

The New Witness

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"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 strength of the new Paganism. The dogma in 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 untrue 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; he 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. They were 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 rations.' 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 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 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 (Protestant). 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 Alderney; 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 Mercy he came. He has of 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 nature. The good Bishop has been to Marikopa 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 Andernatt, 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 vivas! 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 eightieth year. He will probably 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 of late assembled thousands as he passes from one group to the other. He joins in the prayers and intones parts of the chant with a voice that has the quaver of age, but is well heard, even in the distant parts of St. Peter's, when there are thousands 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

takes some wine at this meal, and prefers Bordeaux. He never eats meat, but he does not abstain from Italian generally consume fruit liberally. He takes a very light supper about 8 p. m., scarcely more than bread and butter, with an egg. Most of the food the Pope takes is in liquid form. This is more or less necessitated by the absence of teeth in later years, but all his life he consumed more liquids than is usually the case. When there was question, some ten years ago, of his getting artificial teeth, his doctor advised against it. The result was that a new set of teeth would probably tempt him to eat things that would disagree with his stomach. In sleep the Pope is, if possible, still less indulgent than in food. Now at the age of 91 he takes five to six hours — never more, and sometimes even less. Following the almost universal custom here at Rome, he always takes an hour's sleep after his midday meal. Yet frequently, when work presses, his total sleep for the twenty-four hours does not amount to more than five hours. When younger he took even less than this not infrequently.

He is an indefatigable worker, but 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.

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-

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 as 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

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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 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 village 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. Bishops and bishops' cession. The Pope was by the demonstrators to be struck by nervous sor Lappont rest, but the priests being the recipients. Home presents being a crowd of pilgrims in the who are visiting footed.

ANOTHER

The story of a had amidst private need a fortune told by an American. James Howie, a resident of New Friday, last week there from old friends money. He left a fortune Howie, who was known to spend for pleasure.

SAVE YOUR SEPT BAGS.

Use of BODIE'S "XIX" 2x4 1/2 inch bags. These bags were the only ones used and return them to us and we will return the following premium: For 12 returned bags a beautiful colored picture in standard size frame, 2 1/2 inches x 3 1/2 inches. For 24 returned bags a large picture, size 4 1/2 inches x 3 1/2 inches. Two thousand bags may be sent in place of six hundred. BODIE'S "XIX" is a safe and reliable material.

THE CAUSES OF THE INSURRECTION IN CHINA.

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

A few months ago, the civilized world was startled by reports of an uprising in some of the middle provinces of China. The gravest rumors were set afloat; sensational telegrams were published one day and contradicted the next; various conjectures were hazarded to fit the situation; relief expeditions were hastily dispatched by the different Governments to succor their endangered subjects; while the reading public anxiously followed the rapid progress of events.

Yet this vast uprising was not the work of a moment. It had long been brewing and was long expected. To a close observer of Chinese affairs it was, indeed, startling and terrible, but neither unforeseen nor surprising. Such a one knows that, at all times, revolution is easy in China, and particularly so at the present time. He knows that, even at the best of times, this colossal empire of 450,000,000 inhabitants is hardly ever in a state of absolute quiet.

There are several reasons to explain this: the first of which is the poverty of the masses. This is due to the density of the population, and the consequent dividing of fields, into patches barely sufficient to feed the families living upon them. The Chinaman, it is said, can live comfortably where any one else would starve, and this is probably true; nevertheless many thousands, to avoid starving at home, are annually compelled to migrate to the seaport towns, in hopes of obtaining a living there, in the factories, or along the rivers and canals. All this could be very easily avoided by directing the emigration from the over-crowded parts into the, as yet, sparsely settled districts of the west; but the Government lacks the intelligence and energy necessary, and as a result, the eastern coast is burdened with an ever increasing multitude of poverty-stricken unfortunates.

Another circumstance favorable to revolt is the discontent of the masses with the system of government. The Chinese official is hampered by no rules, but is left to his own discretion as to what taxes he should levy, when and how often he should collect them, and how they should be expended. Needless to say, such an arbitrary and irresponsible system promotes dishonesty among officials, and is regarded by the people with distrust; for they are freed from the anxiety of having their savings extorted from them under some pretext or other.

