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OUR CURBSTONE  
OBSERVER.

On Teachers and Classes.

As the readers well know I am inclined to jump from one subject to another, without any transition—just according as my observations impress me. The schools have all opened their classes and my business led me to visit a couple of our prominent houses of education since the first of the month. I was pleased to notice the large attendance of pupils, and to see so many young boys commencing to acquire that knowledge which is so absolutely necessary in this age. It is a very encouraging sight to behold full classes and to know that such numbers of the city's youth are being prepared in a proper manner for the duties of after-life. But I was forcibly struck with the grave disproportion, as far as numbers go, between teachers and pupils. So much was I impressed with the object lessons before me, that I could not resist the temptation of occupying a small space this week with my consequent reflections.

THE DISPROPORTION.—I would have it understood that I am not finding fault with nor blaming either the teachers, or the institutions or those whose duty it is to superintend our schools; but I am certainly dissatisfied with status of affairs. To be plain, there are far too few teachers for the number of pupils. If any person will take the trouble to find out the number of boys attending the different Catholic schools of this city, and then the number of teachers engaged in the duty of instructing those boys, it will be easily shown that we need half a hundred more teachers to do justice to the rising generation. The teachers are not to be blamed; they cannot multiply themselves. No more can fault be found with the different institutions; they cannot create teachers. Yet somebody, or some authority is in the wrong. My own opinion—if that is worth anything—is that there is not sufficient encouragement by way of salary and like inducements extended to the teaching profession. Our Board of School Commissioners, the Council of Public Instruction, the Provincial Government—with its educational department—may all have something to do with the matter; I cannot say upon what shoulders the responsibility rests, but decidedly there is such a poor future for the teacher that few of our competent men can be induced to follow the calling. Hence the small number of our teaching compared with the large and ever increasing number of pupils. In this instance, I am unfortunately in the position of one who can point out the evil, but cannot indicate the remedy. I am not sufficiently conversant with the system that obtains to state exactly what should be done, or how, or by whom it should be done. All I know is that nothing could be more deceptive than the actual situation.

AN EXPLANATION.—Eight, and possibly nine people out of every ten who have the opportunity of visiting the classes of our schools will imagine it to be an evidence of grand success and of great promise, if the class-room is full. I am speaking of the elementary classes. According as you go upwards the pupils become less numerous in the classes; some have left school, others have gone to other schools, and so on; but of a class of 25 pupils in the first year, you will scarcely find more than 5 who go on to the graduating class. There is lots of room in the upper classes. Besides, when a pupil has reached a certain stage of advancement, he has learned how to study, how to learn by himself, and he needs less the close and minute personal attention of the teacher. But in the elementary classes, the pupil requires the constant guiding hand of the teacher, and this he cannot get.

A LOSS OF TIME.—I have seen

classes of seventy, ninety, one hundred, and even over a hundred young pupils, all under the direction of one teacher. I will not mince matters; this is wrong, radically wrong; this is unjust to the teacher, who cannot work miracles, unjust to the pupils, who simply lose their time and learn nothing, and unjust to the parents who have to pay for their education. I will say nothing about the very numerous attended classes in a few of our institutions; but I will suppose a class of 60 boys. We will give that class four hours in the day; two in the morning and two in the afternoon. Each pupil can, during the entire day, have four minutes of the teacher's attention. That is to say, the teacher who wishes to do justice to all his pupils has it in his power to instruct each individual during the space of four minutes. The rest of the time that pupil is either sitting down like a poor prisoner trying to follow that which he cannot understand—for he is too young to grasp or profit by general lessons given out, as they would be to older boys—or else he is asleep, or shaming, or making a pretence to be listening while his mind is abroad in the street or play-ground. As a result any conscientious director will tell you that for the first four or five years a boy learns nothing. The school is merely a big nursery where men take care of children, keep them in the house, and relieve the parents of them and their annoyance. And how can it be otherwise. Some people imagine that a teacher should be able to devote all his attention to each child; but how can he? Let us suppose that there should be no consideration for the teacher—especially if he be a member of a religious body—and that he is obliged to sacrifice himself entirely for the pupils; even then we must remember that he is a human being and not a beast of burden. And were he to refrain from eating and sleeping, and to devote every one of the twenty-four hours in each day to his pupils, he still would be unable to do them all full justice. Again little boys are not sold into white slavery when sent to school. And it is worse than slavery for a lad to be forced to sit all day, locked up in a school-room, when he is always at a standstill and never stimulated by a knowledge that he is advancing.

