion. They considered the question of catechism and the best methods to induce the children to attend catechetical instruction. The young men and women of the laity would have to be drafted into the service. They were to mingle among the peo-

ple and get acquainted with the children and by means of rewards get them to come to Mass and attend catechism. It was proposed that savings banks should be established in the parishes and the young laboring people were to be encouraged to save their money. We fear this will not prove a measure of religious elevation. We have very little faith in the ability of priest bankers, no matter how honest they are. It is very well to encourage the poor to economize and save their money; but better let them attend to their own banking.

But there is one subject that interested the Congress very much and which called for the creation of a permanent committee to study it and report at the next Congress. It was on the subject of drunkenness; or as they called it "alcoholism." I have referred to this subject before and I feared since that my strictures were too severe. I would not be unjust to any Catholic people, especially to the French I love so much. But I could not deny the evidence of my senses. The Congress of Bourges has gone farther than I, and declared drunkenness in France had become a menace to the state and Church in this country.

MARQUIS OF BUTE DEAD.

A despatch from London announces the sad news that the Marquis of Bute died on Tuesday at Dumfries House, his seat in Ayrshire, from paralysis. He was fifty-three years old.

An exchange in making the announcement, says:— One or two other members of the British peerage might vie with the Marquis of Bute in the number and antiquity of his duties or the size of his income. The Duke of Norfolk, a devoted Catholic, of princely munificence, serving the State in public office and on the field of war, may have a more prominent figure. A greater fortune may have fallen to the lot of the young Duke of Westminster, but there was no better instance than that of the late Marquis of the unostentatious devotion of enormous wealth placed in a single hand to the discharge of the responsibilities it entailed. The Marquis of Bute has died at a comparatively early age, but he saw Cardiff, the coal export town of Southern Wales, become during his lifetime, owing to his constant supervision, one of the world's chief shipping centres.

Born only a year before his father's death, in 1847, John Patrick Crichton-Stuart, the third Marquis of his line, came into a princely income on attaining his majority. Trustees had amply developed the Cardiff estates by extending the dock and contingent properties which his father had planned. Many years ago the Marquis' income was estimated at \$1,750,000. His prudent and businesslike administration must have greatly increased that sum, for the Marquis was foremost in the last generation of the English nobility in carrying on his affairs in the spirit of a commercial and industrial magnate.

Personally the Duke remained in the background. He had no taste for politics, and could not make up his mind to be a thoroughgoing partisan. But he identified himself so far with local life as to accept the Mayoralty of Cardiff, and in the discharge of the duties of his office made himself extremely popular. The Marquis married, in 1872, the Hon. Gwendolen Mary Anne Fitz-Alan Howard, daughter of Lord Howard of Glossop. The Howards are an old Catholic family, and it was probably due to this influence that the Marquis of Bute, who had previously shown High Church leanings, much as the Duke of Newcastle, subsequently entered the Catholic Church being received by Mgr. Capel. The Marquis is succeeded by his son, the Earl of Dumfries, born in 1881. There are two other sons, Lord Vivian and Lord Colum, and one daughter Lady Margaret Crichton Stuart.

DIED. BARTLEY.—On Friday, Oct. 5, at 702 Sherbrooke street, Jane Harriet O'Kane, relict of the late W. P. Bartley. Funeral service was held on Monday, Oct. 8, in St. Patrick's Church, and interment took place in Cote des Neiges Cemetery.

SCOTT'S EMULSION

of cod-liver oil is the means of life and enjoyment of life to thousands; men women and children.

When appetite fails, it restores it. When food is a burden, it lifts the burden.

When you lose flesh, it brings the plumpness of health.

When work is hard and duty is heavy, it makes life bright.

It is the thin edge of the wedge; the thick end is food. But what is the use of food, when you hate it, and can't digest it?

Scott's emulsion of cod-liver oil is the food that makes you forget your stomach.

We'll send you a little to try, if you like. SCOTT & BOWNE, Chemists, Toronto.

CATHOLICS IN CHINA.

The following letter appeared in a recent issue of the Melbourne "Argus":

Sir,—Allow me to supplement the interesting information recently given in your columns regarding Christian missions in China. The statistics supplied regard almost exclusively Protestant missions. A casual reader might conclude other than that there are no Catholic missions, or that their success is so limited that they may be treated as a negligible quantity. How mistaken such a supposition would be, the following figures, taken from the most authentic sources, will show: It is claimed, and I am only too glad to admit the claim, that there are 80,000 Chinese attendants at Protestant worship in China. But, exclusive of Catechumens, who form a large body, there are more than half a million of Catholic worshippers. The exact number given in the returns for 1898 was 632,448. That means that there are seven times a larger number of Catholics than of Protestant converts of all denominations. Then there are 3,980 Catholic churches, 759 European and 409 native priests, 2,913 Catholic schools and 49 Catholic colleges, all engaged in the work of propagating the Gospel in China.

If the entire Protestant force engaged in Christian work amounts, as stated in your columns, to 8,000, the success of that much smaller number of Catholic workers deserves some recognition. The secrets of that success are given by many Protestant authorities. Dr. Needham Cust, in his "Evangelization of the non-Christian World," Protestant missionary as he himself has been for over half a century, ascribes it in the first place to a life of celibacy, such as is led by Catholic missionaries. Dr. Williamson, a veteran Scotch missionary, requires as a first condition of success unity of doctrine, and union among the missionaries. "Something," he says, "must be done. In our present divided state we shall never Christianize China."

Dr. Medhurst, a Protestant, and British consul at Shanghai, finds it in "the system of the Catholic missionaries (which) is, from the first moment of their arrival, to advance as far as possible into the interior, to disguise themselves as Chinese, and to work with indefatigable ardor in the different stations occupied by the brethren for many years, if not many centuries." And he adds: "Their devotion is remarkable, their success astonishing." Mr. Henry Norman, in his "Far East," pays highest tribute to the successful labors of the Catholic missionaries. Among Protestant missionaries in China, he says, are "men of the highest character and devotion, upon whose careers no criticism can be passed," but, he continues, the Catholic missionaries "enjoy on the whole far more consideration from the natives, as well as from foreigners, and the result of their work is, beyond question, much greater."

In any statement of Christian effort for the conversion of China it is but simple justice to recognize the work of those who have labored so devotedly, and, in very many instances, sacrificed their lives, for the extension of Christ's kingdom on earth. Yours, etc., THOMAS J. CARH, Archbishop of Melbourne, St. Patrick's Cathedral, July 19.

NEW INVENTIONS.

For the benefit of our readers, we publish a complete list of Canadian patents recently procured through the agency of Messrs. Marion & Marion. 68,694 — Michael McVeil, Little Glace Bay, N.S., process of preserving eggs. 68,752 — David Holford, Cranbrook Southeast, B.C., harness. 68,806 — Albert S. Mansfield, Manchester, Eng., coin freed pre-payment for gas meters mechanism. 68,814 — Francois Morin, St. Lin, Que., machine for upsetting and shrinking tires. 68,822 — Adelaerd Leterre, St. Antoine de Tilly, Que., churn. 68,823 — James A. Gemmill, Carleton Place, Ont., curtain stretcher. 68,827 — Hjalmar Lange, Venteras, Sweden, soldering of aluminium. 68,828 — James Edgar Gillis, Head of Tide, N.B., automatic fire alarm. 68,848 — Messrs. Dauphinais and Caron, St. Paul's Hill, Montreal, clippers.

