

ST. JOSEPH'S LILIES.

Ab! who can speak the beauty of those souls Whom God Himself and not the world controls; Who seek His solitude to work and pray. Regardless of the world's applause and cry! "The King's own daughter's glory is within."

AMERICAN CATHOLIC SCHOOLS.

The Proposal for a Uniform System of Text Books.

A Plea for Unity of Organization Among the Parochial Schools.

A correspondent in the Catholic Columbian deals with the proposal to introduce a uniform series of text books into all Catholic schools in the United States in the following manner. "A uniform series of class books for all parish schools presupposes a condition of things which has no real existence. It presupposes that all our schools are similarly organized and graded; that they all teach the same branches, follow the same methods, cover an equal amount of matter and aim at the same standard of excellence. It presupposes that our schools are units of one general system under the guidance of a central management."

reducing the discordant schools to the basis of a common system. There are as many varieties of parochial schools as there are number of schools. Every pastor is a constituted school-board, superintendent, everything combined for his own school. No two pastors conduct their schools exactly alike. In cities where there are two or more Catholic schools, no effort is made to have harmony. With this present laudatory system, it is surprising how high a degree of excellence most parish schools have attained. How much more efficient they would be were all under general supervision, all graded exactly alike, all wedded to the same methods and studying the same branches from books that have been written from the same authors. Parochial schools are in various stages of development. Some are in embryo; others are half grown, while many have become fully differentiated and attained the perfection of the common type. These various states will always exist in a growing church. This unevenness of things need not disconcert the Diocesan Superintendent. It will be his object to first establish uniformity among those schools that have the entire curriculum. He will urge the others as they gradually progress towards the perfected type, to form themselves according to the accepted pattern. A classification of parish schools might obviate all further difficulty. City parochial schools would form one class and rural parish schools, because they have a shorter term, another. Again city schools would have to be subdivided into those whose pupils remain long enough to take the full course of studies, and into those whose pupils leave at an earlier age and must be given a shorter and more abridged course of instruction. It would be expected that all the superintendents of the suffragan sees of a province would constitute a Board, which would hold itself responsible for obtaining the unity of organization among the parochial schools of the province. Each of the 14 provincial school boards would be expected to send one representative to the National Board, which would have the power to oversee the educational matters of the entire country. All Catholic boarding schools, whether academies or colleges, also teaching the lower parochial branches, would be included under the general regulations governing parochial institutions. The national uniformity desired for parochial schools might not prove harmful if applied in its proper form to Catholic colleges and ecclesiastical seminaries. Why should there be such a diversity in the courses, studies and standards of graduation of so many Catholic colleges? Would it not be better if all would offer the same essential studies of the usual collegiate courses, and require of the student a like standard of excellence for graduation, so that students of every college would find themselves on an equal footing, and as well prepared as their brother graduates of other institutions to enter upon any one of the post-graduate courses of the Catholic University? The fact that our ecclesiastical seminaries are shaping themselves in reference to the higher school of divinity at Washington is slowly making in the direction of a laudable uniformity. A national organization of Catholic schools, both for lower and higher studies, would mean such an organization as has the parochial school as its base, and the University at Washington as its apex. This is precisely the ideal of the church. The centralizing action will proceed from the University, for all other schools are merely so many steps by which to ascend to its capital of learning. A national set of text-books for parish schools does not mean, that if a certain set were once introduced, it would thereafter be unchangeable. Books have their day. "The older order changeth and giveth place to new." There must be progress in text-books, as there is advance in knowledge and improvement on old methods of teaching. The Diocesan Superintendent could easily recommend changes when necessary, or incorporate them in new editions. Now what would be the advantages of a national union of parochial schools using a common set of class-books? The school system itself, which is now very strong, would be made a hundred times stronger. The special duty, practical experience and annual reports of school boards and superintendents would tend towards a wider diffusion and better understanding of educational methods. It would arouse interest in matters concerning the instruction of youth. A higher degree of efficiency than is now attained even by the best, could then be reasonably expected. A generous rivalry among the schools could be justly inaugurated, because all would be standing on the same footing. The very fact that all schools are similarly organized would create a demand for the best set of text-books. The demand being known, a satisfactory series of books will soon be forthcoming. There would be a financial advantage. It would put a stop to parishes doing singly what should be done in common; as is seen frequently in the case in which each congregation maintains a separate high school, when economy dictates they should have one central one in common. If all parish schools were united they would all profit by their common advice and experience. The national organization itself would be the best means to keep schools up to the required standard independently of the effect produced by a succession of pastors or change of teachers. Such a uniform system of schools would emphasize more than anything else the unity of faith, of communion and of obedience to the laws in the Catholic Church. Every child trained under such a system would go through life with a deep rooted conviction that he is indeed a member of the Church universal. Unity of organization among parochial schools would be a priceless blessing to the Brotherhoods and Sisterhoods engaged in teaching. They would know exactly what would be expected of them before they took charge of a school. They would not have to waste time acquainting themselves with the variety of books and methods peculiar to each locality. Each community could then adapt its normal school to requirements