A FIXED NUMBER.—I believe there should be some school law whereby the number of pupils under each teacher would be fixed. Let us say that 30, or even 40, were the limit; then there would be a chance for a teacher to do something in the way of helping the boys along. A young boy should be in touch and constant contact with the teacher, who should be enabled to study the requirements, capabilities, peculiarities, and disposition of each pupil. But how is any man going to perform that duty for half a hundred or more boys? I, therefore, repeat that we have not enough of teachers; and I will hazard the opinion that lack of adequate recognition, of proper encouragement, and of reasonable pay, may be considered as the main reasons why there are not more teachers for the vast number of our young pupils. We may argue as we choose, there is not getting over the cold facts. Yet, if each individual child does not make the same progress that he might were he under a private tutor, or under a master who could devote sufficient attention to him, we cry out against the teacher, or the institution, or the order, or the superiors. We have no right to expect the superhuman from men of flesh and blood, and we cannot demand of our schools more than men, with the greatest of devotedness to their work, can possibly accomplish. Wherefore I say, let us have more classes, less pupils in each class, and more teachers to serve such classes. If they cannot be had, then it is the business of some one or other to see that they are secured.

ons. When this limit is reached the number of lemons is progressively diminished. M. Desplats, of Lille, has recently adopted this treatment with some of his patients who suffered from articular rheumatism. In one case the patient was able to drop the treatment at three lemons. In another, he succeeded in effecting a cure at twenty-five lemons, so complete and so persistent that at the end of ten months the patient had not once had

**Lemon Juice For Rheumatism.**  
The idea of treating rheumatism with lemon juice appears to have had its rise in Germany. The method consists in swallowing the juice of one lemon on the first day, and so on progressively up to twenty-five lem-

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an attack, whereas previously he had suffered periodically every month. The third case was one of ankylosis, so bad that the patient could not dress himself without help. To-day he has almost entirely recovered the use of his limbs, and is free from pain.

M. Desplats has also tried this mode of treatment on a patient suffering from attacks of rheumatism accompanied by disease of the heart, for which all means adopted had proved merely palliative. After a few days the patient experienced a manifest relief of the articular symptoms, but he also experienced pain in the upper right side of the thorax, the pain being extremely great and tenacious. In another case there was the same improvement, though in a less marked degree, and the pain in the thorax made its appearance at the end of the treatment. A third case gave the same results. Another patient suffering from rheumatism that had proved refractory to salicylate and to thyroid when treated with citric acid in doses of from two to ten grammes daily improved considerably.

Whatever interpretation may be placed on the action of lemons in general and citric acid in particular, these results are, beyond question, interesting to chronicle.—New York Herald.

**Some Remedies for Grievances in Ireland**

A proposition which, if carried into effect, will have most important results in the material and industrial development of Ireland, to say nothing of its possible political consequences, is contained in an article in the Irish Rosary, by Mr. Daniel MacLaughlin. Briefly put, he advocates the formation of a Catholic organization, the objects of which will be to preserve and develop a distinct and industrial existence for Ireland; to keep Ireland for the Irish; to dissuade Irishmen and Irishwomen from emigrating from their native land; to maintain the predominance of Irish Catholics in numbers—which is threatened by emigration—to win for this majority the rightful predominance to which it is entitled in wealth, education, official position and power. The obstacle which now stands in the way of the progress and prosperity of the majority of Irish men in their own country—apart from alien legislation—is the exclusive dealing and freemasonry which enables the small body of English Protestant colonists there to enjoy an unjust ascendancy.

