

# NOTE AND COMMENT

Since the New York Sun changed its editor and its politics no other American newspaper of weight and influence, except one, has been talking seriously in favor of 'annexing Canada.' Everybody in this country knows that if there are any annexationists in it at all they are few in number. The exception to which we refer is the Irish World, of New York, which, discussing that Anglo-Saxon alliance, which, as the Celts and the Teutons are the predominant races in the United States, is impossible, uses arguments and language which are unworthy of its usual ability and perspicacity.

As the price of an alliance with England, says the Irish World, 'we would accept the Dominion of Canada.' The annexation of Canada is only a matter of time, anyhow. It is sure to come. It is Canada's manifest destiny and overwhelming interest to be united to us. Some American Bismarck will arise and show the way to do it quickly. The change need not occasion more disturbance than a general election. The Canadian will go to bed a colonial subject, and will awake a sovereign citizen of the greatest Republic. He will suddenly find his land doubled in value, his stocks commanding a premium, his trade doubling and quadrupling, and half his burdensome taxes abolished. There are seventy millions of people in America, and when they express their determination it will not be easy to oppose them. 'It would,' says the writer, 'be highly satisfactory for England—to prove that she really means what she says about our common blood and Anglo-Saxonism—if she would gracefully come down with the offer of Canada as an inducement to us to enter into an alliance. There will be a good deal of discussion of alliance soon. The subsidized papers, preachers and politicians must make a show of earning their money.' In conclusion he says: "The questions of Alliance and Annexation are inseparable. They must be discussed together. Our Anglophiles and England's subsidized emissaries would prefer to separate them, but this cannot be allowed. We have 'expansionists' among us who are the nucleus of a great American party. They do not so much favor expansion into Asia, or into the tropics, as expansion in North America. The United States is a great American power, and should at least dominate from the Rio Grande to the Arctic. We should not be expanding among a strange people with a strange language, with a different origin from our own. Europe, not England, is the mother of Canada, as well as of the United States. And if the seventy millions of our people decide that they want this northward expansion, they are going to have it, and they will elect the officials who will realize their wishes."

We really had thought that we had heard the last of this annexation talk; and we hope that this is its final word. Canada desires to live on the most friendly terms with her neighbors to the south. Throughout the recent war Canadians expressed their sympathy with objects which the United States had in view. What we should like to obtain from the United States is a fair measure of commercial reciprocity which would be of mutual benefit. That Canadians are amongst the best customers of the United States is clear from the following statement we find in the leading mercantile journal of that country, the New York Commercial Bulletin and Journal of Commerce:

"The facts to be borne in mind are that the Canadians are among our best customers, buying more from us per capita than we buy from the entire world. They have been buying from us for years more than we buy from them, so that, even according to the narrowest views of what economists call 'the mercantile theory,' the trade is in our favor, and is worthy of being extended. Under these circumstances the question of reciprocity with Canada should be decided upon broad, comprehensive national grounds, and not on the objections of Gloucester to free fish, and Ontario to free lumber, and St. Lawrence County to free eggs, or Monroe County to free barley. And as another sign of an advance towards a better understanding, and a possible step in direction of reciprocity, we may surely accept the words of Lord Herschell, who at the recent banquet tendered to him by the Bar of Montreal thus disposed of the dismal forecasts of failure, made by disappointed trade delegations of Quebec, who have been seeking to control national policy in their own immediate interests." Lord Herschell is reported as saying:—"It had fallen to his part to be one of the commission, the object of which is to take away any friction that might exist between Canada and her neighbor. To the one as well as the other the cordial

relations of the commissioners would prove advantageous in the highest degree."

These words may be taken to indicate the sentiments of the highest business interests in the United States on the question of commercial reciprocity with Canada; and, as we should have expected, they are of a practical as well as of a broad and courteous tone.

As to the Irish World's talk about England making a present of us to the United States, or the latter country's gobbling us up in one night whenever it pleased, one important consideration is left out of sight—what would we Canadians say and do about the matter.

