

THE RESTLESS WOMAN.

That woman was created to fill certain well defined places in this world no one familiar with her physical, moral and mental make-up can doubt. That many women of today show a tendency to think slightly of those privileges and responsibilities which have come down as the best inheritance of their sex is a fact which faces us on every side in this country of ours. It is more the case here than in any other nation, I regret to say. It has spread in the last few years like some great epidemic, until it has, to a distressing extent, affected the whole system of society and home government.

Modesty and gentleness, those two sweet handmaids of womanhood, seem to have been laid aside by the rule of the day, and aggressiveness has been given their places. The spirit of unrest has found easy victims in thousands of American homes, until the social condition which presents itself to-day, even among the best and most cultured classes, differs essentially from the standards heretofore held as inviolable. It is a sad and a dangerous change which confronts us. Its shibboleth would seem to be: masculinity is greater than motherhood.

I wish I could impress on American women the dangers that attach to such innovations. I wish I could show them, as they appear to me, the ultimate results of participating in the abandonment, or at least the neglect, of the home. And when the influence of the home is removed life loses one of its most valuable guides, and government its strongest ally—indeed, its cornerstone.

You remember, perhaps, what a great general of ancient times said: "Greece rules the world, Athens rules Greece, I rule Athens, my wife rules me, and, therefore, my wife rules the world." Nor is this illustration overdrawn. The woman who rules the domestic kingdom is in reality the ruler of all earthly kingdoms.

As I have said before, I regard women's rights as the leaders in the newest school of female progress, the worst enemies of the female sex. They teach that which robs women of all that is amiable and gentle, tender and attractive, and which gives her nothing in return but masculine boldness and brazen effrontery. They are habitually preaching about women's rights and prerogatives, but have not a word to say about her duties and responsibilities. They withdraw her from those sacred obligations which properly belong to her sex, and fill her with ambition to usurp a position for which neither God nor nature ever intended her.

While professing to emancipate her from domestic servitude, they are making her the slave of her own caprices and fashions. Under the influence of such teachers, we find a woman, especially in higher circles, neglecting her household duties, gadding about, at rest only when in perpetual motion, and never at ease unless in a state of morbid excitement. She never feels at home except when abroad. When she is at home, home is irksome to her. She chafes and frets under the restraint and responsibility of domestic life. Her heart is abroad. It is existing in imagination, in some scene of amity, or reveling in some scene of dissipation. Her husband comes to his home to find it empty, or occupied by one whose heart is void of affection for him. Then arise disputes, quarrels, recriminations, estrangements, and the last act in the drama is often divorce.

I speak the plain truth when I affirm that, for the wrecks of families in our country, women has a large share of the responsibility. In so many instances she seems to have entirely forgotten, or purposely avoided, the place she is called upon to fill. She looks to material greatness in man as her guiding star. She wishes to do what men have done, and are doing. She enters this field, foreign to all her faculties and her strength, and seems to think she is living up to a higher standard than was ever before permitted to her kind. But if she stopped a moment to consider, could she find a mission more exalted, more noble or more influential than Christian wifehood and motherhood? That makes her the helpmate of her husband, and the guide and teacher of her sons and daughters, rather than a stumbling block in the way of all.

If woman would only remember that her influence over a child in the first few years of its life can have greater effect and produce wider and more lasting results, than her whole life given up to walking in the ways of men!

Where are the men that have achieved triumphs and have not owned that the debt was largely due their mothers? What know we of the mothers of the world's greatest men, save that most of them were faithful to their holy station and true to the high privilege of motherhood—the most divinely sanctioned and the noblest of all earthly positions?

Christianity set its enduring seal on this Quendom in Bethlehem centuries ago, and the woman who seeks a higher sphere will not find it among men, or even in earth.

But the tendency of the times is altogether apart from such things. Women must be independent, and masculine. They must even indulge in all the sports formerly classed as masculine. They take to these not as occasional pleasures, but as constant pursuits. I see no harm in a woman's taking part once in a while in a game of golf, or any other outdoor exercise that befits her station. She is not to be housed like a plant, and never allowed the bene-

fits derived from fresh air and moderate exercise. Any proper outdoor pursuit should be encouraged as an occasional recreation, but as a regular avocation it must be condemned. For pleasures that become habitual are no longer mere recreations, but serious occupations.