A third circumstance, a negative one, removing as it does the chief bulwark against revolution, is the absence of any strict moral principles founded on religious belief. For, after all, it is religion, and religion alone, which can control the impulses to rebellion among the masses. The Chinaman has no religion properly so called, and the gross superstitions that take its place are made use of by impostors to lead him into all manner of crimes, under the specious pretext of obedience to the gods.

But the chief source of revolution in China, as it is in any country, is the existence of a great number of secret societies, the offspring of poverty, discontent and superstition. The Chinese population is organized into immense brotherhoods having their challenges and countersigns, their peculiar superstitious rites, and their secrets, the violation of which is followed by the most severe penalties. The true aims of many of these societies are rarely fully known, but all are revolutionary in character. Despite their legal condemnation, these combinations have greatly multiplied within the last few years. Some of them, the Pai-Lien-Kiao (Brothers of the White Lotus) for instance, count millions of adherents in every province of China, and even in every part of the civilized world.

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.

Even general revolutions may be thus brought about. From 1851 to 1864 we find the whole of China upset by the revolution of the Tai-Ping (Great Race), the object of which was to overthrow the Tsing dynasty and re-establish the Ming family upon the imperial throne. This revolution deluged China with blood, and was followed by the intervention of England and France in 1860, and only finally crushed by the victories of General Gordon in 1864. Since the Tai-Ping rebellion, some fifty revolts have taken place in different parts of the country, and in every instance torrents of blood were shed before they could be suppressed. In one of these outbreaks, thirty thousand Mohammedan Chinese were slain by their Buddhist countrymen.

Such are the general circumstances always favorable to an uprising; the tinder, as it were, that awaits but a spark from the torch of revolt to grow into an immense conflagration. In the present case, the immediate causes are: antipathy to the stranger; hatred of Christianity; and the connivance of the Government with the secret societies.

The Chinese have always been noted for their intense national pride, and a supreme contempt for all not Chinese. For centuries, China has been shut up within herself, in relative isolation. No wonder, then, that she could have become vain and egotistic by prolonged self-contemplation, that she should regard all that does not resemble her as worthy only of contempt, and all that contradicts or thwarts her as objects of hatred. She is to her almond-eyed sons, the one country, the Flowery Kingdom, the Celestial Empire, her soil is sacred, her Emperor is the son of Heaven, her people the children of the Sun, and Europeans the "devils from the West."

This national pride, though excessive, and to us ridiculous, is, when examined by Chinese standards, not without some show of reason to back it up. Chinese tradition can go back forty centuries. Ages ago, when nearly all the rest of the world was plunged in the grossest barbarism, China enjoyed the benefits of a cultured civilization. When the rude Briton or Frank roamed through his native forests, clad in the skins of beasts, and writing on his bow his Chinese contemporary, adorned with gorgeous silks, was leaving his red vesting-card at some dainty villa surrounded by well-kept gardens; or he was studying the revolutions of the stars; or listening to a dissertation on philosophy. Centuries before the Christian era, China possessed her poets and her philosophers, while, in the sciences of astronomy and mathematics, she was far in advance of any country in the world. Gunpowder, the printing-press and the mariner's compass, were known and were used in China long before the present European nations had been born.

But the chief source of revolution in China, as it is in any country, is the existence of a great number of secret societies, the offspring of poverty, discontent and superstition. The Chinese population is organized into immense brotherhoods having their challenges and countersigns, their peculiar superstitious rites, and their secrets, the violation of which is followed by the most severe penalties. The true aims of many of these societies are rarely fully known, but all are revolutionary in character. Despite their legal condemnation, these combinations have greatly multiplied within the last few years. Some of them, the Pai-Lien-Kiao (Brothers of the White Lotus) for instance, count millions of adherents in every province of China, and even in every part of the civilized world.

It is not difficult, therefore, to understand how populations so poor that they have nothing to lose by any change, discontented with their hard lot; exasperated by the extortions of mandarins, prefects and viceroys; and members of vast and oath-bound conspiracies, may, upon the secret word of command, rise up in rebellion; and infatuated by the absurd promises of their leaders, kill, plunder and burn without fear or pity.

HE COMES IN HERE OCCASIONALLY.