A Lucky PICK-UP

In Dongola and Box Calf Boots. We bought them cheap from a hard-up manufacturer, and heartily give our customers the benefit. We have only a small quantity; come quickly if you want a bargain.

- Ladies' Dongola Kid Boots, regular \$1.00, for... \$1.25
Ladies' Fine Dongola Shoes, Laced or Strapped... 1.00
Children's Fine Kid Boots... 1.00
Misses' Fine Pebble Boots... 80c
Men's Dongola Boots, regular \$2.00, for... 1.25
Men's Box Calf Boots, regular \$2.25, for... 1.75
Boys' " " " \$1.75, " " " 1.25
Youths' " " " \$1.50, " " " 1.25
Men's Box Calf, Leather Lined, Goodyear Welt... 3.00

E. MANSFIELD, 124 St Lawrence St., Corner Leguacheters, Phone Main 549.

A Happy Mistake.

More than ten years had elapsed since I had bidden adieu to the home of my childhood. It had not seemed so long. Then, I was young, strong, and ambitious, and far off Tacoma, Washington, was the source of all my dreams of success. Now, at last, I was returning a man of health and fortune, proud of myself and of my family.

The day was bright and beautiful, in the early part of June, when I reached Owego after my long absence. The hand of time had touched lightly the old familiar scenes. The shallow Susquehanna still flowed lazily under the lichen-covered arches of the picturesque old bridge. A new group of laughing, happy, young girls were at the station to meet the incoming trains, and to add life and beauty to the quiet surroundings.

My home was only three miles up the river and as it was very early I decided to walk all the way. I stopped here and there to criticize and admire the various improvements. I took no heed of the passing hour, living over again the days of my youth. I talked with many who did not know me and idled my time.

When I reached my home the lights were extinguished and evidently the family had retired for the night.

To surprise them more in the morning, I decided to steal quietly into the house, go to my own room, and appear at breakfast as if no change had taken place in my life.

Gliding cautiously around I tried each door and window, until I found one small unguarded entrance. A strange feeling of joy and satisfaction thrilled me, and I made my way noiselessly to my room. Once more resting in my comfortable old easy chair where I had dreamed so many boyish dreams of wealth and fame seemed like a fairy tale.

No doubt I was rash and imprudent to have stolen into the house as I did, but the joy of being at home was a sufficient excuse for my exaggerated folly.

For a long time I sat thinking of my sister Margaret—of my brothers "Ed" and "Jack," all of whom without doubt, were under the same roof with me.

Finally, my mind wandered to Mary Lee, and was filled with a host of memories—recollections of the blue-eyed city girl, idol of my heart for one brief summer. Ah, those were happier days than now, when we two rowed alone on the river and drove through leafy lanes. They were full of sweet intercourse with friends and home life, and this is but a lonely life at best, very lonely. Then I remembered how one day when I had been telling Mary of my plans to go West and get rich, she had not been quite so enthusiastic about it as I had wished, and had even replied that a moneyed man's career might be a selfish one. "What a pity one could not become a millionaire without devoting oneself body and soul to the task," she had said. She was right. Mine had been a selfish life, inasmuch as I had lived just for myself, and had even repined that I had had no one else to live for. And it had been a lonely life, too. I was forced to own to myself, in spite of the attractiveness of pursuing my heart's desire.

These were some of the thoughts that passed through my mind. But there were many more besides. When I awoke from my reverie the room was in shadow and the moon was shining in the dusky sky. I stood up that I might see its beauty the better, and as I looked, the calm of the night seemed to enter my soul. Perhaps my long musing over things of the past had lifted me above and beyond myself, perhaps the self-satisfaction that my review had brought to me had touched a more divine chord in my sensitive heart. I cannot account for the exquisite influence that swept over me, but certainly it was one of the greatest moments of my life. With sudden yet calm impulses I drew my violin towards me and caressed it gently in the dusk. It was years since I had played this to myself at midnight. I was too full of my own thoughts to follow those of any great master, so my fingers strayed up and down in snatches of improvised melody, until at last, without seeking, came forth the most wonderful air from my bow—sweet, plaintive, sustained. So easily and naturally came the notes that the refrain sounded almost familiar to my ears.

Again and again I repeated the air until finally I realized that I was giving utterance to a divine theme. With almost trenchant eagerness I retraced the melody, step by step, with the same variations. I repeated it until I was sure of retaining it in my memory. Then the calm mood which had inspired me having passed into one of excitement I hastily lit the lamp and sat down with pen and ink to write my masterpiece. The next morning I appeared, to the astonishment and joy of my family. My welcome was a proof of the sacred place I hold in the affections of my sister and brothers.

Margaret's daughter, Anna had grown into a beautiful little girl of twelve, with a sensitive pale face and massy yellow hair. I knew of her great love for music and that she was developing rapidly into a genius. That very night there was to be a competitive concert in Wilson hall. The master had promised a gold medal of exquisite workmanship to anyone in the town who should within a certain time bring and play the best composition. The prize was a rare jewel. It had hung on the old professor's chain for many years and had grown to be identified with his personality. It was curiously worked and of value, and there were few in the town who did not know the professor's crucifix. It had been the ambition of every pupil to win the trophy and wear it as the professor had done, thus to make his fellow-students envious, and to

be pointed out on the street as the one who had competed for and won the crucifix.

It was thought by many that Gustave Schmidt would carry off the reward. He had scored so many victories in his quiet way which used to take them by surprise, that they were prepared for this also.

When I entered the hall it was crowded with students and others who were interested in the contest. At one end, on a platform, sat the professor, dignified and handsome. He was a thorough musician and an impartial judge. I was not much interested in the competition since Anna had told me confidently on the way over that the only preparation she had made for it had been that very morning. She had been nervous about it, and the thought of possibly winning the prize had upset the calm frame of mind needed to entice the music, and that anxiety had delayed the fulfillment of her desire.

The night before had found Anna's composition still unwritten. She had made many impatient attempts from time to time, but feeling them to be worthless had cast them aside. Why then, I thought, had she not given in her name on the list as "not competing," but when I suggested it she turned her big brown eyes up to mine and said, "Uncle, I promise you I will do something." I only laughed at her childish self-confidence.

The performance began. One by one the competitors came forward and played, and were received with more or less applause from the audience, while the professor made notes on a paper before him. Anna having been the last to enter would be the last to perform. Finally, however, it came to her turn. She was so much the youngest competitor, that all eyes were turned upon her with interest as she took her violin and handed her score to the accompanist. I thought she looked pale, but I noticed the calm precision with which she raised her bow and paused. She drew the upraised bow, and the next moment the sweet strains of a glorious rhapsody filled the hall. Her hand was over me with the dream-music that had deluged her soul in the night, and now she gave it forth as it had been given to her, with sweet impassioned simplicity. At the first few bars the listeners held their breath in surprise, later they forgot their amazement, and only enjoyed it.

With the first notes I had started suddenly, my lips parted with astonishment. I instinctively moved forward a step, then halted. Was I dreaming? What was this? My own masterpiece—the production of my own inspired mood of the previous night; the lovely melody which had cost me a night's rest to capture, that upon which I had counted to add fame to my already world-wide renown. Here Anna was playing it with all the tenderness and inspiration with which I myself could have rendered it—playing it as perfectly as if it had been her very own.

I would ask her how she came by it, and she would tell me truly. Surely she could not have copied my score for I had kept it safely in my pocket. I never knew until this moment how my heart had been set upon becoming famous in everything I undertook. Then Mary Lee's suggestion flashed across my mind. She might be a selfish one came back to me forcibly. What was I but selfish to the very core when I could not bear to see another—and that my niece—in the praise and adulation that I craved.