The Winnipeg District is the title of a profusely illustrated pamphlet issued by a committee composed of representatives of the City Council, Board of Trade and Retailers' Association. From it we take the following figures showing the growth of the city.

By no better means can the permanent and successful growth of Winnipeg be shown than by reviewing the population statistics of the past twenty five years. In 1870 the population of the village of Winnipeg comprised but 215 souls. In 1874 it had risen to 3,000; in 1885 to 22,315; and in 1898 to 45,000. In 1881 the total assessed value of the city was \$9,196,485, while in 1897 the assessors' returns showed \$25,626,750.

Mr. Roosevelt, Republican candidate for Governor, remarks an exchange, has begun his campaign in New York by telling an 'Irish story' that would make some of our low comedians blush. It is made up chiefly of execrable and impossible 'brogue.' It is without wit or spice and is intended to show how the 'ignorant' Irishmen love 'Teddy.' Mr. Roosevelt's successor in the navy department, Colonel Charles H. Allen, when a candidate for this state, told an 'Irish story' which helped to bury him politically.

There are a great number of people who make it a practice to ridicule the Irish people by retailing low course jokes. In many instances the greatest offenders are Irishmen themselves.

Still the game of jest, at the expense of the Irish, ever goes on. This time it is a secular journal known under the name of Household Words (?) that helps to keep the ball rolling. Here is the coarse and vulgar joke which it publishes in order to amuse the household in which it is circulated:

A lawyer in court the other day, after a close cross-examination of a witness, an illiterate (?) Irishwoman, in reference to the position of the doors and windows, etc., in her house, asked the following question: "And now, my good woman, tell the court how the stairs run in your house. To which the good woman replied: "How do the stairs run? Shure, when I'm cop' chairs they run down, and when I'm down they run up!"

This libel was reproduced by other non-Catholic dailies, and yet the Irish people are unwilling to make a sacrifice and establish a daily paper of their own to fight and crush out this ignorant prejudice.

A medical practitioner of the Empire city of the neighboring Republic gives the following statistics in connection with suicides:—

Of the 3,481 New York suicides 2,058 were either married or widowed; only 1,373 were bachelors or spinsters.

In proportion to their number in New York the Germans furnish the largest quota of suicides. Those born in the United States are next in proportion, but the proportion of Germans is twice that of any other race exclusive of the native born.

The other nationalities in the order of their proneness to suicide are Russians, French, Austrians, Italians, Swedes and Norwegians, English, Scotch, and the Irish, as might be expected, are the lowest on the list. Irish men and women do not believe in such cowardly methods of shaking off the mortal coil.

The principal methods of committing suicide during the time in question, with the victims of each, follow: Poisoning, 1,140; shooting, 526; inhaling gas, 364; drowning, 359; stabbing, 337; hanging, 299; jumping from cars, windows, roofs, bridges, in front of trains, &c., 287; miscellaneous front of trains, &c., 287; others, 134.

It is difficult to reconcile the sincerity of the Peace sentiment so generally expressed throughout Europe with the fact that in England alone 100 vessels are now being built for war purposes. For its own Navy 16 vessels are being built in the several Royal dockyards, while the prominent ship-building firms have nearly 50 vessels for construction distributed amongst them under Admiralty contracts. The Thames, the Clyde, and the Tyne have

all a very fair share of the work. For foreigners, these latter having contracts for over 50 vessels of various tonnage. The activity in shipbuilding and marine engineering works at Barrow is much more marked than at any period of its previous history. Messrs. Vickers Sons, and Maxim have at present on hand at their Naval Construction Works eight war vessels for the British Admiralty; also a Japanese battleship of 15,000 tons, and vessels for other Powers aggregating 30,000 tons. This does not suggest any idea of Naval disarmament on the part of England at any rate. She will true to her bull-dog policy of 'what I have I'll hold and what I want I'll have.'

## HATRED OF IRISH CATHOLICS

(The Republic, Boston.)  
Mr. James Coughlin writes from San Francisco, Cal., to the Review, published by Arthur Preuss in St. Louis, Mo., to say "A Republican politician of this city, assured me recently that it was the presence of the Irish in politics, and not their religion, which was responsible for the hatred of so many of the American people for the Irish race. I believe my informant."