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

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. It 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 Catholics 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. By order of the Emperor, the 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. Among 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 suc-

ceed 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.

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 awak-... in duty one... ose 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-... ubterfuges some... to get out... owe for a Cath-... one 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 Pittsburg on Friday, says a dispatch, and within four hours after his arrival 400 butter dealers in Pittsburg 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 Chabard, 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 forty 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.

ASSOCIATION OF OUR LADY OF PITTY.—Founded to assist and protect the poor Homeless Boys of Cincinnati, Ohio. Material aid only 20 cents yearly. The spiritual benefits are very great. By applying, each member receives gratis a Canon Crosser Beads with 500 days' indulgences, also Indulgence Cross, Address: The Holy Hosts, 325 Spearoer st., Cincinnati, O. 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-cornet 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

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. The 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

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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HEAVY REMOVAL SALE FALL CARPETS

Amounting to \$140,000.

It is our intention to offer heavy discounts and clear the entire stock of Carpets, Curtains, Rugs and Floor Coverings before taking possession of new premises on St. Catherine street in January.

This Removal Sale will give our citizens and people of the Dominion an opportunity of furnishing and replenishing their homes with elegant goods, in the various grades of a first-class Carpet House, at a great inducement on regular values and prices.

Our usual good values and low prices are well known to thousands of householders. In addition will be allowed our Removal Sale discounts, which will be a net gain and saving to every purchaser.

Those who cannot visit our city during this sale will have their wants attended to by letter and samples forwarded on application.

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

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.

One Dollar
If you will send us ONE DOLLAR we will send the "True Witness" for one year to any part of Canada (outside the city), the United States or Newfoundland.

One Dollar
OUR REQUEST... Every friend of the True Witness can do something to assist us; all have a few friends or neighbors they might easily approach and who would subscribe if asked to do so.

Colonial House, Phillips Square.
Carpet Department.
Fine Oriental Carpets.

A large stock is now open of Persian, Indian and Turkish Rugs and Carpets, suitable for Reception and Drawing Rooms, Libraries, Dining Rooms, Halls, etc., including very desirable Light Colored Indian Carpets, in new shades of Rose, Light Green, Cream Color and Blue.

Small Oriental Rugs.
A large collection of small Oriental Rugs and Mats in all the various weaves, from which selections can be made at reasonable prices.

Parquet Flooring.
Are glad to offer a fine line of new designs, with special reference to utility and beauty.

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Can be shown more in the furnishing of a house than in anything else. It is possible to choose tasteful furniture only in a store that shows choice designs. It costs no more to have elegant articles than to buy ugly pieces. Our Showrooms are filled with designs which will please people of good taste.
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"An ounce of prevention is worth a pound of cure." Everyone knows it! At this season especially the ounce of prevention represented by a proper stock of Hosiery and Underwear, is all important. It means health, it means comfort; it means a saving of doctors' bills. Buy the best and most reliable brands! It pays! Our stock contains exactly what you need at popular prices!

Leading Lines in Fall Hosiery and Underwear.

Ladies' Black Cashmere Hose, Double Heels and Toes; special value, 25c a pair.
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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 I dined 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 trembling 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.

Anna's horse was overcome 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 of a moneyed man's career 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 Harvey 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 that 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. The 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 papers, 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.

Everything new in Black Dress Goods for either mourning or general wear.

Fancy Black Dress Fabrics, in a variety of small and large designs, fine silk finish, 42 inches wide, 72c.

New English Bengaline, rich silk finish, 46 inches wide, \$1.15.

New Black Venetian Cloth, for Tailor-made Costumes, 54 inches wide, \$1.55.

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 lined gold braid, new flounce skirted Jacket, with taffeta lapels and tr \$33.25.

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gation. He resigned his pastorate in 1881, and though he was without a church or financial support of any kind, went forth to "reach the masses," preaching on street-corners and in hired halls. Services were held in the Academy of Music, the Grand Opera-house, Moss's Theatre, and other places until 1888, when the present tabernacle was opened at Eighth Avenue and Forty-fourth street. Out of this work grew the Christian Alliance and the Missionary Alliance, which were united three years ago.