Then there is the woman who must join a club, or perhaps two or three clubs. These will require her presence or attention several hours of the day. How can she do all this and at the same time fulfill the duties of domestic life? After the labors of the day the husband rightly expects to find a comfortable home, where peace, good order and tranquillity reign. But his heart is filled with sadness and despair if he finds the partner of his bosom attending the duties of a club, or neglecting her household duties for those of some semi-political or social organization.

There is another phase of this question which presents a most dangerous aspect. When the home is abandoned, what follows? The substitution of flats and hotels as residences, where, instead of having a home in any sense of the word, women are merely escaping the responsibilities and the cares of domestic life.

But if domestic life has its cares and responsibilities—and what life has not—it also has its sweetness and its consolations, its joys and its benefits, that are infinitely superior to anything that can possibly be obtained in hotels or flats. It is manifest that hotels do not furnish the same privacy and the same safeguards against the questionable associations that are supplied by the home. I am glad for their own sake that American women generally do not exercise the privilege of political suffrage. I regret that there are those among our American women who have left their homes and families to urge on their kind the right of suffrage. I hope the day will never come when in this land all women will be allowed to register their votes, and, perhaps, in municipal elections which come near to the home, and might, therefore, properly be influenced by those who should be responsible for the home.

Who enters the political arena is sure to be soiled by its mud. As soon as the woman thrusts herself into politics and mingles with the crowd to deposit her vote, she must expect to be handled roughly, and to surrender, perhaps wholly, at least in part, that reverence now justly paid her. The more woman gains in the political arena the more she loses in the domestic kingdom. She cannot rule in both spheres.

The model woman is not she who takes up all the "ologies" and scientific studies. She is not the woman who is constantly seen and heard in public places, the woman who insists upon entering all branches of trade and commerce, and pursuing all lines of thought, who wanders restlessly through the world.

The model woman, thanks to Christianity, is she who is thus sung in Holy Writ: "Who shall find a valiant woman? far from the uttermost coasts is the price of her. She hath looked well to the path, of her house, and hath not eaten bread idly. Her children rose up, and called her blessed; her husband, and he praised her. * * * Beauty is vain; the woman that feareth the Lord, she shall be praised." Proverbs xxxi.

American women, your husbands are the sovereigns of America, and if you be the sovereigns of your husbands, then, indeed, you would rule the nation. That should be glory governed by ideals than by ideas. We are influenced more by living, breathing models than by abstract principles of virtue.

The model that should be held up to American women to-day is not the Amazon, glorying in her martial deeds and powers; not the Spartan, who made female perfection to consist in the development of physical strength at the expense of femininity and modesty; not the goddess whose votaries regarded beauty of form and personal charms as the highest types of womanly excellence. No, the model that should be held up before you and all women is Mary, the mother of Christ. She is the great pattern of virtue, and all that goes to make the perfect woman alike to maiden, wife and mother.—Cardinal Gibbons, in January Ladies' Home Journal.

CARDINAL MORAN.

The London "Catholic Universe" says: "The news that His Eminence Cardinal Moran has resigned the important position of archbishop of Sydney will come as a surprise to many of his admirers. Henceforward His Eminence will reside in the Eternal City. Than Cardinal Moran few Irish ecclesiastics have accomplished a greater work during the nineteenth century. During the years he acted as bishop of Ossory His Eminence gave to the world some excellent works dealing with certain important epochs of Irish history. And, since his translation to Australia, the Cardinal has labored most strenuously in the interests of the Catholic Church under the southern cross. Owing to the resignation of His Eminence, his coadjutor, Monsignor Kelly, who has only landed recently in Australia, becomes archbishop of Sydney and metropolitan of the Catholic bishops in the province of Australia."

INSTRUCTIVE STATISTICS.