The music had drawn to a close and for one moment there was intense silence. The audience forgot to applaud; the professor neglected to make notes on the paper before him. Then, amid the burst of almost deafening applause which followed this silence, I was struck to see Anna raise her hand and beg for quietness. The people slowly began to speak. She said she could not claim the prize for the music was not her own. In awed tones she related that the night before she saw an angel carrying a violin and bow in his hand, with which he played the most beautiful music. When he had finished she awoke, but she prayed to sleep again that she might hear once more the slow, sweet strains that seemed to bear her into Paradise. It seemed to Anna as if she had listened to the music for hours, but at last it died away and she awoke, then she remembered the contest for which she was unprepared. If she could recall the heavenly music strain by strain!

All of a sudden like a mighty wave it surged in upon her brain. She seized a pencil and paper and began to write it down. She wrote, recollected, and revised until it was almost time to start for the hall when the score was finished.

I listened earnestly, conflicting emotions struggling within me. Once I almost spoke. I was so engrossed. I heard the child's note of conscious triumph which she could not keep out of her voice, and I knew it was in my power to crush it. I need only tell of my midnight return, and its celebration in an inspired rhapsody. Even as she spoke I felt the score in my own pocket. These were but thoughts, but I raised my eyes and

saw Anna's little pale face, lit with the joy of conscious victory, radiant with the unalloyed happiness of success, such as only a child can know. In that look I found my desolation. The next moment her voice ceased, and unnoticed in the applause which followed, I turned and left the hall. I went directly to my home. A cheery fire burned in the drawing-room. Taking my beloved rhapsody in my hand I slowly and deliberately threw it into the flames. When every vestige of it had disappeared I mounted my wheel and returned to the hall to find Anna and her mother looking for me. I kissed the happy upturned face of the little one.

And though Anna is a woman now, and wears the crucifix to this day, she has never found out that her success was due chiefly to her mother's oversight in leaving a small window unlocked. Neither does she guess that she was the cause of the one noble generous act of my life. Were Mary Lee to know of it, would she think a rich man is always selfish?—Marie Eugenie Leroy, in the Guidon.

ABOUT SELF-MADE MEN.

These are days when we read a good deal about self-made men. The following story taken from an exchange will furnish much mental food for those of a reflective turn of mind. It runs thus:

A well-known gentleman was introduced at a great public meeting as a "self-made man." Instead of appearing gratified by the tribute, it seemed to throw him, for a few moments into a "brown study." Afterward they asked him the reason for the way in which he received the announcement.

"Well," said the great man, "it set me to thinking that I was not really a self-made man."

"Why," they replied, "did you not begin to work in a store when you were ten or twelve?"

"Yes," said he, "but it was because my mother thought I ought early to have the educating touch of business."

"But then," they urged, "you were always such a great reader—devouring books when a boy?"

"Yes," he replied, "but it was because my mother led me to do it, and at her knee she had me give an account of the book after I had read it. I don't know about being a self-made man, I think my mother had a great deal to do with it."

"But then," they urged again, "your integrity was your own?"

"Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck, and, after the manner of some storekeepers, I put the speckled ones at the bottom and the best ones at the top. My mother called and asked me what I was doing. I told, and she said, 'Tom, if you do that, you will be a cheat. And I did not do it. I think my mother had something to do with my integrity. And on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character of usefulness.'"

"Happy," said Dr. Lorimer, who told the story, "the boy who had such a mother; happy the mother who had a boy so appreciative of his mother's formative influence."

As if by magic, after a few applications, every gray hair in my head was changed to its natural color by using LUBY'S Parisian Hair Restorer. I now use it when I require to oil my hair. Try it and see for yourself. 50c a bottle.

WILLS WHERE LAWYERS SHINE.

Here is a nice case for the gentleman who practise law. It is the outline of a queerly made will of which the following report gives the principal features:

When Esther Woods went to live in Third street, so many years ago that no one now living in the vicinity can remember it, that portion of the city was more desirable as a place of residence. Mrs. Woods, however, noticed no change, or, if she did, she never referred to it. Notwithstanding the fact that she was worth more than \$400,000 and could have lived on Fifth avenue if she chose, she would not forsake the old house at No. 38 East Third street, the house in which her husband and her children had died.

When the old lady died, in August, 1898, it was found that she had made a curious will. She left \$200,000 in comparatively small bequests to relatives, charitable institutions, churches, cemeteries and the like.

Then she left to two other relatives, Sarah Hart and Esther Hart, nees, the house in Third street, with all its contents "upon condition, however, that they make said property their residence and do not let or underlet the same during their lifetime, it being my intention to give them said property for their use during their natural life."

Both these ladies lived in Chicago. The will further stipulated that if they carried out all these provisions and "take care of the portraits of

my deceased husband, Richard J. Woods, and my deceased sons, William J. Woods and Harby Woods, and of myself, which pictures are now in my said house," they were to receive the residue of the estate, amounting in value to \$200,000.

The two ladies in Chicago were willing to live in Third street in consideration of the \$200,000. So the will was admitted to probate, and the Misses Hart were given possession of the Third street house, in which they have since resided. Now, through their counsel, Charles F. Brown, they have appealed to the Surrogate for an order to compel the executors to turn over to them the residue of the estate.

The other heirs and next of kin say that the two women must die before they can claim the \$200,000, for the will expressly states that in order to inherit they must reside in the Third street house and carefully preserve the family portraits for the period of their lives.

YES, you say you like the True Witness; couldn't do without it; derive great benefit from it; believe it is the best of its kind; every English speaking Catholic family in the Dominion. But what are you doing to extend its circulation among your friends and neighbors? Only 15 cents to the end of the year, mailed to any address in the Dominion; city, 25c.

Protestant Missionary Funds.

From time to time Protestant newspapers which, as a rule, are not inclined to indulge in sensational reports on any matter affecting their creed, give estimates of the amount of money spent in missionary work. The latest report of this kind appeared in the New York "Post" last week. We give it in full because it explains how easily money can be raised for Protestant missionary work. It runs as follows:

About three hundred thousand dollars raised in one year in the name of religious purposes, chiefly through the contribution-getting of one man, is the basis of a report to be submitted to the Christian and Missionary Alliance at its annual convention, which is now in session in New York City.

This money-raising evangelist is the Rev. A. B. Simpson, about whose antecedents even those directly associated with him know scarcely anything. "He was born in Canada, I think," said an officer in his missionary organization; "but I don't know where or when. His photograph has never appeared in the newspapers, because he will not allow it. No social entertainments are ever held in his church, and when the service is over on Sunday, the pastor makes a hasty exit by a rear entrance, never stopping to speak with any one."

As a notorious money-getter, however, Mr. Simpson has frequently attracted attention, beginning at a missionary meeting held in Carnegie Hall in 1895, at which the late Dr. John Hall presided and President Cleveland was one of the speakers. Special efforts were made to attract the wealthy people of the city, and a collection was taken for missions which amounted to \$5,000. Several weeks later Mr. Simpson addressed an audience from the same platform, and the collection aggregated \$80,000. The next year \$100,000 was raised by him in the same way, and in 1898 \$112,000. Large sums have also been raised by Mr. Simpson at Old Orchard Beach, Me., and other places, the Convention of August 9, 1896, at Old Orchard netting \$101,500. To those who do not concur in Mr. Simpson's theory that the Holy Spirit persuades people to open their pocketbooks, the secret of his power is mysterious. Far from being a brilliant orator, Mr. Simpson talks in a plain, straightforward way, seldom raising his voice, and making few gestures. The missionary sermons which have drawn out the large sums of money have been rather statistical, marshalling figures and facts to show the need of mission work in foreign lands.