Missionaries of the Alliance do not receive stated salaries. In many cases only their expenses are paid, supplemented by an occasional allowance. At present the Alliance has nearly 300 missionaries in the foreign field, and ranks about sixth in importance among the fifty-four American missionary organizations. Its missionary rally has been held in Carnegie Hall, and has been a feature of the New York conventions in previous years. It will not be held there this year, but the meetings of the convention will be held at the Gospel Tabernacle, with the possible exception of the missionary rally on Sunday afternoon, October 14, which may be held in the American Theatre, near-by.

THE WAYS OF SUBSCRIBERS.

A western editor has received the following unique letter: "Send me a few copies of the paper which had the obituary and verses about the death of my child a week or two ago. You will publish the enclosed clipping about my niece's marriage. And I wish you would mention in your local columns, if it don't cost me, that I am going to have a few extra bull calves to sell. Send me a couple extra copies of the paper this week, but as my time is out, you can stop my paper, as times are too hard to waste money on a newspaper."

ABOUT RICE.

An old way to serve rice may be new to some readers. The rice is parboiled for five minutes; then drained and put into a double-boiler, with sufficient milk to cover, and is cooked until tender, without stirring. Season with salt. When tender and the milk entirely absorbed, it should be poured into a buttered mould and set in a warm oven for about five minutes before being turned out on a hot platter. It may be eaten with a hard sauce or with butter and shaved maple sugar.

The newly elected Mayor of a country town was about to make his first journey in that capacity through the place. The townspeople had arranged that from an arch of flowers under which he was to pass a floral crown should hang, surrounded by the words: "He Well Deserves It." But the wind blew away the crown, and when the pompous Mayor passed under the arch, to the great joy of those who had voted against him, only a rope with a noose at the end of it dangled there, with "He Well Deserves It" standing out in bold relief above it.

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."



Songs of Praise

Ottawa, Jan. 20, 1899.

I have used SUPERISE SOAP since I started house and find it just what I need and a better than other soap I have tried.

J. Johnston.

Fredericton, N.B., Dec. 15th, 1898.

Having used SUPERISE SOAP for the past ten years, I find it the best soap I have ever had. It is so soft and does not use any other when I can get SUPERISE. Mrs. T. Henry, Ont.

St. Thomas, Ont.

I have to wash for three brothers that work on the railroad, and SUPERISE SOAP is the only soap to use. We tried every other kind of soap, and tell every body why our overalls have such a good color.

Maudie Logan, Montreal.

Can't get wife to use any other soap. Says SUPERISE is the best.

Chas. C. Hughes.

SURPRISE is a pure hard SOAP.

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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.

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CURES Headache, Constipation and Indigestion.

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Saturday, Oct 13, 1900

YOUNG

Young Headless Who lives in His name? T. Smith, And something

Young Headless When he can fit At home he lives When he can find

Of mittens, one of Of robbers, two And on the very He never shuts

The hammer's alive The saw left on And when he was It never can be

To buy a piece of You send him the He loses all the And brings you

For all these cards And more than You're needless as He never is to b His heart would But that this th That forty years o He was Young I

LOOK AHEAD— to for our boys a is: "Look ahead." I completed anything look into the future we no people who did not look common man, from great can come, i with the present o sent hour; the build apostles of religion yond the present. 7 ties of possible vic entranced at the s comes to them; g completed.

ABOUT COMPO evil among our you they lavish too mu selves while they doing of a good de is such forgetfulne time of need that miserable, lonesome v. It is another p of the lonely an which forces them we no friends left good turn for us. ample might be pr the subject: A little girl and on their way to schl morning. The grass was white with fro morning's dew, but poorly dressed, b had a kind of cloak she seemed to have As they walked b drew the boy closer "Come under my cou "It isn't big enou "Then I will try little." And they were so ther and as warm a same nest. Now, why can't w comfort a little? T shivering bodies, b weeping eyes in the cause people do r comforts beyond the

TWO WAYS OF "Bessie, dear, I wa to the house and in for a while," mame the window.

"Oh, dear! Bessie, tently, throwing le angrily: "I never h that I don't have t baby. I think it's to Baby did not find very patient and plee noon.

He put his chubby mouth and cooed an sweetest fashion, b not play with him; began to cry so har had to lay aside her him.