As Mr. MacLaughlin truly says, "A revolt has come in Irishmen's minds against the inferior place they have hitherto content to take in their own country. We have awakened at last to a perception of the thoroughness of the English Protestant Ascendancy in Ireland. The Catholic Emancipation Act opened all offices and professions to Catholics but how much of them has not Protestant organization and self-interest reserved for itself since? The foreign Government of the country, that proposes to rule us impartially and for our best interests, retains in all its departments a preponderating force of its imported servants. University education is withheld from us by the same agency which complains of our incapacity for the higher positions of administration. It is true the representatives of the Crown are always anxious to get a Catholic figure head for a couple of prominent offices provided he is a safe loyalist, one who will be sufficiently subservient to Protestant and English superiority. In the various Educational Boards the principle adopted by the Government in its honest desire to do justice to Catholic interests while "protecting" its own clamorous minority is to appoint an equal number of Catholics and Protestants and both the Government and its garrison applaud their own liberality in thus giving one quarter of the population as much weight as the remaining three-quarters in directing the education of the idolaters and boast how they have admitted us to all the freedom and responsibility of the Empire."

Our shame is that that we have allowed the small foreign colony to assume a superiority of position and wealth where it was in our power to preserve it for ourselves, that we have allowed our own money to be used for our degradation and for their advancement, and in servile self-distrust and vulgar shoddy snobbery we make them our only models of fashion and respectability and dissociate ourselves from every national characteristic of taste and sentiment. In addition to the self-respect and self-confidence which makes this English class adhere to its own ways, its own ideals, its own society, although planted amid alien surroundings, and to the self-interest by which it supports the

members of its own body in business, in appointments to offices, and in social patronage, it has been confirmed in consciousness of our inferiority in character and attainments and status by our fawning subservience and "tolerance." In our disgust for bigotry and anxiety to show our toleration we hasten to them with our dealings, seek their companies' enterprises for our investments and insurances, thereby declaring our want of confidence in Irishmen's business enterprises, and allow their financial leaders to man the railways, the insurance offices, the banks and all departments of public business with striplings of their own creed.

The best trade of Dublin is still in the hands of the Ascendancy colony whose predecessors built it up a century or two ago when a native papist was hardly allowed to live within its walls. Most of the manufacturing, the wholesale stores, and the largest and most important shops are owned by the English class, and although in the majority of these businesses Catholic young men are freely admitted, there is a natural and reasonable preference for apprentices of the respectable employers' creed and openings are always to be found for the Protestant families to advance themselves.

"In this there is no one to blame, but a lesson may be learned from it. The reason why the native population during the past hundred years of freedom from restraint have absorbed so little of the city's wealth is because the Protestant merchants till comparatively lately excluded all Catholics from their counters and offices and thus effectually prevented their learning the trades. Up to twenty years ago many Protestant wholesale firms of liberal tendencies necessarily chose Protestant commercial travelers to sell their goods in the country, for they experienced that whilst Catholic shopkeepers would buy as willingly from a Protestant as from one of their own kin, the Protestant shop-keepers would have no dealings with a Catholic. And despite the general liberality of the Dublin houses at present there are still capitalists who keep their office and store staff exclusively Protestant without provoking any resentment from the Catholic public on whose dealings they thrive. Only once some years ago was a native spirit roused, when in their rage at the return of a Nationalist member of Parliament for the Maiden City of the apprentice boys, the Orange newspapers of Derry advocated the disemployment of Catholic factory hands. The county of Donegal received most of its supplies merchandise from the Derry warehouses and when the threat was made they answered it by a declaration that they would buy no more Derry merchandise. This was too serious a price to pay for their revenge, so the Derry traders and manufacturers were glad to keep their Catholic staff.