of the national parochial system and one Order could present itself as well equipped as any other to carry on the most important labor of our time, the instruction of youth. The child would be a great gainer by the union proposed. Whether born in Maine, Ohio, or California, he would have the same blessing as his spiritual brothers, of a common parochial training; whether he moves from parish to parish or from State to State, he would not have to change his books or review his studies. Again the parish school being graded in reference to the high school, the high school in reference to the college, and the college in reference to the university, a child could easily ascend the graded path of knowledge without loss of precious years or waste of mental labor. By all means let us have one system of schools and of text-books in the diocese, in the province, in the entire country. BROTHERS' TREATMENT OF SISTERS. Here is a capital chapter from the "New World" on the interesting subject of domestic kindness and courtesy among brothers and sisters: It is natural enough that a young man should pay attention to some other young man's sister. There are even Biblical and profane historical precedents for this custom. Jacob, for instance, "waited on" Rachel when he might have played the cymbals for the amusement of his sisters, and Ruth was courted quite in the modern fashion. We are aware that all traditions, all precedents are in favor of this habit of regarding a man's own sisters as out of the question when concert and theatre tickets, boxes of candy and bouquets are in order. But there is no reason why a young man's sister should be entirely neglected. The young man—even when his thoughts turn to the daughter of his future mother-in-law—ought to remember that his sisters are women, with the desire of those small attentions from those they love which every normal woman has. A brother might occasionally spare an evening for his sister's amusement. One hears a great deal of sisterly devotion, but seldom of brotherly devotion. And there would be less jealousy and misunderstandings between young wives and sisters-in-law, if the brother—the average brother—were more careful before marriage to show his sisters that he holds them worthy at least of some of the attention he lavishes on the sweetest of her sex. Sisters, as a rule, love their brothers with an almost unreasonable love. They idolize them; they serve them; they pomper them; they often work for them. And yet the brother who will ungrudgingly show his sisters these little attentions which women crave, but do not ask for, is a rarity. Mary, who has shielded Dick many times from the paternal wrath, given him pocket money from her scanty store, walked down stairs on cold nights to open the door for him, after the sacred hour of 10, never receives books or boxes of candy or invitations to partake of the crisp cream or the succulent oyster. No, these are for other girls. Mary must stand and wait while her superior brother tells her how great he will be some day. How lovely Angelica—that tow-headed girl who was so stupid at school—is in his eyes. Life would be made happier and there would be a glow of sympathy in Catholic families if the natural virtues were cultivated—and one virtue which is not cultivated as carefully as it ought to be is that which leads some brothers to treat their sisters with courtesy, reverence and tenderness—for love ought to have an outward form. Brothers are not to be blamed in many cases for their lack of courtesy shown to their sisters. It is all the fault of their early training. Mothers should strive to teach their sons from their earliest years the little courtesies due their sisters, particularly in attending to church, entertainments and social gatherings. We often see brothers and sisters at church, entertainments and public places, but not together. The girls with their own friends and the boys with theirs. Then the daughters, as they grow older, have their social gatherings of friends at their homes, but brother stays, or is kept, in the background, never meets his sisters' friends, and gradually the breach widens between brother and sister. In this case the boy is not entirely to blame. But where a boy has been properly trained from his earliest years to be kind and courteous to his sister when her company at their home has been his company, and vice versa, and when a sister daily strives, often by self-sacrifice, to make that home as comfortable and enjoyable as a one for her brother as their circumstances will allow, then we must admit that lack of courtesy and attention from such a brother proves him to be an ingrate not worthy of the name of brother. CAN YOU DO THESE THINGS? Write a good legible hand. Write a good sensible letter. Speak and write good English. Draw an ordinary bank cheque. Take it to the proper place in the bank to get it cashed. Add a column of figures rapidly and accurately. Make out an ordinary account. Write an ordinary promissory note. Measure a pile of lumber in your shed. Spell all the words you know how to use. Write an advertisement for the local paper. Make neat and correct entries in day-book and ledger. Tell the number of bushels of wheat in your largest bin and their value at current rates. Tell something about the great authors and statesmen of the present day. AS OLD AS ANTIQUITY. Either by acquired taint or heredity those old foes Scrofula and Consumption must be faced generation after generation, but you may meet them with the odds in your favor by the help of Scott's Emulsion.