Mr. Coughlin has a right to believe his Republican informant or any other liar he meets. He may even believe the stories prepared for the marines. But if he is an intelligent and an observing person he must know for himself that the ignorant American Protestants of this country and all the Protestants from Canada and Ulster hate Catholic Irishmen for the sole reason that they are Catholics. They may give other reasons for their hatred and dislike, but these reasons do not alter the fact.

Were the Irish active in politics in the colonial days? Were they active in politics in the early days of the Republic? No. Yet there has been no time in the history of the country when the Irish Catholic has been subjected to so much indignity, persecution and insult as in the days of the colonies and in the first half of our existence as a nation.

If Mr. Coughlin knew anything about the history of Ireland he would know that the filias made against Catholic emancipation, against the abolition of the Established Church and against Home Rule were purely religious fights. Protestant England hates Ireland because she has kept the faith. Protestant America inherits the hatred and enlarges and extends it. Politics have nothing to do with the case. If every man of Irish descent should suddenly get out of politics the hatred of Catholicism by Protestants would be just as intense as it is now. That Mr. Coughlin is not sincere in his strictures is shown by the fact he sends his communication to a German editor or whose hatred of Irish bishops, Irish priests and Irish laymen has become proverbial.

## DOWN BY THE SEA.

The death of Mr. John P. Sullivan, of St. Peter's Bay, is recorded in the Summerside Journal, P. E. I., which occurred at Charlottetown, Sept. 30, of heart trouble. Mr. Sullivan visited Charlottetown in the morning, and not feeling well, went into Messrs. Reddin Bros. drug store and sat down. As he appeared seriously ill, Dr. Conroy was summoned and Mr. Sullivan was laid on a temporary lounge in the rear of the store. The doctor and several of the suffering man's friends did all that medical skill and tender attendance could do to relieve Mr. Sullivan. Chief Justice Sullivan, his brother, was telephoned for and was soon on the scene. Mr. Sullivan's people in St. Peter's were also notified and some of the relations came to town by the afternoon train. He continued to sink, and died about 3 p.m. His remains were removed to the residence of Chief Justice Sullivan, and Saturday morning were taken to his late home at St. Peter's. The deceased was a prosperous merchant of St. Peter's, and was unassuming, upright and popular. He represented St. Peter's in the House of Assembly for some years, succeeding his brother, Hon. W. W. Sullivan, when the latter was appointed Chief Justice. He was well known in this part of the country, having taught school at Central Bedeque for some time. He was a very intelligent, well read man and always took a deep interest in both Dominion and local politics, and in all matters calculated for the advancement of the province. He was a native of Hope River, and leaves a wife and one daughter. The funeral of the deceased took place at St. Peter's Bay Sunday afternoon, and the attendance was very large, there being upwards of two hundred carriages in the procession, besides hundreds of people on foot. The pastor, Rev. R. J. Gillis, officiated at the funeral service.

Let the men who despise religion learn first to know it; let them see it as it is—the inward happy crisis by which human life is transformed and an issue opened up towards the ideal life. All human development springs from it and ends in it.

Conversation enriches the understanding, but solitude is the school of genius.

# THE POOR OF LONDON

## A Hundred Thousand East Londoners Without Certainty of Daily Bread.

The Misery in the District—The Efforts Made by the Various Organizations Explained—The Part Catholics Take in the Work.

ALICE WORTHINGTON WINTHROP continues her sketches, 'Problems of the Poor in Great Cities,' in the Rosary Magazine. In the current number she takes up the conditions of the poor in London. She says:—