"The directors of most Irish public companies,—railways, banks, etc.,—are mainly Protestant. This is reasonable as they are individually the largest shareholders, few native Irishmen having been able enabled during the last century of moderate security but of doubtful prosperity to amass large savings. But a large proportion of the capital in all these Irish enterprises has been subscribed by the Catholics, and they have thereby both the right and the power to secure that their own race shall share proportionately in the appointments of these companies. Yet hitherto the ascendancy garrison directors and managers have given all the superior positions to their co-religionists and left their Catholic employees to wait promotion till all the hungrier maws were satisfied. A Catholic shareholders' committee has been called for to demand representation for the very large Catholic capital invested in the Great Southern Railway Company. At the half yearly meeting of shareholders, which took place last month, Mr. Sweetman, of Kells, read a list which showed that every important and lucrative place in the company's service—secretaryship, engineership, superintendship—were with the exception of two, held by Protestants. The chairman denied that religion was ever considered at the Board in the appointment of officers, but he did not deny the facts or seek to explain them, or did he mention what measure the higher officials take to secure their own creed."

To counteract the deplorable results of a policy of too much "tolerance" it is proposed to form a national Catholic association, somewhat on the plan of the federated Catholic societies of Great Britain and of the United States the principles of which will be to give a united support to Catholics in all sorts of commercial and other enterprises, and to stand together in elevating the social and national life of Catholic Ireland.

**Christian Unity.**

(By an Occasional Contributor.)

It is a well known fact that one of the principal notes of the Catholic Church is unity. From the very beginning, from the days of St. Peter, or down through the long ages, the unity in doctrine and in morals that has marked the history of the Catholic Church has been admitted by even her most steadfast opponents. Is it not strange that Protestantism should be eternally crying out for more unity, and that it is perpetually assailing the Catholic Church on account of that very requisite which she possesses and which the severed denominations vainly attempt to attain? Of late we find a case in point, when twenty-two leading ministers and laymen of the United Brethren Church address to their bishops an appeal requesting them to take steps in the direction of Christian unity. In the document they especially name the Methodist Protestants, Evangelical, United Evangelical, and Cumberland Presbyterian Churches. The New York "Independent," in referring to this appeal, says:—

"Four denominations are specified as those to be addressed. But why these four alone? Are there not others that should also receive the compliment of the invitation? Why, for example, should the Congregationalists be left out, or the Free Baptists, or the Christian Connection? We mention these three bodies as they are among those that have talked most about union. We do not suppose that the United Brethren would object to joining with other Christians who prefer baptism by immersion, but who do not hold to close communion. The Congregationalists have not only adopted a general proposition for union with other bodies, but they have had serious and more or less official correspondence on the subject with the Free Baptists, the Christian Connection, and the Methodist Protestant churches. Here is a fine basis for union; and we do not know how many other denominations there are that might with equal propriety be invited. We should desire that the field be enlarged. The scheme is too grand not to be grander."

What strikes us as very strange in all this is the absence of any definite basis of unity. Denominations may agree to fraternize, to respect each other's creeds, to close their eyes to differences and to meet in prayer and in Church organization. But still they agree to disagree upon the essential teachings of Christianity. Where can there be unity when there is no oneness of doctrine. Truth presupposes undivided dogma; ought that is contradictory or conflicting cannot be based on eternal Truth. What, then, is the use of talking about unity if the very elements of unity are freely discarded?

It seems to us that a statement made by Rev. Robert M. Raab, of Buffalo, in the "Homiletic Review" gives the key to the lack of unity in Protestantism. It could not be more clearly or honestly explained. This minister says:—

"The church's opposition to dogma has almost wrecked the ministry; for if there is one thing religionists of our time object to it is hard thinking on religion. And dogma calls for just that thing. The moment a church or a minister takes the attitude of apology, as the one appropriate to its message (or to his message), that moment marks the beginning of defeat. The widespread contempt for religion is due, in large measure, to the temporizing, apologetic attitude of Protestantism."

This is exactly what we have always contended, and for which contention our Protestant friends have found fault with us. It is the lack of dogma, of fixed principles, of infallible guidance, of immediate teachings that has been the bane of Protestantism and that must inevitably prove the source of its ultimate downfall. It is in vain that men cry out for unity, as long as they persist in treating Christianity as a species of political system in which each one has as good a right as his neighbor to an opinion. It is this that is bringing so many learned Protestants into the Church.