Mr. Simpson has been criticized for not making public the names of contributors, and people have argued that the large amounts named represent only pledges, many of which will never be paid. This is denied, however, and instances cited of poor people who have pledged money, and finding themselves unable to pay at the time have made good their obligation two or three years afterwards. At any rate, the report shows that \$120,000 was actually paid into the Alliance Treasury last year, and, in the words of the report, "nearly as much more has been expended for work directly or indirectly connected with the Alliance, of which no explicit report can be made." The people from whom Mr. Simpson draws these sums are said to be nearly all poor. While there may be an occasional check for \$1,000 to \$5,000, the contributions are generally in sums ranging from \$5 to \$100. They are to be paid any time during the year, and a pledge of \$100 generally means that some working man or woman will set apart \$2 a week from his earnings for the missionary cause. It is declared by friends of the cause that at least half a dozen young women in Mr. Simpson's congregation, who are earning their own living by doing housework, are each supporting a missionary in some foreign field.

One point which is stated by his adherents to prove the sincerity of the work is the fact that it is conducted on economical lines, and that the headquarters of the Alliance, unlike the spacious apartments of some of the other missionary organizations, consist of a room about ten feet square, with a desk and two or three chairs. Mr. Simpson himself, it is said, lives very quietly in a little frame cottage at South Nyack, and is always at his office desk by seven o'clock in the morning. Twenty years ago he was pastor of the Thirteenth Street Presbyterian Church, at that time a rich and fashionable congrega-

THE S. CARSLY CO. LIMITED.

Notre Dame Street, Montreal's Greatest Store, St. James Street.

SATURDAY, October 13

Better Qualities.

It is worthy of note that people are buying better goods this season than ever before. There's reason for it. Buyers were instructed months ago to improve all the stocks by getting finer qualities than the average trade is accustomed to. And then we never charge fancy prices, even for "exclusive" things. Shoppers can easily afford our prices.

It pays to get really good things whether for use or to wear. We recognize the fact in the collection of

NOVELTY DRESS GOODS, STYLISH OVERGARMENTS, ELEGANT COSTUMES, PARIS MILLINERY.

And other stocks equally important. Those who want the best of everything can get it here. Those who must be satisfied with less expensive goods can get them. In either case we offer better values than this market affords and render better service than the average.

Success with Dress Goods.

Enough new goods to stock a dozen ordinary stores. More to see here than anywhere else within your reach. The simple fact of the matter is that you can't afford to buy a new dress of any kind without first looking through this assortment. We have an immense range of

COLORED DRESS GOODS, BLACK DRESS GOODS, FINE DRESS SILKS, NEW DRESS TRIMMINGS.

Dress Goods constitute so large a stock here as to cause surprise every day. Not only is the variety of stylish goods very large, but we've been fortunate in securing some of the favorite sorts at exceptionally low prices. Samples sent free to any address for the asking.

COLORED DRESS GOODS. NEW BLACK GOODS.

New and Novel Effects and serviceable weaves in Fall Dress Goods, all richly colored.

New Herring Bone Cloth for Tailor-made Costumes, in a variety of desirable shades, 32 inches wide, \$1.05. New Camel's Hair Tweed in rough surface effect, new mixed colorings, 44 inches wide, \$1.15.

Reversible Cloths for rainy day skirts, good colors and patterns, 54 inches wide, \$2.00.

Fresh Costume Arrivals.

Just received, and will show for the first time Monday morning a very choice shipment of beautiful and stylish COSTUMES, and Ladies' Tailor-made SUITS—every one of them an interesting study to ladies who would keep abreast with the fashion world. A special exhibition of these Tailor-made Suits in our Costume Department, Monday.

Ladies' Tailor-made Costumes, in fancy check homespun, short, smart double-breasted jacket, lined throughout, and new flare skirt, \$18.50.

Ladies' Plain Homespun Costumes, short 20-inch Jacket, silk-lined, plain velvet collar, and taffeta lapels, closely stitched, latest style skirt, \$21.50.

A Stylish Costume in Black and Navy Homespun, short double-breasted-gold braid, new flounce skirted Jacket, with taffeta lapels and tr \$33.25.

MAIL ORDERS PROMPTLY FILLED. SEND FOR NEW CATALOGUE.

THE S. CARSLY CO. LIMITED.

1765 to 1783 Notre Dame Street, 184 to 194 St. James Street, Montreal.

BRITAIN'S FOREIGN POLICY.

London, October 9.—Mr. Chamberlain, Secretary of State for the Colonies, speaking the other day at Stourbridge, said—

"Great Britain's foreign policy, as I sum it up, is to remain on friendly terms with every great country in Europe and on something more than friendly terms with the United States."

Mr. Chamberlain ridiculed the attempt of the Opposition leaders to hold him up as a bogey to foreign nations.

"Great Britain's foreign policy," he explained, "is in the hands of Lord Salisbury, and I have not the presumption to meddle with it."

TWO WAYS OF "Bessie, dear, I was to the house and away for a while," mumbled the window.

"Oh, dear," Bessie faintly, throwing her arms angrily. "I never had that I don't have to baby. I think it's to baby. Baby did not find very patient and pleasant."

He put his chubby mouth and cooed and sweetest fashion, but not to play with him, he began to cry so hard had to lay aside her whim.

Just about the same cousin was called away to amuse her little sister. She was just as fond of her as she was of her mother, she was laid as cheerfully and frolicfully till he was in the bed. When mamma was ready, she kissed her little head. "You have been helper this morning, Bessie."

Which way of oblige way?

TELLING LIES.—Telling is very common folk. It is a rare thing at truthful boy or girl. No doubt, think they clever when they can good one, and they off-wards of their smart habit makes coward away honor, confidence much more have any or her. Young readers this little example, then tell what you know their likes, dislikes and things they have done. Let the order given school teacher to her while ago, and the boy to work to record-ments and character special pets—all but

PERFECT BUSTS by the use of ORIENTAL Powder the only Powder that assures perfect development of the bust within three months, and cures Dyspepsia and Liver Complaint.

Price per box, with directions, \$1.00; six boxes for \$5.00. General Agent for the Dominion L. A. BERNARD, 1808 St. Catherine Street, Montreal, United States: G. L. DE MARIGNY, Druggist, Manchester, N. H.

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GOOD NEWS FOR WHO take Hood's Scurfula, dyspepsia and Report agree that HOOD'S

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THE SALT OF SALES
EFFERVESCENT
THE SALT EXTRACTED FROM THE JUICES OF FRESH FRUITS.
CURES Headache, Constipation and Indigestion.
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October 13, 1906

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MENTAL Powder

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GOOD NEWS

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Our Boys and Girls.

YOUNG HEADLESS.

Young Headless is a boy
Who lives in every town,
His name? 'Tis sometimes Johnnie
Smith,
And sometimes Johnnie Brown.

Young Headless goes to school
When he can find his hat.
At home he loves to play at ball
When he can find his bat.

Of mittens, one is gone;
Of rubbers, two or more;
And on the very coldest day
He never shuts the door.

The hammer's always lost,
The saw left on the ground;
And when he wants his button-hook
It never can be found.

To buy a piece of beef
You send him to the shop;
He loses all the change he had,
And brings you mutton chop.

For all these careless things,
And more than I could name,
Young Headless always feels quite
sure.

