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THE SCHOOL PROBLEM ACROSS THE BORDER

Rev. F. R. McDermott, superintendent of the Catholic Schools of Philadelphia, contributes an interesting article to a recent number of the "Catholic World Magazine," from which we take the following extracts. Father McDermott says:—

In the report for 1899-1900 of the Commissioner of Education, Hon. W. T. Harris, the following interesting and valuable statistics are given. There are in the

	Public Pupils.	Private Pupils.
Elementary schools . . .	14,662,488	1,193,892
Secondary schools . . .	488,549	166,678
Universities and colleges . . .	30,050	73,201
Professional schools . . .	8,540	46,594
Normal schools . . .	44,808	23,572
	15,234,435	1,503,927

Enrollment in Special Schools.

City Evening schools . . .	185,700
Business schools . . .	70,636
Indian schools . . .	23,570
Schools for deaf-blind . . .	23,691
Reform schools . . .	24,925
Orphan asylums and other benevolent institutions . . .	14,000
Schools in Alaska . . .	1,369
Kindergartens . . .	93,737
Miscellaneous . . .	50,000
	486,908

Summarizing, then, we find total enrollment was 17,225,270, distributed as follows:
In public institutions . . . 15,234,435
In private institutions . . . 1,503,927
In special schools . . . 486,908

Under the term "Common Schools" the report includes public schools of elementary and secondary grades; the former including all pupils in the first eight years of the course of study, four years of the course usually conducted in high schools or academies.

In educating the vast number that attend the "Common Schools" (15,151,037), 415,660 teachers were employed, and to meet the expenses of these schools the sum of \$204,017,612 was raised; the average expenditure for each child being \$18.99. This enormous outlay, as well as the vast number of pupils enrolled, clearly demonstrates the high place that popular education holds in the estimation of the American people; this fact is emphasized when we compare with it the corresponding data shown by other countries.

IS NO LAGGARD. — That the this great educational work is provided by statistics of our Catholic educational institutions during the year 1899-1900, which give 3,812 parish schools with an enrollment

of 903,980 pupils, 183 colleges for boys, and 617 academies for girls; the enrollment in the latter not being given.

It is safe, then, to say that nearly 1,000,000 pupils of all grades are being educated under distinctly Catholic influences.

While, therefore, other private educational institutions outside of the Catholic Church are important in number, character and enrollment of pupils, it is clear that the Catholic schools contain double the number that are being educated in all the other schools not of distinctly public character.

In the education of the youth of our country, then, we find two clearly defined agencies working side by side: one, the creation of the State; the other, the offspring of private enterprise. The State supports hers from a revenue obtained by the taxation of all classes without exception; the other is maintained by the generosity of private individuals, and receives no financial aid, and very little professional recognition, from State authority.

The dominating thought and purpose of both agencies are the same—the formation and development of character, and the instilling of those principles which beget the highest ideal of true womanhood and manhood. Though this high end is the aim of all educators, there is some variance of opinion as to the means best suited to accomplish the end.

The vast majority seem to believe that that end can, under existing circumstances, be best attained by the plan of education offered to all children in the common or State schools, while others find in that same plan a lack of what to them is essential in the development of a human being, namely, the religious instruction so wholly ignored in the public school system. This difference of opinion accounts for the existence of both public and private schools. A few private institutions of learning owe their existence to the desire of some parents for social distinction, and their disinclination to allow their children to frequent schools wherein the lines of social caste lose effect; these schools differ from the public schools only in their exclusiveness.

The majority, therefore, of private schools exist because conscientious and God-fearing parents recognize the necessity of daily religious instruction; and, as a result, parish schools are not merely private, but distinctly Catholic, and the difference between them and the State schools consists in the presence or absence of a religious atmosphere.

THE CATHOLIC IDEA. — Catholics hold that as ever and always the child's soul and his duties to God are the highest and greatest, so there is no place, or method from which the teaching of morals and religion may be eliminated. They

hold that as the knowledge of the relations of the creature to his Creator is the most sacred and essential of all subjects, the most imperative of all obligations, these relations shall receive at least as much attention as is given to any secular branch; that as a child cannot become proficient in reading, writing, or arithmetic without daily instruction therein, so neither can he acquire the necessary knowledge of God, His laws, His rewards and punishments, without the daily presentation of these truths. Nor do they believe that morality and religion are separable; that men will reverence the law, if they ignore the law-giver. Now, since morality has Divine sanction, to attempt to teach its principles without reference to the Divinity is to ignore the law-giver; yet just as surely as you speak of the law-giver, so surely do you trench on the ground of doctrinal teaching. But even should any one hold that religion and morality are separable, the Catholic Church, with her ages of experience, with her realization that religion and morality must be united; and knowledge from the same experience that the instruction given her children at Church and at home is inadequate for the requisite religious training of the child, has created a system of schools wherein religious, moral and secular training shall go hand in hand for the perfecting of the whole human being.

In the maintaining of her parish school the Catholic Church not only contends for the union of secular learning and religious training, but, furthermore, in the very contention, emphasizes the conscientious duty of Catholic parents to thus educate their offspring.

STATE PATERNALISM. — There is undoubtedly at the present time a more than tendency toward State "paternalism." It is a fact, however much it may be deplored, that many parents are only too willing to relegate to the State the rights, duties and responsibilities that devolve on them in this matter of education.

