

Our National Aspirations

Sir Wilfrid Laurier's Stinging Address to the Generation of Young Canadians

Ottawa, Jan. 18.—Sir Wilfrid Laurier spoke to-night at the Canadian Club banquet. His address was one which every young Canadian should read and re-read. He said:

We are proud to call ourselves a nation, and it is a matter for pride that we have more population than many of the nations of Europe who have filled history with their fame and renown. We have more population than Switzerland, than Belgium, than Sweden, than Denmark, than Norway. Our population at this moment cannot be very far from six millions, and it is not presumptuous to expect that by the next census it may have reached eight millions. (Hear, hear.) We have witnessed the happy phenomenon within recent years of the end of what we used to call the exodus. At all events, I think we can claim that at this moment Canadian children are staying on Canadian soil. For more than sixty years a current of population flowed from the north to the south, but now happily that has been stopped. We are not only keeping our own people within the Dominion, but are increasing our population by drawing upon the country to the south. There has been in certain quarters some misapprehension as to the result of American immigration to Canada. I have, for my part, no such misapprehension at all. Whenever people live under good laws, well administered, and they are prosperous, they never resort to revolution. Whenever people are happy under free institutions, each succeeding decade only makes them more loyal and contented, and I have no doubt for my part that the American citizen who settles in the Northwest Territories and becomes a British subject under Canadian laws will in the course of time develop into a good Canadian, and his children turn out still better Canadians than himself. (Cheers.) But, sir, while we claim with pride that we are a nation, we claim with equal pride that we are subjects of the British Crown—(hear, hear)—with equal pride, I say, because our colonial status carries no inferiority with it; it is not subjection. (Cheers.) We have found that our Canadian independence is quite compatible with our dependency as a colony. (Hear, hear.) The relations which we have with the mother country produce this double result. The present relations, however, though very satisfactory and likely to remain so for a long time, cannot always remain as they are. They shall and must improve as time develops, but they shall and will improve in the British manner, peacefully and without violence, and giving to everybody as justice is due to everybody.

There are two policies before us. There is the policy of concentration, and there is the policy of what we call decentralization, or rather local autonomy. In England there is a school which has some supporters in this country, which would draw the colonies into the orbit in which the mother country revolves as a European power, and would make us share not only the blessings of its institutions at home, but also the burdens, which naturally we would be called upon to share. The prototype of that school, which they often bring before us, is the prototype of the Roman Empire, but in my conception and my reading of history there is no parallel in this respect between the Roman Empire and the British Empire. The Roman Empire was the most compact political entity that the world ever saw. Rome first subdued Italy, then Spain, then the northern coast of Africa, and then across Egypt to Asia Minor; in fact, she subdued and brought under her rule all the nations of the day whose territories converged upon the Mediterranean sea. To those nations she gave the law, and they acknowledged it from her. Such is not the British Empire. The British Empire has not been formed so much by conquest as by discovery and colonization. Much as Britain owes to her soldiers, I think she owes still more to her sailors, and it is the sailors of Britain who have made the British Empire such as it exists to-day, and the British Empire of to-day covers a water surface of the globe than the Roman Empire ever did, for where the latter was compact, the former is scattered all over the earth. You have British communities not only in Europe, but in America, in Africa and in Oceania. These British communities all have an existence by themselves. And what is the bond of union which has proved the most effective means of attaching these communities to the mother land? Undoubtedly, history is there to affirm it, the bond of union which has proved itself to be the most effective, the most potent, the most powerful to cement the British Empire together has been local autonomy, self-government in all the colonies of Great Britain. (Cheers.) Had this principle been understood and applied in the eighteenth century, it is not improbable that the civil war which took place would not then have happened. It is not improbable that the colonies which contemplated themselves the United States of America would have remained attached to Britain, and their people would be at this moment subjects of his Majesty King Edward, as we are ourselves. But the principle was not known at that time. It was reserved to Canadian statesmen, to the Baldwins and to the Lafontaines, first to claim its application, and the concession of the principle resulted in the binding of the colonies to the parent state as they never had been before in the history of the world.