He never is to blame.
His father would despair,
But that this thing is true;
That forty years or so ago,
He was Young Headless too.

LOOK AHEAD.—A very good motto
for our boys and girls to follow
is:

"Look ahead." No person ever ac-
complished anything who did not
look into the future and hope in the
future. No people ever became great
who did not look to the future. The
common man, from whom nothing
great can come, is always satisfied
with the present day and the present
hour, the builders of nations, the
apostles of religion, always look be-
yond the present. They see the beau-
ties of possible victory and they are
entranced at the sight. A new life
comes to them; great deeds are ac-
complished.

ABOUT COMFORTS.—The great
evil among our young folks is that
they lavish too much care on them-
selves while they seem to forget the
doing of a good deed to another. It
is such forgetfulness and coldness in
times of need that makes the world
miserable, lonesome and hard to
travel. It is another pang in the hearts
of the lonely and deserted ones,
which forces them to cry out: "Have
we no friends left even to do one
good turn for us." The following ex-
ample might be profitably read on
the subject:

A little girl and her brother were
on their way to school one winter
morning. The grass on the common
was white with frost, and the wind
was very damp. They were both
poorly dressed; but the little girl
had a kind of cloak over her which
seemed to have outgrown.

As they walked briskly along, she
drew the boy closer to her and said:
"Come under my coat, Johnny."

"It isn't big enough for both, sis-
ter."

"Then I will try and stretch it a
little."

And they were soon as close togeth-
er and as warm as birds in the
same nest.

"Now, why can't we all stretch our
comforts a little? There are many
shivering bodies, and sad hearts, and
weeping eyes in the world, just be-
cause people do not stretch their
comforts beyond themselves."

TWO WAYS OF OBEYING.—
"Bessie, dear, I want you to come
to the house and nurse Baby Paul
for a while," mamma called from
the window.

"Oh, dear!" Bessie pouted, impa-
tiently, throwing down her hoop
angrily. "I never have a nice time
that I don't have to stop and mind
baby. I think it's too bad."

Baby did not find his little nurse
very patient and pleasant that after-
noon.

He put his chubby fingers in his
mouth and cooed and laughed in his
sweetest fashion, but Bessie would
not play with him, and presently he
began to cry so hard that mamma
had to lay aside her work and soothe
him.

Just about the same time Bessie's
cousin was called away from her play
to nurse her little sister. Though
she was just as fond of play as Bessie
was, she laid aside her toys cheer-
fully and frolicked with baby till
he was in the best of humors.

When mamma was ready to take baby
she kissed her little daughter and
said: "You have been my dear little
helper this morning, Mamma."

Which way of obeying was the
right way?

TELLING LIARS.—The habit of ly-
ing is very common with our young
folks. It is a rare thing now to find
a truthful boy or girl. Some of them,
no doubt, think they are smart and
clever when they can manufacture a
good one, and they often boast after-
wards of their smartness. This bad
habit makes cowards, and respect,
Remember no person will trust a liar
much more than they will trust a
man. Young readers read carefully
the following example, and be as truth-
ful as the little boy mentioned.

"Tell what you know about dogs,
things they like, dislikes and some other
things they have done," was in ef-
fect the order given by a public
school teacher to her class a short
time ago, and the boys set diligent-
ly to work to record the achieve-
ments and characteristics of their
special pets—all but one boy, and

he was discovered to be gazing out
of the window at the brick walls of
the adjoining building. "Have you
finished your composition, John?"
asked the teacher. "No, ma'am,"
was the answer. "I can't write any-
lies." "Suppose," I write about
I haven't any dog, and I won't tell
some other boy's dog," suggested
the teacher, and thus having a way
to avoid offending his conscience,
the boy wrote a composition that
was up to the average of the rest
of his class.

LATE HOURS.—Last week in
the talks of special paragraph was
the source of evil to the young
is out late at nights. There is no
necessity to be found roaming around
at certain hours of the night drink-
ing words of evil. Parents are too
indulgent in this respect. Boys and
girls have enough of school work to
do at night, without losing their
valuable time parading around the
streets. "Evil communications cor-
rupt good manners," is a wise and
true maxim, and one that not only
our young should ponder over, but
their older brothers and sisters, as
well as the parents of a large num-
ber of our children.

THE REQUIREMENTS OF
HEALTH.—The requirements of
health can be counted on the fingers
of one hand, they are good air,
good food, suitable clothing, cleanli-
ness and exercise and rest. The first
two requirements affect the blood,
and as the blood circulates all over
the body, every part of the body, in-
cluding the brain, is affected. Fresh
air affects the purity of the blood.
The freshest air is our of doors, and
it is the duty of every one to spend
a certain amount of time in the open
air. Good food is not necessarily ex-
pensive food. Exercise and rest
should alternate, and balance each
other. It is quite possible to take
too much exercise, and this side of
the question must be guarded against,
just as carefully as the other. Rest
should be taken after exercise, and
the young should not overdo or over-
tax themselves at sports as this is
a very dangerous thing, and one
that may ruin them physically for
life. "Everything in its time and a
time for everything" should be care-
fully adopted by all young folks.

WHAT A KIND ANSWER DID.—
Many of the young are too fond of
giving sharp, impudent and suppo-
sed "smart answers." There is noth-
ing gained by such conduct, on the
contrary, there is a big loss placed
to your account. The following ex-
ample teaches a good lesson.

A worthy old colored woman was
walking quietly along a street in
New York, carrying a basket of ap-
ples, when a mischievous sailor, see-
ing her, stumbled against her and
upset her basket, and as I dot, he
began to laugh at her expense. She
merely picked up the apples without resent-
ment, and, giving him a dignified
look of sorrow, and kindness, said,
"God forgive you, son, as I dot."
"That touched a tender chord in the
heart of the jack-kar. He felt self-
condemned. Throwing his hands into
his pockets, and pulling out a lot of
loose change, he forced it upon the
old black woman, exclaiming, "God
bless you, mother, I'll never do so
again."

A BEAUTIFUL FATHER.—"Tell
your mother you've been very good
boys to-day," said a school teacher.
"Oh," replied Tommy, "we haven't
any mother."

"Who takes care of you?" she
asked.

"Father does. We've got a beauti-
ful father. You ought to see him."

"Who takes care of you when he's
at work?"

"He takes all the care before he
goes off in the morning, and after
he comes back at night. He's a house
painter; but there isn't very much
work this winter, so he is doing la-
boring until spring comes. He leaves
us a warm breakfast when he goes
off, and we have bread and milk for
dinner, and a good supper when he
comes home."

"Then he tells us stories, and plays
on the life, and cuts out beautiful
things with his jackknife. You ought
to see our father and our home,
they are both so beautiful!"

Before long, the teacher did see
that home and that father. The
room was a poor attic, graced with
cheap pictures, autumn leaves and
other trifles that cost nothing. The
father, who was preparing the even-
ing meal for his motherless boys,
was at first glance only a poor be-
grimed laborer; but before the
stranger had been in the place ten
minutes the room became a palace
and the man a magician.

His children had no idea they were
poor, nor were they so with such a
hero as this to fight their battles for
them. This man, whose grateful spir-
it lighted up the otherwise dark life
of his children, was preaching to all
about him more effectually than was
any man in priestly robe and costly
temples.

He was a man of patience and sub-
mission to God's will, showing how
to make home happy under the most
unfavorable circumstances. He was
rearing his boys to be high-minded
citizens, to put their shoulders to
the wheel, and not be burdens to so-
ciety in the days that are coming.
He was, as his children had said, "a
beautiful father" in the highest sense
of the word.—Weekly Bonquet.