A REMARKABLE PRIEST. The Late Rev. James O'Brien and His Prodigious Memory. The late Rev. James O'Brien, whose death occurred in St. Joseph's Hospital, Kansas City, was a man of many talents. He was well known in St. Louis, and the Church Progress of that city, refers to his career in the following terms: Some thirty years ago he served as assistant priest at St. John's, St. Bridget's and the Immaculate Conception Churches. He never liked the mission. He was too tender hearted to witness the sufferings of the poor, to whom he often gave every dollar of his limited salary and the coat from his back, and he was too scrupulous to continue to struggle with the difficult problems of the American mission. He was a man of the finest attainments. He preached well, he sang well, he wrote well and in company he was the life of his brethren. Yet when he came to face with the most essential duties of his ministry, the confessional and even the celebration of Mass, he lost his courage and finally withdrew altogether from the mission. He was for many years employed as professor of belles lettres in some of the best Western colleges and seminaries, and latterly gave himself up to writing on important Catholic subjects and for the Catholic press. He had most to do with the bringing out of Archbishop Kenrick's life, which will be better thought of when somebody else undertakes to write a fuller one. Father O'Brien was a man of a most prodigious memory. He could tell the date of the ordination of every priest in the Diocese of St. Louis, not only since his own ordination, but since he entered the seminary to become a priest. He knew the date of the consecration of every bishop consecrated by Archbishop Kenrick, from Bishop Van de Velde to Bishop Hennessy, of Wichita. He could recite the sermons of Archbishop Kenrick, delivered forty years ago, word for word, as well as the speeches of the great Tom Benton. There was not an event of any magnitude in the history of our Church or country for forty years past that he could not give day and date. I have often thought that the mental strain occasioned by this wonderful exercise of the memory may have brought about a disorder of the reasoning faculties. But then why think so, when on all subjects he was as clear as crystal except on the exercise of his faculties as a priest? FASHIONS FOR CHILDREN. The new spring fashions for children are especially distinguished for great variety in styles, and a possibly greater extravagance than usual, but they are extremely pretty and picturesque as well when you contemplate the hats and bonnets elaborately trimmed and trimmed with bows of gauze ribbon, and so large that the little face is almost underneath; but they are very quaint and really works of art from a millinery point of view. They are made of shirred lawn, pique, and chiffon, and also of satin straw in light pink, white, yellow, and brown. This forms the body of the bonnet, and it is finished with a cascade and the same poke effect of trills of lace, chiffon, and embroidery that the shirred ones have. One decidedly novel bonnet is of brown satin straw with trills of finely embroidered sheer linen batiste and full loops of batiste ribbon, dotted and plaided with a color on the top. Feathers are much used on straw hats for the older girls, also a great deal of plaid ribbon and many flowers. In jackets there are the prettiest little reser coats, made in the Empire style, with box plaits set into a narrow yoke back and front, and over this a wide collar, which is of cloth or embroidery or lace, according to the material of which the jacket is made. With white and colored pique the collars and cuffs are made of embroidered batiste insertions and edging, either yellow or pure white, and many of the cloth jackets have Russian lace collars, a finish of fancy ribbon around the neck, and a frill of ribbon, with bows at either end, over the shoulders. Smooth faced cloths and a rough material which has a sort of homespun weave are both employed for coats, and plaid and changeable silks are used in the lining. A cashmere gown illustrated is in a primrose color, with a Watteau plait back and front, and a bolero jacket of alternate rows of inch wide white satin ribbon and lace insertion. Ribbon and lace form the frill over the shoulder and the collar. The narrow epaulettes frills are a special point in the young girls' gowns this season, just as they are in the grown up dresses, and her sleeves are made after the same models. Batistes, embroidered daintily in color, form some of the handsomest thin gowns, and narrow satin baby ribbons to match the embroidery trim them prettily, with a wider ribbon for sash, bows and belt. Flowered silks with light tinted grounds make very dainty dresses, and one model has a bodice of finely plaited white mousseline de soie, with rows of narrow cream lace sewn on the plaits an inch apart. The little maiden who would dress in the latest mode must have her hair curled in the old-fashioned way, with a bunch of curls at each side of her face and longer ones hanging down at the back.—N. Y. Sun. ST. ANN'S T. A. & B. SOCIETY. At the regular meeting of St. Ann's T. A. & B. Society held on Sunday, in St. Ann's Hall, the President, Mr. John Killfeather, occupied the chair, and there was a good attendance of the members. The President announced that the members of the Society would receive Holy Communion on Sunday, March 28, in St. Ann's Church, at 8 o'clock Mass, and that they would meet in the Hall at 7.30 and proceed to the Church in body. Mr. E. Flannery referred in feeling terms to the death of Mr. J. Ryan and P. Gahan, two members of the Society, and moved a resolution of condolence which the Secretary, Mr. J. Rogers, was instructed to forward to their relatives. The subject of holding the annual picnic or excursion was discussed and referred to a special committee.