Just about the san cousin was called a way to amuse her litte she was just as fond sie was, she laid as cheerfully and frolic till he was in the b When mamma was ree tly, she kissed her lit said: "You have been helper this morning. Which way of ob right way?"

TELLING LIES.—T fols. It is a rare th a truthful boy or girl, no doubt, think they clever when they can good one, and they of wards of their smart. Habit makes covard away honor, confiden much more have any or her. Young readers this little example, th ful as the little boy in "Tell what you kno their likes, dislikes a things they have done feet the order given school teacher to her while ago, and the bo to work to record ments and character special pets—all but

GOOD NEWS con who take Hood's s scrolina, dyspepsia an Report agree that HOO

October 13, 1906

James Street.

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Our Boys and Girls.

YOUNG HEADLESS.

Young Headless is a boy who lives in every town...

he was discovered to be gazing out of the window at the brick walls of the adjoining building.

LATE HOURS.—Last week in the talks of special paragraph was another source of evil to the young...

THE REQUIREMENTS OF HEALTH.—The requirements of health can be counted on the fingers of one hand...

WHAT A KIND ANSWER DID.—Many of the young are too fond of giving sharp, impudent and supposed "smart answers."

A BEAUTIFUL FATHER.—"Tell your mother you've been very good boys to-day," said a school teacher.

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.

TELLING LIARS.—The habit of lying is very common with our young folks. It is a rare thing now to find a truthful boy or girl.

GOOD NEWS comes from those who take Hood's Sarsaparilla for scrofula, dyspepsia and rheumatism.

from the cob and pound the kernels, or a part may be pounded and a part graded. Add three or four crackers, powdered, one quart of milk, five eggs, four tablespoons of sugar, and a little salt.

RAT PEST.—The approved method of ridding a kitchen of rats is, according to cooking-school experts, to starve them out.

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.

TO WHITEN FLANNEL.—To whiten flannel when yellow may be done by putting the flannel into a solution of hard soap to which a little ammonia 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 Doctor Said Her Case Was Hopeless—Dr. Williams' Pink Pills Have Restored 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 complete restoration to health, after a protracted and distressing period of extreme illness, and she attributes her present happy condition, under Providence, to the marvelous qualities of Dr. Williams' Pink Pills.

"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!"

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 spirit 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 temple.

Household Notes. A CORN PUDDING made from a very old recipe bears well the test of modern cooking standards.

Business Cards.

THE STANDARD ROOFING CO.

Gravel and Cement Roofing. Cellar Work a Specialty. Concrete and Asphalt. Repairs promptly attended to.

M. SHARKEY,

Real Estate and Fire Insurance Agent. Valuations made of Real Estate. Personal supervision given to all business.

LAWRENCE RILEY, PLASTERER.

Successor to John Riley. Established 1860. Plain and Ornamental Plastering. Repairs of all kinds promptly attended to.

T. F. TRIHEY, REAL ESTATE.

Money to Lend on City Property and Improvements. Insurance. Farms. Valuations. Room 33, Imperial Building, 107 ST. JAMES STREET.

JOHN P. O'LEARY,

Contractor and Builder. Residence: 3 Prince Arthur St., MONTREAL. Estimates given and Valuations Made.

J. P. CONROY

Practical Plumber, Gas and Steam Fitter. ELECTRIC and MECHANICAL BELLS to Telephone. Main, 3552.

C O'BRIEN

House, Sign and Decorative Painter. Plain and Decorative Paper Hanging. White-wash and Tinting. Orders promptly attended to.

CARROLL BROS.

Registered Practical Sanitarians. Plumbers, Steam Fitters, Metal and Slate Roofers. 795 CRAIG STREET, near St. Antoine.

THOMAS O'CONNELL

Dealer in General Household Hardware, Paints and Glass. 137 MCGORD STREET, Cor Ottawa.

DANIEL FURLONG,

Wholesale and Retail Dealer in Choice Beef, Veal, Mutton, Pork. 54 Prince Arthur Street.

GEO. W. REED & CO.,

Roofing and Asphalt, Tiling and Cement Work, Roofing Materials, Building Papers, Stove Linings.

B. HERDER,

BECKER, REV. WM. S.J.—Christian Education, or the Duties of Parents. Rendered from the German into English by a Priest of the Diocese of Cleveland.