R. J. LOUIS CUDDEHY.

Household Notes.

A CORN PUDDING made from those
very old recipe bears well the test of
modern cooking standards. It re-
quires two dozen ears of corn, well
filled out but young. Grate or cut

from the cob and pound the ker-
nels, or a part may be pounded and
a part grated. Add three or four
crackers, pounded, one quart of milk,
five eggs, four tablespoons of sug-
ar, and a little salt. Bake one hour
in a moderate oven. This is to be
served as a vegetable course, and to
be eaten with butter. It is not easy
to give a sure rule for corn pudding,
because much depends on the condi-
tion of the corn. If it is young and
very milky not so much milk is re-
quired; old corn needs fewer eggs and
perhaps no cracker. Eggs and crack-
ers are added to stiffen, milk to soft-
en. Old corn makes a stiff pudding,
young corn a softer one. Judgment
and experience will therefore best
regulate the amount of milk, eggs,
and cracker. After the season of
fresh corn is passed, canned corn
may be used; if choice warranted
brands are selected, the result will
be as satisfactory as though fresh
corn were used.

RAT PEST.—The approved method
of ridding a kitchen of rats is, ac-
cording to cooking-school experts,
to starve them out. This statement
must be literally construed and
means that covered boxes and bar-
rels, no crumbs nor particles of any
food, raw or cooked, left about the
closet shelves or in any other place
accessible to them. This treatment
persevered in will bring about, after
a short time, the desired result.

KEROSENE ON CARPET.—If you
spill kerosene on the carpet, don't
leave it to "evaporate." Cover the
place an inch deep with bran or
cornmeal and set enough hot irons
to cover the spot. Let stand until
the irons are cool, then sweep off
the meal, and usually there is no
trace of the spot. If there is, repeat
the operation. Unless the oil is re-
moved the dust settles into it and
makes a bad looking place in the
carpet.

TO WHITEN FLANNEL.—To
whiten flannel when yellow may be
done by putting the flannel into a
solution of hard soap, to which
strong ammonia has been added.
Take 1/2 lbs. of hard soap, 50
lbs. of soft water, and two-thirds of
a pound of strong ammonia. A
shorter process is to place the gar-
ments for a quarter of an hour in a
weak solution of bisulphate of soda,
to which a little hydrochloric acid
has been added.

Pronounced Incurable.

THE STORY OF MRS. AGNES FORAN OF HALIFAX.

Following Inflammation of the Lungs
a Severe Cough Set in, and Her Doc-
tor Said Her Case Was Hopeless—
Dr. Williams' Pink Pills Have Re-
stored Her to Health

From the Recorder, Halifax, N.S.

Mrs. Agnes Foran, who resides at
21 Agricola street, Halifax, N.S.,
tells a wonderful story of her com-
plete restoration to health, after a
protracted and distressing period of
extreme illness, and she attributes
her present happy condition, under
Providence, to the marvelous quali-
ties of Dr. Williams' Pink Pills.

When Mrs. Foran was called upon by
a representative of the Acadian "Re-
corder," who stated his mission, she
cordially welcomed him to her pleas-
ant home, where in the presence of
her mother and sister, she freely told
the story of her sickness and recovery.
She said: "A few years ago I
suffered a severe attack of inflamma-
tion of the lungs, and was attended
by one of the best physicians in the
city. I pulled through, but was left
a complete wreck, so that I could
not do any work, suffering all the
while from a severe and distressing
nervous prostration and a ringing
sound in my head. I also had a dis-
tressing cough, and for months I
never knew what it was to have a
good night's rest. For two years
my life was a perfect misery to me,
and under the doctor's orders I took
emulsion till I was nauseated with
the sight of it, but all to no pur-
pose. My life was despaired of by all
my friends who were assured by the
doctor that my case was beyond the
reach of human skill. I was visited
by the clergy of my church and sis-
ters of Charity, who were very kind
and sympathetic and looked upon me
as one whose earthly race was about
run. I experimented with all sorts
of remedies for my cough, but with-
out avail. My druggist at last ad-
vised me to try Dr. Williams' Pink
Pills. Being fairly discouraged, never-
theless I was persuaded to make the
trial, when to the surprise and joy
of myself, family and friends, I be-
gan to get better, and by the time
I had taken seven or eight boxes I
was as well as you see me now,"
and she laughingly added, "I think
you will admit that I don't look
much like a sick woman." Her moth-
er, who had been listening to the
tale of her daughter's long illness,
added: "It just seems like a dream
to us all that we once despaired of
her life, when we now see her the
pink of health."

Mrs. Foran said that when on a
visit to England about a year ago
she contracted a heavy cold and was
threatened with a return of her
cough, but she at once got some of
the pills and by the time she had
reached New York she was as well
as ever again. She related a number
of instances in which she had advised
persons suffering from chronic
complaints to take Dr. Williams' Pink
Pills and always with the best
results. She mentioned particularly
a niece of hers living in Boston who
was run down and in a wretched
condition of health, but was now a
healthy young woman who owed the
fact to the use of the pills. When the
reporter was taking his leave Mrs.
Foran said: "I am very glad to have
the opportunity to testify what Dr.
Williams' Pink Pills have done for
me, and you can say that I shall
never cease to sound their praises,
and I bless the good Lord that they
were placed in my way at a time
when I had not the hope that I
could live."

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LETTERS OF INTRODUCTION.

"I disapprove of letters of intro-
duction," said an elderly New Or-
leans business man, "and I won't
give one under any circumstances.
They are bad form and border close
on downright impertinence. What
right have I, for example, to thrust
a perfect stranger on my friend, John
Smith, of Memphis or Chattanooga,
without having at least asked Mr.
Smith's permission or ascertained
whether the introduction would be
mutually agreeable? Then, again,
such letters always mean either too
little or too much. Most of us give
them almost as freely as we give
good advice, without the least idea
of incurring any responsibility; yet a
letter of introduction is, or ought to
be, an absolute indorsement of the
bearer, and the recipient would be
justified in holding the writer strict-
ly accountable for any abuse of his
hospitality. I believe this view is
unsustainable, but I must confess I

stopped writing letters of introduc-
tion myself on account of a little
contempt that has nothing to do
with the proprieties of the question.
It happened in this way:

"A certain friend asked me to give
a letter to a young Englishman, in-
troducing him to a former business
partner of mine, now living in Louis-
ville. I didn't want to do it, but
lacked moral courage to refuse; so I
wrote two letters—one the introduc-
tion requested and the other a brief
note to the Louisville man, explain-
ing the circumstances and saying
that I didn't really know whether
the Englishman was a gentleman or a
horse thief. Two days later I got
a telegram from my old partner,
saying that he had received a letter
of introduction by mail, and was at
a loss to know what to make of it.
I had put the two enclosures in the
wrong envelopes and had given the
Englishman the private note of repu-
diation."

"I suppose he read it, of course,"
remarked some one in the group of
listeners.

"That's just what has been trou-
bling me ever since," replied the old
merchant: "I don't know whether he
did or not. He presented it without
turning a hair, and if he knew the
contents he certainly made no sign.
At least that is the report of my
friend, who was so surprised when
he ran his eye over the epistle that
he nearly fell out of his chair. All
this happened four years ago, and I
haven't written a letter of introduc-
tion since. I wouldn't meet that
Englishman again for a thousand-
dollar bill, because if I did I
couldn't know whether to shake
hands or get ready to fight."

