

OUR CUSTOMER
OBSERVER.

On Infalibility

OW, let no person dream for a moment that I have turned theologian, and that I purpose discussing, on its merits, the dogma of infalibility; nothing further from my thoughts, and, maybe, from my capacities. But since the mention of that word was the occasion of a certain train of thought, I suppose I may just as well make use of that title as of any other one. I will state briefly what happened. I was in a merchant's office the other day, and having to wait a little while before I could see the gentleman whom I had come to visit, I amused myself watching a young lady copying accounts on a typewriter. I was puzzled how she could manage the lines and the spaces so well. While thus absorbed, another young lady came in, from a neighboring apartment. She had a ledger in her hands, and going over to the one at the typewriter, she said: "This is an error; you must have mistaken that 5 for an 8." The other, without lifting her head, made answer: "I am not the infallible Pope of Rome, I suppose I can make a mistake." That was all. I lost all interest in the operating of the machine and became absorbed in more serious reflections. I thought of the ignorance that suggested such a remark and the lack of lady-like refinement that permitted her to use it.

THE UN-UNDERSTOOD.—This is merely a sample; but what a multitude of like examples we daily meet. That young lady—if I may so call her—had not the faintest idea of the meaning of the word "infallible." I would wager that she could not define it, even in its broadest sense, without having recourse to a dictionary. And even were she to know the meaning of the word, in its ordinary acceptance, I am doubly positive that she knew no more about it, in connection with the Papal prerogative, than she did about the Syro-Chaldean title given to Cyrus in the days of his triumph. She never heard, very probably of a dogma of religion, and if ever she did hear such an expression, very likely she associated it with the canine tribe of animals. To attempt explaining the matter would be worse than casting the proverbial pearls before the still more proverbial creatures of a still lower grade than the dog. In such a case all that can be done is to leave the person in blissful ignorance of her own ignorance—and that is about as happy a state of mind as such people can ever expect to reach. Still it is a pity that it should ever be the Pope, the Church, Rome, Catholicity and all connected therewith that should be the object of such untimely and disedifying comments. Yet that has ever been the Church's cross—to be

First Communion Preparation.

The season is now approaching when, in the different churches, and in the various schools, the young boys and girls will be instructed preparatory to the important event of their First Communion. While the pastors and teachers, the parents and all others, who have the care and guidance of the young souls are desirous of making them fully understand the importance of the coming great day and of giving them the necessary instruction in that direction, still it may be of benefit to repeat the words of one so experienced and authoritative as His Eminence Cardinal Vaughan. It is not exactly a series of instructions that we reproduce, but rather the plan set forth by the Cardinal for his own diocese, and elaborated in a recent pastoral letter, which was recently published in these columns.

"One of the best ways to make a lasting impression upon souls, is to take time and great pains in preparing them for their First Communion. During the last two years we have conferred with the clergy on this subject, and in the last Synod an instruction on the method of preparing the children was published. So that this subject is not one new spring upon the clergy for the first time. Nor is it altogether new to

misrepresented and misunderstood—as was Our Lord, Himself, all through his public life on earth.

THE UNEDUCATED.—It has been often remarked that there is a vast difference between education and instruction. The former presupposes the latter, but the latter does not always include the former. A person may be highly instructed, have read and studied to a marvellous degree, and be as full of knowledge as an egg is of meat, and yet be devoid of real education. Education means the forming of character, the acquiring of refinement, the moulding of the heart, the cultivating of the mind, the polishing of the rougher surfaces of disposition, the fixing of a code of manners, the creating of the gentle in the gentleman and of the lovable in the lady. And no limited degree of instruction has ever been established as necessary to these acquirements. There is often a politeness and a deportment to be seen in persons devoid of even elementary instruction which may be lacking in the sage, the savant, the philosopher. We cannot all be equally instructed, but none of us can afford to be uneducated in the proper sense. The remark I have just mentioned, and the manner, tone, and way in which it was made, told me plainly that young person was lacking in the first rudiments of a good education—I should say, rather, the rudiments of good breeding. And more the pity; for I expected that she had ambitions that soared beyond the type-writer, and has dreams of a future different from her actual life of wage-earning. If so she is but poorly equipped for the battle of life, especially of its field, for her, is to be the domestic sphere.