LETTERS OF INTRODUCTION.

"I disapprove of letters of introduction," said an elderly New Orleans business man, "and I won't give one under any circumstances. They are bad form and border close on downright impertinence."

stopped writing letters of introduction myself on account of a little contempt that has nothing to do with the proprieties of the question.

"A certain friend asked me to give a letter to a young Englishman, introducing him to a former business partner of mine, now living in Louisville. I didn't want to do it, but lacked moral courage to refuse; so I wrote two letters—one the introduction requested and the other a brief note to the Louisville man, explaining the circumstances and saying that I didn't really know whether the Englishman was a gentleman or a horse thief.

"That's just what has been troubling 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 introduction since. I wouldn't meet that Englishman again for a thousand-dollar bill, because if I did I shouldn't know whether to shake hands or get ready to fight."

Professional Cards.

J. A. KARCH, Architect.

MEMBER P.Q.A.A. No. 3, Place d'Armes Hill

C. A. McDONNELL,

Accountant and Liquidator. 150 ST. JAMES STREET, Montreal.

Fifteen years experience in connection with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Reports for private firms, and public corporations a specialty.

Loans negotiated on Real Estate. Superintendence of Real Estate, such as Renting, Collection of Rents, and Repairs, Fire and Life Insurance. Valuations made of Real Estate. Personal supervision given to all matters.

FRANK J. CURRAN, B.A., B.C.L.

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CHURCH BELLS.

Church Bells, Chimes and Peals of Best Quality. Old established. THE BUCKEY & LE FOUNDRY, 105 N. VAN DUZEN C., CINCINNATI O.

CHURCH BELLS CHIMES & PEALS

Largest Foundry on Earth making Church Bells, Chimes & Peals. Best quality and tin only. Terms, etc., see Circular. BELL FOUNDRY, Baltimore, Md.

MENBELY BELL COMPANY

TROY, N.Y., and 177 BROADWAY, NEW YORK CITY. Manufacture Superior Church Bells.

FOR SALE BY B. HERDER,

BECKER, REV. WM. S.J.—Christian Education, or the Duties of Parents. Rendered from the German into English by a Priest of the Diocese of Cleveland, 12mo. 424 pages. Cloth, \$1.25 net.

BELLORD, RT. REV. JAMES, D.D.

"Tibular Bishop of Melevis, Vicar Apostolic of Gibraltar. Outlines of Meditations, Extracted from the Meditations of Dr. John Michael Kroust, S.J., 18 mo. 1st and 180 pages. Cloth—40 net.

KUEMMELE KONRAD.—In the Turkish Camp and Other Stories.

From the German by Mary Richards Gray. 18mo. 136 pages. Cloth, special cover design—50.

HAMON, E. S.J., BEYOND THE GRAVE.

From the French. By Anna T. Sadler. With the "Impri-matur" of the Rt. Rev. John Joseph Kain, Archbishop of St. Louis. 12mo. (810 pages) of Fines cloth, with title on cover and back, net \$1.

Society Directory.

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

LADIES' AUXILIARY to the Ancient 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; Recording Secretary, Lizzie Howlitt, 883 Wellington 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, telephone Main 2239; Recording Secretary, Thomas Donohue, 312 Hibernian street.—to whom all communications should be addressed; Peter Doyle, Financial Secretary; 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. McCarthy, vice-president; E. J. Devlin, recording secretary, 1635 Ontario street; John Hughes, financial secretary; L. Brophy, treasurer; M. Fennel, chairman of Standing Committee; marshal, M. Stafford.

A.O.H.—DIVISION No. 9.—President, Wm. J. Clarke, 208 St. Antoine street; Rec. Secretary, J. 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 Pallace street; Chairman of Standing Committee, R. Diamond; Sentinel, M. Clarke; Marshal, J. Timan. Division 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, immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month, at 8 p.m. Rev. S. C. Hallissy, Rev. President; 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 following officers:—Jas. J. Costigan, President; P. J. McDonagh, Recording Secretary; Robt. Warren, Financial Secretary; Jas. H. Maidea, Treasurer.

YOUNG IRISHMEN'S L. & B. ASSOCIATION, 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'Connell. All communications to be addressed to the Hall. Delegates to St. Patrick's League, W. J. Hinchey, D. Gallery, Jas. McMahon.