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Architect.
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"... This book is a treasure of
spiritual truths—the most consol-
ing ones. A few moments given to
the reading of the work would
lighten our crosses considerably."
(The Carmelite Review, Niagara
Falls, Ont., 1898, No. 6.)

Society Directory.

ST. PATRICK'S SOCIETY.—Estab-
lished March 6th, 1856, incorporated
1863, revised 1864. Meets in
St. Patrick's Hall, 92 St. Alexan-
der street, first Monday of the
month. Committee meets last Wed-
nesday. Officers: Rev. Director,
Rev. J. Quinlan, P.P. President,
Wm. E. Doran, 1st Vice, P. C.
Shannon, 2nd Vice, T. J. O'Neill;
Treasurer, John O'Leary; Corres-
ponding-Secretary, F. J. Curran,
B.C.L.; Recording-Secretary, S.
Cross, residence 55 Cathcart street.

LADIES' AUXILIARY to the An-
cient Order of Hibernians, Division
No. 1.—Meets in St. Patrick's
Hall, 92 St. Alexander Street, on
the first Sunday, at 4 p.m., and
third Thursday, at 8 p.m., of each
month. President, Sarah Allen; Vice-
President, Stasia Mack; Financial
Secretary, Mary McMahon; Treasur-
er, Mary O'Brien; Recording Sec-
retary, Lizzie Howlatt, 883 Well-
ington street.—Application forms can
be had from members, or at the
hall before meetings.

A.O.H.—DIVISION No. 2.—Meets
in lower vestry of St. Gabriel New
Church corner Centre and Laprairie
streets, on the 2nd and 4th Friday
of each month, at 8 p.m. President,
John Cavanagh, 835 St. Catherine
street; Medical Adviser, Dr. Hugh
Lennon, 255 Centre street, tele-
phone Main 2239, Recording-
Secretary, Thomas Donohue, 312
Hibernian street.—to whom
all communications should be ad-
dressed; Peter Doyle, Financial Sec-
retary; E. J. Colfer, Treasurer.
Delegates to St. Patrick's League:
—J. J. Cavanagh, D. S. McCarthy
and J. Cavanagh.

A. O. H. DIVISION No. 3.—Meets
on the first and third Wednesday of
each month, at No. 1868 Notre
Dame street, near McGill. Officers:
Ald. D. Gallery, president; T. Mo-
Carthy, vice-president; E. J. Devlin,
recording secretary, 1635 Ontario
street; John Hughes, financial sec-
retary; L. Brophy, treasurer; M.
Fennel, chairman of Standing Com-
mittee; marshal, M. Stafford.

A.O.H.—DIVISION No. 9.—Presi-
dent, Wm. J. Clarke, 208 St. An-
toine street; Rec-Secretary, J. D.
F. Hogan, 86 St. George street, (to
whom all communications should
be addressed); Fin-Secretary, M.
J. Doyle, 12 Mount St. Mary Ave.;
Treasurer, A. J. Hanley, 700 Pal-
ace street; Chairman of Standing
Committee, R. Diamond; Sentinel,
M. Clarke; Marshal, J. Timan. Divi-
sion meets on the second and
fourth Wednesday of every month,
in the York Chambers, 2444 St.
Catherine street, at 8 p.m.

ST. ANN'S YOUNG MEN'S SOCIETY
organized 1885.—Meets in its hall,
157 Ottawa street, on the first
Sunday of each month, at 2:30 p.
m. Spiritual Adviser, Rev. E. Strubbe,
C.S.S.R.; President, D. J. O'Neill;
Secretary, J. Murray; Delegates
to St. Patrick's League: J. Whitty,
D. J. O'Neill and M. Casey.

ST. PATRICK'S T. A. & B. SOCIETY
Meets on the second Sunday of
every month in St. Patrick's Hall,
92 St. Alexander street, immedi-
ately after Vespers. Committee of Man-
agement meets in same hall the first
Tuesday of every month, at 8 p.m.
Rev. S. C. Hallissy, Rev. Presi-
dent; James J. Costigan, 1st Vice-
President; W. P. Doyle, Secretary,
220 St. Martin street.

C.M.B.A. OF CANADA, BRANCH 26,
—(Organized, 13th November,
1888.)—Branch 26 meets at St.
Patrick's Hall, 92 St. Alexander
Street, on every Monday of each
month. The regular meetings for
the transaction of business are held
on the 2nd and 4th Mondays of
each month, at 8 p.m. Applicant
for membership or any one desirous
of information regarding the Branch
may communicate with the follow-
ing officers:—Jas. J. Costigan,
President; P. J. McDonagh, Recording
Secretary; Robt. Warrow, Finan-
cial Secretary; Jas. H. Maidea,
Treasurer.

YOUNG IRISHMEN'S L. & B. AS-
SOCIATION, organized April 1874.
Incorporated, Dec. 1875.—Regular
monthly meeting held in its hall,
19 Dupre street, first Wednesday of
every month, at 8 o'clock, p.m.
Committee of Management meets
every second and fourth Wednesday
of each month. President, Hugh
O'Connor; Secretary, Jas. O'Con-
lin. All communications to be ad-
dressed to the Hall. Delegates to
St. Patrick's League, W. J. Hin-
phy, D. Gallery, Jas. McMahon.

ST. ANN'S T. A. & B. SOCIETY, es-
tablished 1863.—Rev. Director,
Rev. Father Flynn, President, John
Killfeather; Secretary, James Brad-
dy, No. 97 Rosel Street. Meets on
the second Sunday of every month,
in St. Ann's Hall, corner Young
and Ottawa streets, at 8:30 p.m.
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25 and

ST. PHILIP NERI AND MUSIC.

REV. FRANCIS A. CUNNINGHAM, in DONAHO'S MAGAZINE.

The impression which in our days connects poverty and abjection with lack of mental ability would be wrong if applied to the voluntary poverty and the self-abasement which are so characteristic of the saints of the Church. If judged merely upon the basis of genius and intellectual culture the saints, both canonized and uncanonized, present one of the strongest and most productive bodies of men intellectually that the world has ever seen.

It was a saint, the glorious bishop of Milan, St. Ambrose, who in the fourth century gave to the disordered sounds that were called music before his day, an intelligible and systematic method, the first orderly musical system the world had known.

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Personally, St. Philip was deeply imbued with the love of music. It had been infused into his soul in his earliest youth, and formed an immense resource of consolation and helpfulness to him during the busy years of his life. He was by nature both poet and artist, and loving the forms of beauty that he carried with him in writing out of all times he was intuitively attracted to those more ethereal modes of loveliness that spring forth from the fountains of song.

It must be confessed, however, that the whole idea of the modern oratorio was not brought out in the little scenes of St. Philip; but they served at least as the germs out of which grew the great art form which to-day delights the musical world.

Do you know that specialists in the treatment of the Drink and Drug habit diseases, such as Dr. Mackay, of Belmont Retreat, Quebec, endorse and prescribe the Dixon Vegetable Remedy as being the only positive and unfailing cure in the world for all forms of the Drink and Drug habits?

Do you know that during the past three years it has completely cured hundreds of habitual and periodical drinkers and morphine users?

Do you know that a perfect cure is guaranteed in every case where directions are followed, or money refunded?

If you need such a cure you are earnestly invited to visit our office and satisfy yourself that our statements are strictly true. If you cannot call, write for our pamphlet giving particulars and testimonials. Address the Dixon Veg. Cure, or the Manager, J. B. Laline, 372 St. Denis street, Montreal. All communications strictly confidential.

stopping by the way to sip the delicate essences of the flowers of harmony, that he might scatter them abroad like drops of blessed water to soothe the struggling soul and turn it, in the midst of its wanderings, towards the seat of all celestial harmonies, the dwelling place of God.