CONCLUSIONS.—All these reflections were suggested by that uncalled-for and vulgar remark. However, I would advise, in my own humble way, all the young ladies who read this column, (and I am vain enough to think that there are some who leave their novels aside to squander a few moments in reading my effusions) to be exceedingly guarded as to how they make use of what may seem to them to be witty, or smart sayings. They may have the cleverness to cut a listener, but they do not know the damage that they do to themselves. In fact, many a good future has been spoiled by an untimely, an ungenerous, a cutting, or a vicious remark. In the long run there is nothing which pays better than guarded language; the tongue is a useful, but a very dangerous weapon; and the more readily one can make use of it, the more likelihood there is to make a slip—and that slip may inflict a wound, and that wound may prove mortal.

the laity, for the Ladies of Charity have been informed of it, and they have already received lectures on the art of catechizing. According to the arranged plan, the First Communion day is to become a great religious festival throughout the whole diocese. It will take place on Sunday within the Octave of Corpus Christi. The course of preparation will begin in Lent. Everything is to be done during the time of preparation to make a life-long impression upon the children, and to attach them to their religion by carrying out the system already spoken of in this letter. The clergy are to enlist the co-operation of a number of the laity in each Mission; who, under the direction of the priest, will form a body of workers to be employed partly in teaching and partly in otherwise interesting, training, and helping the children who are to make their First Communion. The moral and personal influence of a number of leading members of the flock, in addition to that of the clergy, will thus be brought to bear upon the children during this important period of their life—their preparation for First Communion. After such exceptional care and kindness has been lavished upon them, we shall see them go out into the world somewhat better prepared than they hitherto have been, and with a strong hope that our joint efforts will have made a permanent impression upon their souls for good. We do not enter into further details in this letter, which is already too long. But we refer you to our recently annotated Synodal Instruction

on Preparation for First Communion now published in booklet form." From the foregoing we learn many things and get an insight into the system adopted by the Cardinal. The fixing of a special day is optional, and can be regulated according to the circumstances in each case; but the preparation during Lent is of the highest importance. The co-operation of members of the laity, under the direction of the priest is something, if not absolutely new, at least not universal, and should be imitated as much as possible in our own country. But what is of very general application is "the moral and personal influence of a number of leading members of the flock." Here, in a few words, is a very important theme set forth.

The clergy are to preach and teach by precept, but the laity have the almost equally important duty of preaching and teaching by example. The example set by a good father and a good mother, cannot but have a most salutary effect upon the young souls that are being prepared for the sublime event of First Communion. At no time in life should the youthful heart and mind be made more free from distractions, from false emotions, from vexing contradictions, and above all from all manner of contact—even the most remote—with sin, or that which is, either by suggestion, or temptation, liable to result in sin. And the preservation of the child in a state of real innocence, of purity of soul, of undisturbed devotion and constant mindfulness of the importance of the great act that is soon to be performed, depends more upon the laity than the clergy. It depends upon the parents, first of all, then upon the brothers, sisters, and other members of the household. Then it depends upon the friends of the family, the neighbors, the young companions, and all with whom the child is liable to come in contact throughout the day. It is thus, that, by good example, in word, in acts, in sentiments, and in general deportment, the laity can assist beyond measure the task of the priest or the teacher, in cultivating the fresh soil in the garden of the child's soul and preparing it for the reception of the great seed of grace in the Holy Eucharist.

The Royal Declaration

The Cardinal Archbishop of Westminster recently sent the following letter, dated Archbishop's House, Westminster, S. W., 12th March, 1903, to his clergy, accompanied by copies of the subjoined petition, which were placed for signature on Sunday at the doors of the churches in the archdiocese of Westminster:

Herewith I enclose the text of a petition which it is proposed that the Catholics of this country should present to the House of Lords in connection with the Declaration which the Sovereign is called upon by law to make on ascending the British Throne.

The bishops have decided to promote this petition in order to support the bill which is about to be introduced in the Upper House for the abolition of the Declaration in question. As it is important that the petition should be presented at once, I trust that you will use every endeavor to make it known to your people and to obtain signatures amongst them with as little delay as possible. When the petition is complete it should be sent, with a request for its presentation, to the Duke of Norfolk or to some other Catholic peer.

There is no limitation either of age or of condition for signatories, but the names and addresses must be written in full upon sheets of foolscap paper and fastened to the one on which the text of the petition is printed.

I may add that the regulation which required petitions to be written by hand and not either printed or lithographed is not now insisted upon by the House of Lords.

The petition, which is addressed "To the Right Honorable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland in Parliament assembled," thus runs:

The humble petition of the undersigned Catholic Subjects of His Majesty residing in Sheweth,

That the British Sovereign is, by the Bill of Rights and the Act of Settlement, called upon to make at the commencement of his reign a Declaration which singles out for repudiation and condemnation certain religious doctrines held by one of the subjects of the British Crown being

This exceptional treatment, reserved for Catholics alone, is regarded by them as a direct attack upon doctrines of revelation and upon the faith of Christendom, and is deeply offensive to their religious convictions, while everyone admits that it is inconsistent with the legislation of modern times.

In the time of William III. the Catholic religion was unlawful and proscribed. It is now sanctioned by law; and Catholics are entitled to equal civil rights with their Protestant fellow-subjects. Moreover, since the seventeenth century numerous territories have been added to the British Empire in which there are millions of Catholics, whose loyalty to the Crown has been proved in war as well as in peace, and has deserved a better return than a public outrage to their cherished belief.