When inspired by such books as 'The Bitter Cry of Outcast London,' 'In Darkest England,' and 'All Sorts and Conditions of Men,' the traveller determines to investigate the slums of the East End of London, he finds no clue to guide him to a knowledge of the life of the 'poorest poor,' as he passes through great thoroughfares like the Tower Hamlets or Whitechapel Road. He sees only long, broad streets, a little gloomier and shabbier than other streets in the poor parts of any great city, but there is nothing to indicate the destitution which, as Mr. Robert A. Woods, one of the authors of 'The Poor in Great Cities,' already mentioned, states, makes a hundred thousand East Londoners rise each morning with little or no assurance as to where their daily bread may come from. There are a few more idle men than elsewhere, slouching along with furtive, suspicious glances towards the stranger; a few more drunken women, though these are, unhappily, no infrequent sight in any poor London street; and there are swarms of children who disappear, as if by magic, when the 'copper' (policeman) comes in sight. They vanish into murky lanes and dark byways, which lead into even dirtier alleys and courts; and if the stranger ventures to follow them, which he dare not do unless accompanied by the policeman aforesaid, he begins to realize what the slums of London are.

Even then he has only a faint idea of the misery of the East End. London is so vast, it is such a world in itself, that the mere effort to comprehend the life that is obvious, bewilders one. How much more difficult it is then to pierce the darkness which obscures this abode of want and crime, where the dwellers shun observation, living out their wretched lives without any relations with the world outside save that involved in the dreary effort not to starve.

After the ravages of the Great Plague, beginning in 1664, which destroyed a hundred thousand lives, came the Great Fire of 1666, which mercifully wiped out of existence the crowded equal of the East End. Bad as it is now, its sanitary condition was even worse then.

During the next two hundred years it grew more and more densely populated, but at present the population seems to be stationary, though it is difficult to verify such conclusions in districts where 'as many as a quarter of the inhabitants change their addresses in the course of a year.' Contrary to the general impression, Mr. Charles Booth believes that London can scarcely be called the abode of Londoners, and that its population is sustained mainly by the great influx from without. It is starting to find what a large proportion of its inhabitants regard London merely as a step-mother, and how many look elsewhere—to the Yorkshire or Lancashire town, to the Devonshire village, or the Sussex Downs—for the centre of their home love and loyalty. 'The drain from the country is one of the greatest of the unsolved problems of London.'

No one is better qualified to speak on this and other matters relating to the Poor of London than Mr. Charles Booth, the writer above cited. Until the last twelve years the investigations made as to their condition by the Government, the municipality and private effort, only partially revealed the crushing weight of misery which has come down as a fatal legacy from the period of the suppression of the monasteries, the confiscation of their property, and the enactment of the Poor Laws.

In 1836, Mr. Charles Booth began his great work on the 'Labor and Life of the People of London.' In his modest Preface, he says: 'To meet the evident demand for information, I offer the pages which follow. The facts as gathered here have been gathered and stated with no bias nor distorting aim, and with no foregone conclusions.'

Mr. Booth is a wealthy merchant, who, feeling the difficulty of reaching the very poor from the outside, decided to make his home from time to time among the people of the slums and to study their life from within. Dwelling among them and sharing their poverty, he began, with some young students of sociology, the work which stands alone as a revelation of the life of the poor of London. It is accompanied by maps which are perhaps even more valuable than the text, for they make plain, almost at a glance, the degrees of poverty and, to a certain extent, of crime in the great city. This work has probably done more than any other single effort to inspire individual and corporate philanthropy, in the improvement of the condition of the London poor.

We would gladly linger over the work of Mr. Booth, but must pass on to the University settlements. Begun a little over thirty years ago, these settlements have increased until there are now more than twenty of such centres. 'They stand distinctly,' observes Mr. Woods, already quoted, 'for the fact, not before accepted, but now growing more and more clear, that social work demands the close, continued care of men and women of the best gifts and training.' \* \* \* In a just view of

the conditions of the poor in London, it is not surprising that the group known as the other lives, who are a great evil to the one side and the other.

Toynbee Hall, the best known to the country of the 'University Settlements,' is essentially a transplant of University life into Whitechapel. It works for the aesthetic and moral rather than for the spiritual elevation of the poor. Oxford House, an offshoot from it, has adopted a more distinctly religious basis, under the auspices of the Church of England; while Newman House, the Catholic University Settlement, is located across the River in Southwark, where the need for such a centre is as great as in the East End. In a recent report—the last in date has not yet been received—the Hon. Secretary of Newman Hall writes as follows: 'Now that the Universities have become more generally open to Catholics, we cannot but hope that, through the increased number of undergraduates, a field will be found whence more numerous recruits for a College Settlement may be drawn.'