"Review of Reviews" gives some interesting statistics respecting the religious status of certain classes of American young men between the ages of 16 and 35. The evils of

mixed marriages are well brought out. "The Review" says:—"In the families where the father and mother belong to the same church, seventy-eight per cent. of the young men are church members. In families where the father and mother are church members, but do not belong to the same church only fifty-five per cent. of the young men are church members. In families where but one of the parents is a church member, only fifty per cent. of the young men are members of churches. Where the father and mother are both Catholics, only eight per cent. of the young men are not church members. Where the father and mother are both Protestants, thirty-two per cent. of the young men are not church members. Where one of the parents is a Catholic and the other a Protestant, sixty-six per cent. of the young men do not belong to a church. Where the parents are members of Protestant churches, but do not belong to the same church, fifty per cent. of the young men are church members. Where one of the parents is a Catholic, forty-four per cent. of the young men do not belong to church. Where one of the parents is a Protestant, fifty-one per cent. do not belong to church."

Our Boys And Girls.

ST. BARBARA.—There was a very wealthy Greek nobleman in Heliopolis, Egypt, about the year 306 A. D., whose name was Dioscorus. His daughter Barbara was very beautiful, and her cruel father shut her up in a lofty and inaccessible tower, where she received instruction and baptism by stealth from a Christian priest.

At last Dioscorus, who was a heathen, determined to marry her to a suitable partner, but when he spoke to her about it, she found that Barbara was opposed to the scheme, because of her heart she had resolved to dedicate her virginity to God. Dioscorus was about to undertake a long journey, and before he took his departure, Barbara expressed a desire to have a bath constructed in the basement of the tower. Her father consented, but gave strict orders to the workmen to make two windows so high as to be inaccessible from without.

During the father's absence, Barbara ordered the workmen to make a third window. When Dioscorus returned, he was very angry at finding three windows instead of two. Barbara took this opportunity to explain to him the glorious mystery of the Holy Trinity, illustrating it by the three windows.

Dioscorus was furious when he found that his daughter had become a Christian. He drew his sword to put her to death, but a huge rock opened, receiving her into its centre, leaving her father striking its flinty surface. Barbara escaped from the rock, but was soon discovered by her father, who beat her, and dragged her before the magistrate. He was touched by her great beauty, and besought her to sacrifice to the gods, but she firmly refused.

He therefore dragged her back to her father's house, where she was then thrown into a dungeon, when Christ appeared to her, and healed her wounds. On the following day she was again brought before the Judge, who ordered various tortures to be inflicted, and finally he condemned her to death.

Her wicked father was her executioner, and just as he cut off her head with his sword, a flash of lightning struck him, killing him instantly. Just before her death, St. Barbara prayed that whoever should invoke her aid might receive what they asked, and a voice replied from heaven that she would be granted her wish.

St. Barbara is therefore regarded as a saint to call upon at the hour of death, and as a patroness by whose aid one may insure against perishing without the last sacraments. We should pray often against a sudden and unprovided death, and above all that we may be fortified by the Holy Viaticum in our last hour.—The Orphan's Friend.

CHEERFUL GIRLS.—A cheerful girl is like a ray of sunshine wherever she goes. She not only does good to others by example, but she helps disconsolate and gloomy people to throw off some of their native melancholy, and they emulate a little of her own cheeriness. The cheerfulness that persists in seeing the bright side of everything, and discovers "the silver lining" where others perceive no break in the gray cloud, must not be confounded with selfishness and carelessness. They are totally different attributes, quite antagonistic to one another. A purely selfish and careless girl would be thinking so continually about herself that she would have no reserve force left in which to practice the hundred and one little thoughtful actions which come within the ken of the girl who has "cheerfulness" as her watchword, and who endeavors to make her sisters more happy by imparting some of it to them.

SHOULD BE TAUGHT WORK.—All girls should be taught some work by means of which they can earn a living for themselves and those dependent upon them. In this country of rapidly changing fortunes this is necessary for rich and poor alike. If prospective heiresses, they should be taught all matters connected with the management of property. This is an exacting as well as an honorable occupation, requiring study and work.

All professions and all occupations are now open to woman. Her

own inclinations, physical, mental and moral capacity and opportunity, must decide what work is best suited to her individual powers.

Parents should guide and assist, but they can never choose the occupations of their daughters, hence the question, "What training would you give her?" must be decided in each individual case by individual conditions and environment.

In general, it may be said that a good common school education is the foundation for future usefulness. If the girl is a student, and the means of the parents will allow, she should be given the opportunity for a higher culture, that she may take a more commanding position among the great army of workers.