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SUBLIME HEROISM A Pathetic Story of a Husband's Devotion to His Afflicted Wife—Thirty Years of Patient Self-Sacrifice. The Western Chronicle publishes the following pathetic story of the heroism of a Catholic husband at Sioux, S. D.: The sudden death in this city of P. P. Boylan, City Treasurer, reveals a pathetic story, which has hitherto been unknown except to a very few of the intimates of the Boylan family. It was known by the friends and neighbors that Mrs. Boylan never went out and never saw anybody, but just why was not clear, and for many years she almost completely dropped out of the public mind. Her husband fell dead of heart disease while on the way to the Roman Catholic church Friday night, and when friends went to the house to see Mrs. Boylan she would not admit them. The doors were barred, the window shades drawn and no response could be secured from within. The story then came out that for thirty years Mrs. Boylan has been insane. During all that time she has been cared for by her husband. Mrs. Boylan was unable to do the work about the house and would not permit the employment of a strange person. The result was that Mr. Boylan cooked his own meals, did all the household work, nursed his imbecile wife, never left her except for business or church engagements and has done this for thirty years. No one has learned the story of the family from his lips. It was late Saturday night before an entrance could be effected and then Mrs. Boylan ordered the intruders out. When told that her husband was dead she accused her friends of having murdered him, but refused to go to him. She had to be taken out of the house by force and was carried to the jail, where she now is. She could apparently realize only for a short time that her husband was taken away. Mr. Boylan carried \$2,300 in life insurance and had quite a little property, which goes to his wife. It is probable that it will be necessary to send Mrs. Boylan to the asylum, as there are no living relatives to care for her. The funeral took place Sunday afternoon at the Roman Catholic church, of which Mr. Boylan was an active member. Mr. Boylan knew what it means for a man to stand before the altar of God, clasp the hand of a woman and promise that he will be true to her in sickness and in health till they are parted by death. PATENT REPORT. Below will be found the only complete up to date record of patents granted to Canadian inventors in the following countries, which is specially prepared for this paper by Messrs. Marion & Marion, solicitors of patents and experts, head office, Temple Building, Montreal, from whom all information may be readily obtained: 55,091—D. Collen, Inwood, O., Car Coupler. 55,095—F. L. Barthelme, Toronto, O., Wood Pulley. 