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father Flynn, President, John Killfeather; Secretary, James Brady, 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. Delegates to St. Patrick's League: Messrs. J. Killfeather, T. Rogers and Andrew Cullen.

CURE ALL YOUR PAINS WITH Pain-Killer. A Medicine Quick in itself. Simple, Safe and Certain Cure for CRAMPS, DIARRHOEA, COUGHS, COLDS, RHEUMATISM, NEURALGIA. 25 and 50 cent Bottles. BEWARE OF IMITATIONS. ONLY THE GENUINE. PERRY DAVIS' SOON REMEDIED.

Patient.—"Doctor, I am very short of breath." Doctor.—"Oh, well, we'll soon stop that."

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.

The angels might have lived. He was moreover a penitent. St. Philip, in whose arms he died; indeed, it pleased God to reveal to the saint that the soul of the holy composer was received into Paradise. In the preface to his first volume of Masses he betrays with kindly gentleness the aims which actuated the great composers of the Oratory, namely, to correct the abuses that disfigured the music of the times, and to create music of such simplicity, tenderness and devotion as should harmonize with the dignity of the house of God.

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.

St. Philip outlived all his great musical friends; but the musical work which St. Philip began and which he and will live as long as music shall last. We have spoken of St. Philip's love for music and of the musical intellects he gathered around him; it remains now to indicate the most important service which the saint performed to the advantage of the Church.

When we find ourselves in a crowd and audience listening to the sublime beauties of the Messiah, the Creation, Elijah or any of those charming works of the master composers, wherein the subject is taken from the Scriptures or from Church history, how seldom does the mind turn away from the gloriol and display of the social crowd to the humble cell of St. Philip Neri, who gave to the world the great art form, the oratorio. The saint had been very much grieved to note with what abandonment the youth of Rome had given itself up to the unlawful, or at least questionable, pleasures that obtained at the time.

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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. His spirit was carried away at times under the mighty influence of simple and stirring music.

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. The first attempt at a complete oratorio, in which the various airs and choruses were connected by a musical recitative, must be attributed to Emilio del Cavalleri. Two or three years after the death of the saint this composer set to music a work written by a celebrated poetess of the day, Laura Guidicione, and entitled a "Representation of the Soul and Body." The piece was performed in the year 1600 in one of our saint's churches, the Vallioella, with scenes, dialogues, decorations and chorus. The success of this production was the signal for many successive works of a like nature, until finally the oratorio came to be recognized as one of the great forms of the musical art.

With a spirit so devotedly attached to the beauty and holiness of true music it is easy to understand how St. Philip became one of the great factors in the musical developments of the sixteenth century. This he accomplished in two ways, first, by making his churches the gathering places for the most distinguished musicians and singers of his time, and second, by the introduction of that great musical art form which we know by the name of oratorio.

Among the musical celebrities who made the Oratory of St. Philip famous was Giovanni Animuccia, massed with the various Basilica of St. Peter's, the Vatican Basilica, and the Basilica of St. John in the Lateran. He was a man of great genius and intellect, and his compositions were of a high order. He was a man of great genius and intellect, and his compositions were of a high order.

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.

MONEY IN MUNICIPAL ADMINISTRATION.

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.

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. When they expend their own money so lavishly, they expect to get it back without many scruples as to the means.

Such a pass has dishonesty reached that we must be gratefully surprised of our representatives will faithfully fulfill their trusts and preserve our rights. The situation is alarming enough to rouse the attention of every citizen. Appearances at least justify suspicion, and when the welfare of the community is at stake, well-grounded suspicion constitutes a good ground for inquiry.

FALL AND WINTER STYLES FOR BOYS

Advertisement for J. G. Kennedy & Co. featuring boys' winter wear. Text includes: 'BDYS' Winter Reefers—Ages 3 to 16, pure all wool, long nap, Blue and Oxford Chinchillas and Irish Frieze, high storm collar, equal to any reefer sold elsewhere for \$6.00. Special here Saturday, \$5.95.'

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 they get, but the money of the taxpayers. The company merely adds to its legitimate bid to cover illegitimate "expenses."

HOW A DOCTOR DETECTED FRAUD.