Women as Workers

Idleness Now a Disgrace

T. P. O'Connor discourses in his M. A.P. on the improved condition of women in England as well as in America. He says: Among the many changes of the time, one of the most beneficent, undoubtedly, is the greater independence and self-reliance of women. This change is due, in certain classes, very much to the breakdown of the old barrier, and even into the middle of the last century. You have only to take up the memoirs of the forties or the fifties—not to go back any earlier—to find how close a corporation so-called Society was in those far-off though still recent years. In the beginning of the nineteenth century Byron used to say that no literary man of the period had any right to write about society as from the inside except himself and Tommy Moore; they were the only two men he was always a little uncertain about his social position, and, apparently, could never get over the idea that he was immensely privileged whenever a member of the aristocracy invited him to his table, or even acknowledged his existence by a nod in the street. I remember well an anecdote told of Thackeray by one of his admirers. He and Thackeray were walking together in the Park when Thackeray got a nod from some gentleman that was passing. Thackeray told his friend that the nodder was no less a personage than a Duke, and with the candor that was characteristic of the man, confessed that this recognition gave him pleasure. Who remembers the Duke now, and who cares one pin whether he nodded to Thackeray or not—except indeed to envy him that he had had the privilege of being brought close to immortal genius even to this extent? I tell the anecdote, however, not for the purpose of making that particular reflection, but to use it as a proof of how Society has become thinned in spirit and in size since those days. And on no people has this healthy development had better effect than on women. It is no longer unfashionable for a woman to earn her own living. The columns of this paper have over and over again contained stories of how women of title are carrying on businesses, usually, I am glad to say, with complete success. The blessed word "work" has passed along the ranks of all classes of society, and women are becoming happier and better in consequence. We all have had experience of the irreparable damage done to the lives of many women by the old prejudice against their working. It often happened that a woman with a great talent for the stage, or for the concert-room was kept from exercising these talents by the superstitious prejudice it would do to her social position; and then—when her husband had failed in business—this same woman had often to start a profession at a time when the beauty, the energy, the helpfulness of youth had departed, and when her talents could not have the suppleness to improve by practice. How many women have I heard lament the lost opportunities of their youth when in middle age the stress came, and lament the blindness of father or husband which prevented them from following their destiny and exercising their talents. In France they have less nonsense than we have in these affairs of daily life, and especially where women are concerned. Indeed, woman holds in France a position which is utterly unlike her place in any other country in the world. That nation, so absurdly dubbed frivolous by those who do not know her, is really one of the most industrious nations in the world, and idleness is held to be a vice with women as with men. Even the tripper to Paris knows that in every shop the till is, and the account books are, in the hands of women; and those who know social life intimately are aware that the wife and mother practically rules the household. In America women have not the same recognized place as workers as they have in France. The typical American husband still feels that it is his duty to make, and his wife's duty to spend, the money. But, nevertheless, American women are, as a rule, very energetic. That terrible housekeeper in all lands, is an even more difficult problem in America, and this had had the result of making the American housekeeper much more self-helpful than the housekeeper of England. Many a time one is greeted in country districts by a housekeeper who has evidently been brushing her own floor, and who in a few smart and graceful bows ready to receive with ease and dignity any visitor. A little table which I find in the World's Work for January gives me a startling idea of how many women have entered into the occupations of men. For instance, take two of these items. Under the heading "Hunters, trappers, guides and scouts"—all occupations that would appear to be the proper pursuit for men exclusively—the number of women employed is very large. The numbers stand: Male, 10,020; female, 1,320. When it comes to more intellectual pursuits the numbers approach each other still more closely, as thus: "Authors and scientists": Male, 3,442; female, 2,616.