It is quite evident that our neighbors have to contend with the same difficulties in regard to municipal administration that we have had to wage a war against in Montreal. The Catholic "Univers" in referring to an investigation of the acts of members of the City Council of that city, says:

The citizens of Cleveland are being treated to an official investigation of a number of the members of the City Council, on the charge of accepting bribes. The investigation was brought about by the charge that the contract for the Gamewell Alarm Signal System was pushed through the Council by the free use of money.

Physicians often have to exercise great care to avoid becoming the victims of imposition. If a dishonest applicant for a pension can convince a doctor by made the means of perpetrating a fraud upon the government, and social parasites who seek to sponge on public and charitable institutions are always trying to inveigle a physician into saying the word or writing the line which would gain them admission.

A pathetic incident which strikingly demonstrates the fervor and faith of the Catholic soldiers who were engaged in the war in South Africa is made public by an English exchange.

On examination of the surface of the eyes gave no indication of any defect, but that might be so and blindness still exist. Applying tests of the strongest light, the girl professed herself to be absolutely unable to distinguish between light and darkness. The doctor was puzzled and solved the problem of those eyes, to discover the cause of the blindness or say just where the defect lay.

The doctor was more than half disposed to grant the desired certificate, when, as a last expedient, he hit upon a novel experiment. He dismissed the patient, with instructions that she should come again at a certain hour the following day. When she came the doctor had her securely blindfolded with a heavy bandage over her eyes. Then he took a tiny mouse, which he had ready, and held the lively little thing by its tail before the girl's face, though not touching her, while he ordered the bandage to be removed. No sooner was the bandage off than her screams rang through the place, and her eyes were wide with terror at

men to act on the principle that "all is well" when no discovery is made. The men who take bribes, such as charged in the Gamewell contract, should know that it is not the company's money that is not the company's money that they get, but the money of the taxpayers. The company merely adds to its legitimate bid to cover illegitimate "expenses."

Final action has not yet been taken on the French note, and it will be some days before the response will be ready. The constitutional questions involved require further time for consideration.

In high diplomatic quarters the suggestion was made to-day that the powers send a special envoy to Sian-fu, the new abode of the imperial family, with a collective note urging the return of the Emperor to Peking, and giving guarantees for the personal safety of the imperial household.

WAR IN SOUTH AFRICA. A pathetic incident which strikingly demonstrates the fervor and faith of the Catholic soldiers who were engaged in the war in South Africa is made public by an English exchange.

MONEY IN MUNICIPAL ADMINISTRATION.

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The citizens of Cleveland are being treated to an official investigation of a number of the members of the City Council, on the charge of accepting bribes. The investigation was brought about by the charge that the contract for the Gamewell Alarm Signal System was pushed through the Council by the free use of money.

The public is generally convinced that the charges in most of the cases are true. However, it is always well to follow the principle that "Every man must be considered innocent until he is proved guilty."

We are all convinced that bribery is a crime. We know very well that honest men do not expend five times the amount of official salary to obtain a political office.

Physicians often have to exercise great care to avoid becoming the victims of imposition. If a dishonest applicant for a pension can convince a doctor by made the means of perpetrating a fraud upon the government, and social parasites who seek to sponge on public and charitable institutions are always trying to inveigle a physician into saying the word or writing the line which would gain them admission.

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FALL AND WINTER STYLES FOR BOYS

BDYS' Winter Recorders—Ages 3 to 16, pure all wool, long nap, Blue and Oxford Chinchillas and Irish Frieze, high storm collar, equal to any recorder sold elsewhere for \$6.00. Special here Saturday, \$3.95. Extra Special, 256 Boys' Fall Overcoats, in Vicenza, Meltona, also Light and Dark Coverts, regular \$6.00 value. Our price Saturday, \$3.95. BOYS' Winter Suits, 3 to 20, finest of material and most skillful workmanship. Prices from \$2.95 to \$9.00. 300 Boys' Winter Overcoats and Recorders, ages 3 to 20; one-half of our entire stock required for this exhibit, the kind of clothing to which you may pin your faith. Prices, \$3.50 to \$9.00. J. G. KENNEDY & CO., The One-Price Clothiers, 31 St. Lawrence Street.

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On examination of the surface of the eyes gave no indication of any defect, but that might be so and blindness still exist. Applying tests of the strongest light, the girl professed herself to be absolutely unable to distinguish between light and darkness. The doctor was puzzled and solved the problem of those eyes, to discover the cause of the blindness or say just where the defect lay.

The doctor was more than half disposed to grant the desired certificate, when, as a last expedient, he hit upon a novel experiment. He dismissed the patient, with instructions that she should come again at a certain hour the following day. When she came the doctor had her securely blindfolded with a heavy bandage over her eyes. Then he took a tiny mouse, which he had ready, and held the lively little thing by its tail before the girl's face, though not touching her, while he ordered the bandage to be removed. No sooner was the bandage off than her screams rang through the place, and her eyes were wide with terror at

men to act on the principle that "all is well" when no discovery is made. The men who take bribes, such as charged in the Gamewell contract, should know that it is not the company's money that is not the company's money that they get, but the money of the taxpayers. The company merely adds to its legitimate bid to cover illegitimate "expenses."

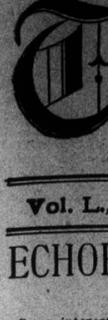
Final action has not yet been taken on the French note, and it will be some days before the response will be ready. The constitutional questions involved require further time for consideration.

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Vol. L.,

ECHO

Some interesting news is described in 'The M' Gaston Payne, Virginia, relates

'One or two remote points of view not visited to be verifiable opening up promissory work. Y summoned one miles away to the who for twenty tised the faith. Urgent entreaties of his daughters faith that let the funeral was after night long, wearisome mountain, we re tion. After hearing agnosis of the heart as well as a ph I realized that I was lost, so I went to prepare the mar not an easy task moral courage a cal strength to c ing to death w his conscience, made a coward. After much con gress of God tri devil was exp and contritely m of it. After ad unction I retire hours' rest fixed for M. thing had been g man's room.

'Never in my Holy Sacrific rowing circumst did I realize so as you shall eat of the chalice, y death of the Lo twice before the gurgling sound i denotes death w distraction to m of it all was whing Holy Comm bers of the fam point of giving Holy Viaticum; ed, his face gre dropped upon h us, father; he cr drop of water,' son made when the Sacred Ho a small particle of this, with a still — he who had Bread of Life w on his death-g good out of evil. Mass and the ad the funeral this circumstances m pression on th whom had all faith, and remov the mind of a sc week after hav summoned to b sacraments unde so favorably im had seen and he told me that he sition to having ed, and promise and children to which formerly to do.'

Dev. P. F. B writes: "On my return

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The first Austr gress, preparate ed over a year, ney by Cardinal September 10. A loving Sunday ful career. Sund Mary's Cathedr one of the fine dra building in

The Congress daily when pa written by emil over were read. "Catholic Ap tion." "Science "Ethnology an tory" and " among the ques Cardinal Archb his faithful cler be congratulat the Congress an sperty and gro Australia. The f history since th 1820 will be of

The Catholic a marvellous d realization of mustard seed. I ably humble. T arrived in the tury, was Path political convict circumstances coul his countrymen wards return to efforts, owing t even present ment of the Botany Bay (Sydney) the on lished. Two me

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