The Catholic work of Gertrude House and St. Philip's House is especially interesting. Here ladies can come who wish to devote themselves to work among the poor without being obliged to leave home for any length of time, although a small number remain permanently. Gertrude House, in the Parish of the Guardian Angels, Mile End, was founded by the Dowager Duchess of Newcastle. It is an inconspicuous, almost humble, little house, in a quiet street just out of the stream of humanity, but in a very poor district. All the appointments of the house are simple, but it is daintily clean in spite of the smoke-laden atmosphere, and thoroughly home-like. Attached to it is a Girls' Club, for the working girls of the East End, where they have cooking and singing lessons, a drill, and classes of plain needlework, French, and dancing; special music being provided once a week to give them pleasure. There are outside diversions, too, provided by friends, and occasionally the girls themselves give an entertainment—tableaux, concerts, and even theatricals. 'Within the year,' a recent Report states, 'the girls have gained a marked improvement of tone and deportment, and are more regular in their religious duties.'

'Mothers' Meetings' for the older women, are held at Gertrude House, and schools for the little children; also catechism classes and a 'Boys' Guild.' The poor are constantly visited in their own homes. The Parish of the Guardian Angels contains some 3,000 Catholic souls, and 1,000 families are visited regularly by the ladies of Gertrude House. According to a late report, 'Within the year, nine hundred families have received relief in coal, groceries, bread, meat and milk. Twelve have been sent to hospitals, and twenty to homes; and situations and work have been found for many. During the winter months a great deal of clothing was given away.'

'St. Philip's House, founded by Lady Margaret Howard and Lady Clara Fielding—who has since gone to the rest which she had, so well earned—is conducted on a somewhat similar plan. Among the important objects of its foundation are these:—to instruct converts and ignorant Catholics; to bring back those who have strayed from the fold; and to teach the children, especially those who have been neglected—and there is no limit or end to this work.' It is an old-fashioned home, facing one of the old-fashioned squares of London, and, notwithstanding the proximity of Bryant and May's Match Factory and other large factories, the situation has an almost countrified charm.

At both Houses the ladies are cheerful and hopeful, and those who come for a month at a time express regrets when their duties take them back to their homes in the West End and to the surroundings of wealth and rank. It would be difficult to over estimate the effect of their refinement womanly sympathy and piety on the women of the slums whose dreary lives have been subjected for the first time to such influence.

The mere enumeration of the charities fills a volume of over 300 pages; and the Handbook of Catholic Charities, compiled for the Catholic Truth Society by the Hon. Mrs. Fraser, contains more than one hundred pages. The subject is so vast that it is impossible to compress it into the narrow limits of a single article. Realizing this, the writer, after personal investigation of the charities of Italy, France and England, has dwelt upon the details of the work now being done to relieve the poor rather than on what still remains to be done. This sketch, however, in adequate, is written with the hope that its readers will be sufficiently interested to study for themselves the problems of the poor and aid in relieving them.

## A FIELD FOR CATHOLIC EFFORT

(FROM THE BOSTON PILOT)

There is an opportunity for valuable work in public institutions, of which it is to be regretted that Catholics do not more fully avail themselves. Time was when the Catholic religion was taboed in most public houses of detention and eleemosynary institutions; when the visits of Catholic clergy and interested laymen were either openly frowned upon or discouraged by the scant courtesy offered to those who presented themselves for the good they hoped to do. Happily this has been almost wholly changed, except in a few isolated cases, within the last twenty-five years, and where bigotry still reveals the cloven foot, that is not protruded with the same open show of malice as formerly.