GIVE TOOLS TO THE BOYS.—To youths with a taste for mechanics an assortment of tools and a convenient place in which to practice their use are valuable possessions, and provide the means of a pleasant relaxation from study when out-of-door recreations are either impracticable or undesirable. Working in wood or in metal is a fascinating occupation for those whose predilections lie in that direction, and parents will do well to encourage it. The lives of not a few of the greatest engineers and inventors of the world has ever been shown by their peculiar genius was aroused to activity by their having access in boyhood to tools and workshops. Of course, it is necessary before entrusting a hammer, hatchets and chisels to boys, to consider whether they are likely to use them for purposes of construction or of destruction. If the former, let them have them by all means, but if the latter, withhold them. In the one case the youth will seek pieces of wood and endeavor to convert them to some useful purpose; in the other, he will be found disfiguring the furniture, or driving nails into doors and windows everywhere.

HINTS FOR BOYS.—Here are a few rules that our boys, both large and small, would do well to observe:

1. In the street.—Hat lifted when saying "Good-by," or "How do you do?" also when offering a lady a seat, or acknowledging a favor.
2. Keep step with any one with whom you walk. Always precede a lady upstairs, but ask if you shall precede her in going through a crowd or public place.
3. At the street door.—Hat off the moment you step into a private hall or office.
4. Let a lady pass first always, unless she asks you to precede her.
5. In the parlor.—Stand till every lady in the room, also every older person, is seated.
6. Rise if a lady enters the room after you are seated, and stand till she takes a seat.
7. Look people straight in the face when they are speaking to you.
8. Let ladies pass through a door first, standing aside for them.
9. In the dining room.—Take your seat after ladies and elders.
10. Do not take your napkin up in a bunch in your hand.
11. Eat as fast or slow as others, and finish the course when they do.
12. Do not ask to be excused before the others unless the reason is imperative.

NOTES FOR FARMERS.

LECTURE TOUR.—Professor J. H. Grisdale, Dominion agriculturist has been engaged by the New Brunswick Farmers' Institute societies to lecture during the month of January, for every day. Mr. Grisdale's subject will be Cultivation of the Soil, The Bacon Pig, Beef Production, Feeding Dairy Cattle, A talk on Feeds and Their Values, Farm Management, Crop Rotation and a Trip Through Great Britain. He will speak in English and French. Mr. Grisdale has just returned from the Amhurst Fat Stock show, where he gave valuable instructions to farmers.

ABOUT HORSES.—Although many inventions of recent date have reduced the service performed by horses yet there is no reason to believe that they will ever become indispensable to farming. Horses have

always been a necessary equipment on a farm and will continue to be so.

On the eastern continent horses have been used for all kinds of carrying as far back as can be traced, and in America they were in use at the time of its discovery. The various breeds have been selected for their most appropriate lines of work. These include types of the animal from the Shetland pony to the Flanders dray horse.

Both in America and Asia the horse was found in a wild state. They roved in groups generally protected by a large formidable male. As farmers may still perceive in the pastures, they are inclined to gather and when attacked will form a compact body with hind legs outward to defend themselves.

The Arabian horse, fleet, docile and durable, has been crossed with all breeds of America and Europe. The Persian was brought to England and the fine English racers produced. In no other country is such attention given to breeding as in England. The crossing of thoroughbreds with cold blood mares produces a line of stock most appropriate for carriage work and so forth.

In Central Asia and nations of antiquity the people have a peculiar preference for the ass. He is cheaper to feed, easier managed and somewhat better adapted to rough usage. The nobler qualities of the horse, however, seem to endear him to Americans and to most of the European countries. He is quick to perceive, has an excellent memory and is capable of attaching himself to an individual. The average life of a horse is about 30 years.

The care of horses is not difficult and is understood by nearly every person connected with farming. Unfortunately in many cases owners neglect to give the proper attention, although they have the knowledge. The old method of feeding should be observed closely, that is hay and oats cannot well be improved. Regularity in feeding should be observed. Indigestion is often the result of irregular feeding as to time and quantity.