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 the means of a 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.

On examination 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 baffled. Apparently the girl was stone blind, but he was unable to solve the problem of those eyes, to discover the cause of the blindness or say just where the defect lay.

CHINESE LEADERS PUNISHMENT. A despatch from Peking, Oct. 7, via Tien Tsin, Oct. 8, and Shanghai, Oct. 9, says—A response to the German demands has been transmitted to Li Hung Chang. This says that Ying Nien, president of the censorate, Kang Xi, assistant grand secretary, and president of the civil board; and Chao Shu Chiao, president of the board of punishment, will be decapitated, and that Prince Chwang, Duke Tsai Ian, and Prince Yi, will be sentenced to life imprisonment.

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 in the reproduction of the cover of the "Simple Prayer Book" issued by the Catholic Truth Society at one penny. All the particulars are there, including the "Six Hundred and Twentieth Thousand." The Prayer Book belonged to Private White, (4871), of B. Company, the 2nd Royal Dublin Fusiliers.

GRAIN.—The feature of the local market is the advance of buckwheat, which is now quoted at 55c. Other lines are about steady. Oats are quoted at 28c to 28½c; peas, 60½c to 67c; barley, 48c; rye, 56c; spring wheat, 76c; Manitoba No. 1 hard wheat about Fort William, 89c.

HEINTZMAN. We are making a special display of these great pianos—made in new and striking designs for the fall trade—instruments not only of surpassing tonal beauty, but of a superior class of case work to any other pianos on the Canadian market.

EGGS.—The market continues firm. Supplies are not excessive, while there is a fair local and foreign demand. Prices are firm as follows: Selected eggs, 17c to 18c; and straight receipts, 14c to 15c; seconds, 11c to 12c; culs, 9c to 10c.

DAIRY MARKETS.

CHICAGO CATTLE MARKET. Chicago, Oct. 9.—Cattle—Receipts, 21,000; including 3,000 westerns and 2,200 Texans. Choice steady to 5 cents lower; others, 10 cents lower; butchers stock steady; western and Texans steady to 10 cents lower; good to prime steers, \$5.40 to \$6; poor to medium, \$4.50 to \$5.35; stockers and feeders, choice steady; others weak, \$2.75 to \$4.40; cows, \$2.65 to \$4.25; heifers, \$2.75 to \$4.60; canners, \$2 to \$2.50; calves, \$4 to \$6.10; Texas feed steers, \$4.20 to \$4.90; Texas grassers, \$3.40 to \$4.10; Texas bulls, \$2.50 to \$3.25.

HEINTZMAN. We are making a special display of these great pianos—made in new and striking designs for the fall trade—instruments not only of surpassing tonal beauty, but of a superior class of case work to any other pianos on the Canadian market.

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THE GREAT MISSION of the

Dixon Vegetable Cure. FOR the DRINK and DRUG HABITS.

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?

WHOLESALE MARKET REPORTS

GRAIN.—The feature of the local market is the advance of buckwheat, which is now quoted at 55c. Other lines are about steady. Oats are quoted at 28c to 28½c; peas, 60½c to 67c; barley, 48c; rye, 56c; spring wheat, 76c; Manitoba No. 1 hard wheat about Fort William, 89c.

Vol. L, ECHOE

Some interesting incidents are described in 'The M' Gaston Payne, Virginia, relates 'One or two remote points of view not visited to be verifiable opening up pron sionary work. Y summoned one miles away to t who for twenty tised the faith. Urgent entreaties of his daughters faith that let the funeral was after night long, wearisome mountain, we r tion. After hearing agnosis of the o as well as a ph I realized that r lost, so I went 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 grates of God tr devil was exp and contritely m of it. After ad unction I retire hours' rest bef time fixed for M thing had been g man's room. "Never in my Holy Sacrifi rowing circumst did I realize of 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 wh ing Holy Comm bers of the fam point of giving Holy Viaticum; ed, his face gre dropped upon h use, father; he c drop of water," son made when the Sacred Ho small particle of this, with a still — he who had Bread of Life w on his death-gro 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 a week after su summoned to b sacraments und 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 to Australia. 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 dedicated. 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 permissi ment of the Botany Bay (Sydney) the on lished. Pass me