**An Aged Irish-American Priest Dead.**

On Monday last all that was mortal of a great priest who was widely esteemed by all who knew him, was laid to rest in Cambridge, Mass. He was called away a few days previously, full of years and hono-

fortified with the Last Sacraments

The Rev. Thomas Scully was pastor of the Church of Our Lady of the Annunciation, Cambridge, and was chaplain of the Ninth Regiment of Civil War reconv. He was an earnest and eloquent champion of the Catholic total abstinence movement, and was a zealous and devoted priest. He was born in Ireland seventy years ago, and he finished his studies in England and in Italy. He was ordained in Boston by Bishop Fitzpatrick, and on the outbreak of the war of secession was appointed chaplain of the famous Ninth Massachusetts regiment. In this capacity he served for three years, and earned distinction for his conspicuous bravery. He was thrice captured as a prisoner of war. On one of these occasions his capture was due to his unwillingness to abandon the wounded; and he was taken prisoner with them.

Afterwards he was appointed pastor of a Church in Malden, from which he was subsequently transferred to Cambridge. He celebrated his first Mass in the Church of the Annunciation thirty-five years ago. When he went to the parish the parochial property amounted to 6,700 feet of land and the unfinished church, valued in all at \$25,000. Today the parish property consists of 81,355 feet of land. On this property stand the church, the parochial residence, convent, school building, a grout which is a fine family one at Lourdes, Aquinas Hall, utilized for literary exercises and entertainments. The total valuation probably exceeds \$250,000.

With the growth of his parish Father Scully did not forget the sick. He donated a large portion of the Hovey estate on Cambridge street, Cambridge, for the site of a home for incurables. It is known as the Holy Ghost Hospital for Incurables. He experienced no little opposition in founding the St. Mary's Parochial School, but, notwithstanding, by his perseverance he succeeded, and witnessed the formal opening of that institution on Sept. 6, 1875. The average attendance has been about 1,300 yearly at the school. He later inaugurated a college department March 7, 1881, on the date of the feast of St. Thomas Aquinas. No charge has ever been made to attend the schools, and books have been furnished where it was found the parents of the children were unable to do so. He and his assistants ministered to the spiritual welfare of 6,500 parishioners.

Besides being looked upon as a great and good priest and one beloved by all, he was honored for his high example of true citizenship. He took an active interest in all matters which had to do with the welfare of the city of Cambridge. He was well known as a temperance leader and advocate all over the country. To him was due in a large part the success of the no-license move in Cambridge. He was so enthusiastic upon hearing the count of the votes on the license question that each year he superintended the ringing of the bells in his school. He had in his parish two total abstinence societies, the Aquinas Cadets and the St. Mary's Society for adults.

The "Daily Post" of Boston pays this editorial tribute to the memory of Father Scully:—

"For more than a quarter of a century the Rev. Thomas Scully has been a powerful and active force for good in this community. As a priest of the Roman Catholic Church, his efforts have been directed along the lines of ecclesiastical work, and the results have been remarkable in that field. But so broad was his humanity, so liberal his purpose, so all-embracing his generosity, that what he did in the name of his church and his faith is recognized as a benefaction to all, of whatever creed, and an uplifting influence in the municipality and the State.

"It is no exaggeration to say that the work of education, of philanthropy, of healthful physical culture, of relief of misery, set on foot and carried to effective operation by Father Scully, has not been equalled by any other single individual in the history of this metropolitan district. More than any benefaction or endowment was the personal energy which he brought to the work. Schools, gymnasiums, libraries, he built up by his own indomitable effort. That marvellous and blessed institution, the Holy Ghost Hospital for Incurables, owes its existence to Father Scully.

"In his adopted country—for Thomas Scully was born in Ireland and educated in England and in Italy—he was an exemplar of loyalty and of good citizenship. He was chaplain of the famous Ninth Massachusetts in the Civil War. When peace came, he gave himself, with equal ardor to the duties of a citizen in private life. And his monument of good works will long endure in the community which now mourns his death.

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