A good plan as far as hay is concerned is to feed an animal in the 24 hours; 1 pound of hay for each 100 pounds in his weight. The work of a horse may sometimes warrant a slight variation from this as it is often recommended to keep the noon meal of hay from a driving horse. Horses do not eat hay rapidly if it should be taken away and if he does not eat it in an hour and a half he does not want it. Always feed clean hay. There is a great prevalence of must and dirt in hay which brings many maladies to the equine race.

A gallon of oats 3 times a day for a horse weighing 1,200 pounds is a good ration. This ration should be observed. It may be reduced when horses have no heavy exercise and it can seldom be increased with advantage. A heavy feed of oats to a driving horse before a long journey is unwise and dangerous. It impairs his strength instead of increasing it. A light feed would be better if the trip were a severe one and it could be made up after. As in the case of hay the meal of oats should be eaten eagerly and if the beast seems indigestible it is better to take it next time and feeding will be a matter of pleasure. If possible oats should be ground as it makes a better ration. Many horses swallow oats without properly chewing it and digestion is impaired and a valuable part of the nourishment lost.

Bran, once a week or sometime instead of the grain feed is a good supplement to the horses feed. In the winter when grass is not available he will relish oats and they should be fed occasionally. The mainstay is hay and oats and many other useful rations are produced at every farm at small cost.

Water is important though very simple. The horse, like a man, should never be thirsty. If he is watered early he will know when he gets his drinks and will get into the habit of drinking. A big drink is generally injurious, so that the best method is to water frequently. We should not send a horse to a dry meal, when he has been several hours without water. A drink before and after each feed is a good rule. It is dangerous to give a warm beast water.

Horse breeding with the proper aim in view has been neglected. The result is that there is a scarcity of the most useful farm horses. Those who did not entirely abandon giving attention to stallions bred to satisfy demand from military sources. There seems now to be a reaction and high prices are offered for specimens that will prove useful to a farm. In the United States, Canada and South America breeders are awakening to the advisability of producing the kind of stock needed by agriculturists.

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Those old English Kings made history. Those old English Kings were fast livers. Those old English Kings got sick.

One disease became so common to them as to be called "King's evil"—a royal disease. It is now among us—the well known scrofula. Those old English Kings handed it down, spread it through the nations, and here it is.

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ALASKA SEAL JACKETS.

These we make so good that no furrier in America can make better. Genuine Alaska Seal, dyed by Rice, of London, England, goes in every garment, and each is lined with the highest grade silk or satin manufactured. Any lady anticipating the purchase of a Seal Skin Coat will do well to investigate that she can do better here than anywhere else in America. Chas. Desjardins & Co., the largest retail furriers in the world. Come and see our Grand Display of Novelties for 1901 and 1902, at our store, 1538 to 1541, St. Catherine street, Montreal.

NEW YORK SCHOOLS.

According to the recently issued report of Superintendent Skinner the average cost per pupil for maintaining the public schools of New York State during the past year, based on an average daily attendance, was for the towns \$25.82, for the cities \$49.88, an average for the State of \$41.68.

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

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Society Directory.

A.O.H. DIVISION NO. 3. meets on the first and third Wednesday of each month, at 1883 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; Fred J. Devlin, Vice-President; 1528F Ontario street; L. Brophy, Treasurer; John Hughes, Financial Secretary; 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY. established 1863.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P.; Sec., J. F. Quina, 625 St. Dominique street; M. J. Ryan, treasurer 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

A.O.H. LADIES' AUXILIARY. Division No. 5. Organized Oct. 10th, 1901. Meeting are held on 1st Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m. Mrs. Annie Donovan, president; Mrs. Sarah Allen, vice-president; Mrs. Nora Kavanaugh, recording secretary, 155 Inspector street; Miss Emma Doyle, financial secretary; Miss Charlotte Sparks, treasurer; Rev. Father McGrath, chaplain.

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 each month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlan, P.P. Director, Rev. E. Doran, 1st Vice, T. J. O'Neill; 2nd Vice, F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran, B.C.L.; Recording Secretary, T. P. Tansey.

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. Murrav; Delegates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casey.

ST. ANTHONY'S COURT, C. O. F. meets on the second and fourth Friday of every month in their hall, corner Seignour and Notre Dame streets. A. T. O'Connell, C. R., T. W. Kane, secretary.

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 meetings of committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; James J. Costigan, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., 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. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred J. Sears; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

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