55,096—G. T. Laird and J. K. Gould, Mount Pleasant, O., Feeding Troughs. 55,105—E. J. Schneider, Toronto, O., Sheet Iron Stove. 55,118—W. Hayes, T. W. Dobbie and H. F. Kipp, Tilsonburg, O., Storm Door. 55,124—J. B. E. Rousseau and J. Boulet, Quebec, Leather Cutting Machine. 55,125—I. Fréchette, Montreal, Machine for making endless wire nails. 55,133—F. R. Edwards, Thurso, P. Q., Rowlocks. 55,138—John Lee East Toronto, O., Safety controlling device for automatic air-brakes retaining valves. 55,142—L. G. Legrand, Montreal, Ore Washing Machine. 55,143—D. Blondeau and H. H. Gaudry, Quebec, Combined Inkstand with Envelope and Cigar Cutter. 55,147—W. Chipman and R. Lennox, Ottawa, Vehicle's Wheels. 55,149—G. E. Green, Assiniboia, Ont., Machine for moving stone, earth, etc. 55,153—R. M. Gardiner, Hamilton, Combined Rogers' Package, Gra. e cer, Mouse and Fly Trap. 55,162—J. A. Manning, Toronto, A sior packing. 55,167—W. L. Marshall, Port Pe Harrows. 55,182—A. Green, Abingdon, C. B. Car. 55,183—Jas. Ingells and M. B. Branford, O., Churns. 55,191—A. Cowan, Mid Stove Pipes. 55,193—Jos. Elward, Smith Falls, O., Weather Strip. 55,200—J. Braithwaite, Winchester, O., Card cutting Mills. 55,204—J. F. Ross, Toronto, O., Self Sealing Cans. 55,208—Henry Morris, Walkerville, O., Guard Rails.

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AN INTERESTING STORY. (FROM OUR OWN CORRESPONDENT.) ASHBOUN, Ont., March, 1897.—I heard a story a few days ago which, I think, might be interesting to some of your readers as an example of God's goodness to His ungrateful children. As the story is said to be true I shall relate it. Father Burns, who is now dead, lived in a small back ward village and had sometimes to go on a sick call back into a rough, unbroken country. The horse he used for this purpose had a reputation among the people of knowing when he was on a sick call or on an ordinary trip. When carrying the Host to a dying person he would never stop running until he had arrived at his destination. One night as the priest was returning from such a call, the horse turned off on a wrong road. As he started determined to follow it the priest made use of a whip. It was of no use, something seemed to be on the horse that way, so the priest let him go, saying, "Go then, in God's name." Now, the horse almost flew along this road, which, it seems, was a strange one to the priest, and never stopped until he came to the door of a small farmhouse. The priest entered, and to his surprise and delight, found that he was just in time to hear the confession of a dying man. What but God's wish that this man should have an opportunity of saving his soul could have turned the horse off the main road bringing with him such a consoling guide through the Valley of Death—a priest. J. A. McD.

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