High Praise for the Intercolonial

Its Equipment, Scenery and Literature Most Favorably Commented Upon

Mr. D. Pottinger, general manager of the Government Railways, has received the following letter dated Dec. 3rd, from the office of the Board of Trade, Montreal, which speaks for itself: D. Pottinger, Esq., General Manager Intercolonial Railway, Moncton, N.B. Dear Sir, I have pleasure in communicating herewith a resolution adopted by this committee conveying to your management an expression of gratitude for the tour over the Intercolonial Railway, provided for the over-sea delegates to the Fifth Congress:

- Stock raisers and drovers...1947
Lumbermen...100
Wood-choppers...113
Civil engineers and surveyors...84
Longshoremen...18
Stevadores...21
Watchmen, policemen...879
Boatmen and sailors...154
Pilots...5
Carriage and hack drivers...43
Railway baggagemen...10
Brakemen...31
Conductors...7
Switchmen and yardmen...26
Ship carpenters...6
Masons...167
Plumbers and fitters...126
Fishermen and oystermen...4805
Miners and quarrymen...1370
Blacksmiths...196

To Correct Social Evils

Catholic Women Will Endeavor to Do Away with Many Improper Society Fads.

The Filiae Fidei, a remodelled society composed of Catholic women aiming to correct the evils of modern society, has been organized in New York. Some of its aims are: To discountenance such productions as "Parsifal" to censor current literature, to restrict the use of liquor, to stop gambling among women, to prevent the use of opiates and "the wearing of décolleté gowns below the line of moderation," to discountenance divorces and "all other things not consistent with the lives of practical Catholic women." The constitution of the society says that it "aims to unite Catholic women, more particularly those of position, culture and influence, in discountenancing the usages and customs that are the evident cause of the spread of moral evil in society, and in professing a higher spiritual standard." This is to be done by means of "united action and personal influence, the use of the public press, meetings, retreats and conferences." A manual prepared by Miss Elizabeth Lummis, the founder, tells in detail what restrictions the society shall try to enforce. This has been approved by Cardinal Gibbons, Mr. Falconio, the Apostolic Delegate, and Archbishop Farley. When the society was being formed several of its members insisted that the "sanctity of the marriage tie" clause in the constitution should be made the chief aim of the society, and offered rigid rules to that end for consideration. One of these was that "no member of the Filiae Fidei shall recognize socially, or in any other way, any divorce. She shall not accept invitations from such nor extend her hospitality to those having violated, according to the dogma of our Church, the marriage tie." Miss Anna Leary, Mrs. Neilson, the mother of Mrs. Hollis Hunnewell, and several others objected to this clause, and withdrew their names from the list. Among the organizers of the society are: Miss Josephine Drexel, Mrs. Van Brugh Livingston, Mrs. Thomas Welsh, Mrs. Hugo de Fritsch, Mrs. Edward Townsend, Miss Clara Gibbert, Mrs. Henry La Marche, Mrs. Hermann Bosch, Mrs. John Bouvier, Mrs. Delancey Kane, Mrs. Lewis Quintin Jones, Miss Edith Waddington, Miss Ella McMahon, Mrs. Schuyler Warren, Mrs. Thomas Wren Ward and Miss Lummis. "The society has been informally carried on for nearly two years," said Miss Lummis. "But it is now about to take permanent form. It will be governed by an executive board, which will act under the supervision and advice of Archbishop Farley. We do not expect to reform society nor suppress décolleté gowns altogether, but we do aim to moderate these things. For instance, our members do not pledge themselves never to wear low-necked gowns, but such toilettes will be designed with refinement and modesty and womanliness in mind. I believe many of the divorces of this city are the result of improper and immoral attire. Committees will be chosen for the study of various problems and will invite the aid of prominent men and women who are not members. The decisions of these committees will be submitted to the Archbishop and when approved will be communicated to all Catholic circles, and will form the standards for members in literature, the drama and other matters. "Our dramatic and literary committees will be one of the most important branches of our work. Books and authors will be classified and catalogued under many headings. Plays will be considered, opinions given upon every new production. The varied opinions already given on 'Parsifal' will indicate the necessity of having some authorized criterion for the public." At a recent gathering of the Daughters of the Propaganda at a meeting this morning decided to propose to the Pope the erection of Newfoundland into a new ecclesiastical province and also to create a new diocese at Joliette, Quebec, taking it from the Archdiocese of Montreal, as Archbishop Bruchési proposed during his stay in Rome last year.