To-day in Boston every prominent public institution, penal, charitable or correctionary, and every hospital or home for the insane, either has its visiting chaplain; to hold regular services for the Catholic inmates, or is in

the best within reach of the inmates. Young are cared for in institutions by Sisters and bands of devoted young men, who give up to this excellent work a portion of their Sunday leisure. It might seem as if this were all that could be accomplished by Catholics in these several institutions, or at least all that it were practical to try. But this is not at all the case. Catholic endeavor is as yet only on the threshold of these public places, and it is a lamentable fact that in some instances, the good effect of the work done, especially in juvenile institutions, is eventually lost because it is not followed up and developed by collateral effort along other lines.

It is particularly in the juvenile houses and reformatory schools for wayward youth that a wider scope for charitable effort exists, for those inmates of public institutions whose lives are all before them, and upon whose entire aftercareers the effect of their experience in such places is inevitably stamped. Beid the weekly Mass and Sunday school, the preparation for First Communion and Confirmation, a vast amount of practical good can be done for children in public institutions along social lines, and this benefit may in many cases be just the thing needed to strengthen and secure the good results of the Sunday labors.

This article is suggested by the intimate knowledge of a children's institution in Boston, which has been for years the scene of a great deal of philanthropic effort on the part of non-Catholic men and women. Ladies of wealth and high social position have for years visited this home several times during the week, and have taken the children in groups to play with them, to teach them the use of colors, the names and peculiarities of flowers, different kinds of sewing, and to read to them and tell them interesting stories—everything to gain the children's confidence and attach them to their kindly visitors. The members of a well-known local historical society came regularly, in all weathers, at appointed times, to conduct classes in Boston history. The leading religious festivals were always signalized by the distribution of pictures and other things by other non-Catholic religious societies.

It is needless to say that all this effort along social lines had a great effect upon the minds of the little ones thus entertained and lifted from the monotony of their surroundings several times between Sunday and Sunday.

This is the field that lies invitingly open to Catholics of wealth and leisure, to charitable societies and to individuals, men and women who are willing to devote some portion of time to the inmates of institutions. It is not cultivated to anything like the degree possible, perhaps for lack of information that it is at all possible, or from want of realizing its immensely helpful effect upon the objects of such philanthropic devotion.

To visit charitable and correctionary public institutions for children and youth, to introduce into the routine of their confinement during the week days the diversions alluded to above and others, to take an interest in these youthful inmates, apart from the weekly lesson in catechism, is to extend the influence of the Mass and Sunday School hours into their daily lives and to introduce them to the Catholic atmosphere in which they should live after they leave such places of temporary abode. It is an opportunity that should not be longer unperceived or disregarded. Full advantage is taken of it by charitable workers outside the Church. Catholics, surely, to put it mildly, have no less reason to bestir themselves in the same direction. The faith of those to whom such kindness is shown in childhood and youth will be strengthened by it, and their whole lives happily influenced. We think these statements can be applied practically in almost every city where there are Catholic children in public institutions.



The Giant Despair. One of the most horrible things about the nervous diseases to which women are peculiarly subject is the sense of overwhelming despair which they bring upon the mind.

A woman's mental condition is directly and powerfully affected by any ailment of the delicate, special organs of her sex. Such a difficulty not only racks her body with pain and suffering but burdens her with mental anguish which words can hardly describe.

Thousands of women have had a similar experience to that of Mrs. E. Williams, of Westport, Oldham Co., Ky., in which the use of Dr. Pierce's wonderful "Favorite Prescription," by imparting health and strength to the feminine organism, has not only restored complete vigor and capacity to the body, but has also given renewed brightness and buoyancy of spirit.

"I suffered for over a year," says Mrs. Williams, "with indigestion and nervous prostration. I was unable to eat or sleep. I tried several physicians, but they only helped me for a short time. A friend advised me to take Dr. Pierce's Favorite Prescription. Dr. Pierce's Golden Medical Discovery and 'Pelle's' I commenced using the 'Favorite Prescription,' three of the 'Golden Medical Discovery,' and three vials of the 'Pelle's,' and am now feeling better than I have for two years. Have a good appetite, sleep well and do not suffer from indigestion or nervousness. I have gained seven and a half pounds since taking these medicines. I have recommended Dr. Pierce's medicine to several ladies, one of whom is now taking it and is being greatly benefited."

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