Having regard to the other provisions of the Bill of Rights and of the Act of Settlement, the Declaration in question is wholly unnecessary for the purpose of securing the Protestant succession to the British Crown. Your Lordships' petitioners therefore pray Your Right Honorable House to abrogate the Declaration in question.

And Your Lordships' petitioners, as in duty bound, will ever pray.

Work Without System.

You ask me to tell you frankly and candidly why you have not succeeded better, and I shall do so. It seems to me that one of your greatest hindrances is a lack of method and order. You are not systematic in your endeavors. You are spasmodic, irregular, rhapsodical, and uncertain. Your tendency is to give too much time to reflection and not enough to action. From my observation, I should say that you mull too much over your work; you sit and ponder and think, not carefully, but in a helter-skelter sort of way. You are not systematic in your work. Your desk is laden with papers, letters, and manuscripts that should be filed and arranged in an orderly manner, and not carelessly put into pigeonholes and drawers, where you are obliged to rummage in a great mass of papers when you want to find anything.

Lack of system will cause you to do things over many times, which might easily have been done correctly and finally at first. As you do not preserve the result of your labors by systematic arrangement, you have your work to do over again, when you want some particular thing, because it takes less time than it would to find it among your confused mass of material.

You think you accomplish a great deal more than you do because you so waste the effects of your labor that your effort does not count in final results. It seems to me that you also lack dispatch. Procrastination is one of your greatest enemies. You keep putting off things from day to day on flimsy excuses. You resolve often that you will act with precision, that you will do things at once, but your resolve dies out; it atrophies, and, when night comes, you find that you have executed but a small part of what you intended to do.

Executive dispatch is one of the indispensable requisites of success. Its cultivation would facilitate your work wonderfully. A man who dilly-dallies, who procrastinates, who never acts promptly, who puts off a thing until he is compelled to do it, can never expect to win success.

You lack the power of decision. It takes you a long time to make up your mind, and even then you do not decide firmly and positively, but are always ready to reconsider, or reopen the question. You like to "look things over" too much. This wavering, capricious habit is very injurious and demoralizing to the mind.

After a while you lose confidence in your judgment, in your power to decide, and you depend upon others for advice and suggestions. You lose your originality and become an imitator. When something important confronts you which demands immediate decision, you hesitate, "beat about the bush," to gain time, grasp into vacancy for the advice of your prompters, and very often lose a grand opportunity to better yourself. This habit is very destructive to true character-building. People who are always weighing and balancing questions in their minds, and always ready to reconsider what has been practically settled, lack strong character-fiber, and are deficient in manhood-timber. Absolute independence is essential to strong character. Leaders, imitators, and people who never learn to depend on themselves are always weaklings. I know of nothing more demoralizing to the highest success, to real manhood or womanhood building, than the growth of a habit of indecision.

A man who does forcible work must dislodge a subject from his mind when he is done with it. This in-

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increases the grasp and power of the mind and keeps it clear for concentration upon the thing under consideration. Nothing can be accomplished with half a mind; you must concentrate, or focus all your powers upon the thing you are doing. This you can never do when things by the score are half-settled in your mind, continually obtruding themselves for consideration, and hindering the thought of present problems.

When you have anything in hand, settle it. Do not look at it, lay it down, then look at something else and lay that down also, but settle things as you go along. It is a thousand times better to make an occasional mistake than never to settle anything, but he always balancing, weighing, and considering many things at a time.

It is vigorous thought which counts. A subject which is handled, so to speak, with the tips of the mental fingers, never amounts to anything. You must seize and grasp with all your might the thing you are attempting, and do it with vigor and enthusiasm. If you wish it to bear the stamp of superiority when completed. Another defect in your work, which arises from the faults I have mentioned, is failure to complete things. Your work bears the impress of incompleteness, and seems always to lack something.

If you could overcome these defects, you might be successful, for you really possess great ability but lack definiteness. Evidently your mind has not been trained to exactitude. There has been carelessness in your education somewhere. It may be partly the fault of your teachers' attention in your early life to these or your parents in not calling your deficiencies. If this had been done, the task of correction would have been easier than it is now, but the faults may still be overcome if proper diligence be used. I appeal, for your own sake, that you will set about it with determination. Success.

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While the Irish were ex-

English law and intercom-

land imposed no restriction

trade. The Pale spent its

ing and fighting, and its

sure of receiving blows that

It had nothing to sell, w-

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garden. They had hard

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been obliged to prepare

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Black Tom Wentworth, t-

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and found "small beginnin-

a clothing trade." He at

solved to discourage it.

so to the King on July 2

and he was a man true to

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a linen manufacture instea-

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Flemings to work in Ir-

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SATURDAY, APRIL

Commercial
History
of
Ireland.

BY "CR"

TILL proceeding
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it is not probable that I

the readers to peruse the

I now reproduce; but, the

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pearance of affairs at hom-

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What follows, until the

paper, is