Death of Mr. Robert Keenan

He is Prized as a Party Organizer

Mr. G. V. McInerney has returned from a meeting of the Grand Trustees held at Kingston, Ont., on Thursday last, and reports the order to be in a flourishing condition. There was a larger increase in the membership of the order in December last than during any month for several years. Another meeting will be held in June to prepare for the convention of the order to be held at Toronto next August.—St. John Globe, Jan. 12th. Geo. V. McInerney, K.C., arrived home yesterday from a trip to Quebec and Ontario. To the Sun Mr. McInerney said that, although his mission was not of a political nature, yet he incidentally heard a good deal of politics discussed. The cities he visited is to the effect that there will be no election until after another session. The failure of the Grand Trunk Pacific to put up their deposit is the reason that is generally assigned for the delay. Mr. McInerney said that he met R. L. Borden at Montreal. He found Mr. Borden very much encouraged over the enthusiastic reports that came in from all parts, and the prospects in general throughout the Dominion for the Conservative party. Mr. Borden has begun his tour of the Eastern townships of Quebec, speaking at Richmond last night. Mr. Hackett and Mr. Pelletier, the Conservative organizers for Quebec, are doing splendid work. They are getting strong candidates in the field, such as Mr. Brabazon in the County of Pontiac, and Mr. Price of Rimouski. The Ontario Conservatives, said Mr. McInerney, feel that they will have a much larger majority at the coming election than they did in 1900. Reports from Manitoba and the Territories are also most encouraging from a Conservative standpoint.—St. John Sun, Jan. 12th.

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There died on the 12th January one of the earliest pioneers of the Township of Adajala, at the advanced age of 83 years. It was in the year 1825 that deceased's father, John Keenan, left Tyrone Co., in dear old Ireland, with his family they arrived at Toronto, which then consisted of a cluster of shanties by the lake shore. Soon afterwards the family removed to Adajala, where deceased lived continually until his recent death. The changes since those days are very great and many were the interesting accounts he often related of the hardships and dangers endured in the early days when the first settlers heaved out a home for themselves in the forest. He was one of the party of young men who went to Mono Mills to meet and escort Bishop McDonald, the first Bishop that ever visited Adajala. Mr. Keenan was married in 1851 to Miss Mary Brady of Mono Mills, and two years ago on July 21st they celebrated their golden wedding. He is the last member of his family, which consisted of two brothers, James and John, and six sisters, Mrs. Francis McLaughlin, Mrs. McCausland, Mrs. John Haffey, Mrs. Michael McLaughlin, Mrs. James McKenna, Mrs. Peter McCabe. Deceased was of a gentle and quiet disposition. He loved his faith and family and was always charitable in word and deed. His wife and six children survive him, Joseph, who lives with his mother on the old homestead, James on the adjoining farm, Mrs. Skelly, Tottenham; Mrs. Holland, Toronto; Mrs. O'Leary, Keenansville, and Mrs. Hanly of Rosemount. There are 31 grand children. The funeral took place on Thursday to St. James Church, where Rev. Father Killeen celebrated Mass and read the last prayers at the cemetery.

Some Distinguished Fenians

The circumstance which has been recalled to recollection by the candidature of Sir Bryan O'Loughlin, Bart., a former premier of Victoria, for the Senate at the recent Australian Commonwealth general election, that he bore arms in Ireland in 1848 may render it of interest to know that the late Lord Russell of Killowen was likewise one of the "disaffected" at that period. A gentleman who is a practising member of the Irish Bar, was a member of the company in which both he and Lord Russell were drilled at Newry, in 1848, and reminded Lord Russell after he had become Chief Justice in a conversation on "old times" of their former companionship in arms. The late Mr. Baron Dowse was also a '48 man, and keenly resented, when prosecuting the Fenians as a Law Officer of the Crown, a reference to himself as an ex-rebel. Sir Bryan O'Loughlin is, as every one knows, a son of a former Master of the Rolls—Sir Michael O'Loughlin—who died before 1848, but the late Mr. John Edward Pigot was one of the leaders in '48, when his father, the late Right Hon. D. R. Pigot, was sitting on the Bench as Lord Chief Baron.—Dublin Freeman's Journal.

The Church in Canada

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Catholic Sailors' Club

Montreal, Jan. 16.—Lord Strathcona has promised to give a thousand dollars towards completing the Catholic Sailors' club house of this city.

WATERLOO, ONTARIO

J. E. SEAGRAM

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