The result of this shirking of duty on one side, and the assumption of it on the other, must, ultimately be harmful to both. The family is the basal unit of the State; any weakness, much more any unsoundness, in the foundation or in any of the component parts imperils the whole of the edifice.

If the parent does not fulfil his duty—far worse, if he deliberately ignores it—the resultant moral and civic weakness must show itself in the character and stability of the State.

Let me not be misunderstood on this point. I would not derogate one iota from the right of the State to look after the well-being of its citizens. But this right has its legitimate limits; neither do I ad-

mit the State's right of absolute control of the character of the education to be imparted to a pupil, any more than I would accord it the privilege of determining that pupil's religion.

The State surely may, and should, insist that her citizens should be fitted for the discharge of their duties to the commonwealth. If parents fail in their duty to their children, let the State step in and become father and mother to the outcast and neglected ones; but, in the name of natural right, let us remember that the State is not the natural but only a foster parent, and that the first duty and privilege as regards the child belongs to its parent by nature.

STANDS FOR LAW AND ORDER.

—More firmly, than any other teaching body, the Church has ever stood for law and order. Her enemies make it a reproach that her conservatism at times stifles the aspirations of an oppressed people for natural freedom. But, guided by the Holy Spirit, and rich with the experience of nineteen hundred years among the nations of the earth, she insists that her children shall respect and obey all civil power, because all authority comes from God.

She may both see and feel the tyranny and oppression that are weighing down the people, but she knows that sometimes it is better to bear the ills we have than to attempt to escape to others we know not of.

The simple fact that the child lives in a little world, whether in a state school or in any private school, wherein it sees order, discipline, and self-restraint, exercises a deep influence on its whole being. Even in schools from whose curriculum all religious instruction is eliminated, if the cultivation of natural virtues from even purely natural motives be there emphasized, habits of mind and heart are developed that will have much to do with the character of the future citizen.

When, however, this wholesome influence is intensified by positive religious instruction that demands the acquisition and cultivation of virtues, not merely from natural but from supernatural motives, also, then a mighty power works in the heart that will develop a deep and lasting reverence for all legitimate authority, and eventually give to the State a faithful citizen, a strong upholder of right and order.

Well do we know that the more faithful a Catholic is to his faith and its teaching, the more loyal is he to the laws of the land; the God-fearing man must necessarily be the upright, law-abiding citizen. God and Fatherland are the dominant notes of Catholic teaching.

RECOGNITION DEMANDED. — By judicious encouragement, by helpful sympathy, just financial aid, and

proper supervision of private schools the State can accomplish all that can be achieved by its assuming complete control of education; yet by this mode of procedure it would avoid interfering with the parental rights and conscientious belief of her citizens.

I might touch here on the widely discussed policy of State recognition of Catholic schools. A stranger to our institutions and methods of government coming to this country and reading certain articles bearing on the school question might believe, were he a merely superficial observer, that arrayed on one side were the followers of the Catholic Church, insignificant in numbers and influence, hostile to existing State institutions, and out of harmony with the progressive spirit of the age; on the other were their opponents, influential in numbers, wealth, and intelligence; representative of all that is best and noblest in this broad land.

He might also be led to think that Catholics were so unreasonably exacting, so unjustly insistent for recognition, that they were striving to force by law their non-Catholic fellow-citizens to support Catholic educational institutions.

CLAIM OF THE MINORITY. — Yet Catholics are not an unimportant minority; they comprise from ten to fifteen millions of the population, they are an integral part of this great country, and history demonstrates their loyalty to the land of their birth or adoption, since in every crisis of our history their patriotism and fidelity have been in evidence.

They look for no favor, privilege, or charity; they do demand a constitutional right to have a voice in the affairs of government. In seeking some financial recognition for their schools they are but asking that their own money, not other people's, shall be applied to the education of the children of the nation. Who shall dare say they ask more than their right? The State is not the absolute master of all moneys in its treasury. It is the custodian only, and justice requires that the moneys raised by general taxation be distributed according to the reasonable and just wishes of the tax-payers. Our opposition to the existing state of affairs proceeds from no sinister, selfish purpose.

The history of the agitation concerning "denominational" schools cannot but make Catholics think that partisan feeling and religious prejudice, and not the merits of the question, have brought about the present state of public opinion—the unwillingness to look calmly and justly on the claims of the Catholic minority.

It is a notorious fact that the so-called "non-sectarian" character was given to our State system of education only when Catholics ask-

ed, in justice, for such consideration as was accorded to the Protestant sects.

ALL THAT IS ASKED is simply the recognition of results secured in good educational work. It is a good policy, affirmed over and over again in municipal administration, to utilize existing agencies. A hospital, though it be under denominational control, yet has facilities to treat accidents. The city authorizes it to run a public ambulance, and pays it for the public service it renders. Why not apply the same principle in matters of education? It makes no difference to a municipality what particular form of religion is taught, as long as good citizenship is cultivated; and if a corporation of men will give as good an education when tested by examination as the common school, why not compensate them for the work done?

There is no argument against the system. What is done in England, Germany and Canada should not be impossible in the United States. In all these countries denominational schools are recognized. No unanswerable argument has ever been adduced which destroys the justice of the Catholic claim in the matter of education. There is a just solution of the difficulty. Catholics are not clamoring for what is unjust or unreasonable.

The Catholic school system cannot be ignored by the State. It is a fact, a mighty fact, and one that has come to stay. The Catholic Church is contending for a principle, from which she can never recede.

Whether recognition come or not, she will continue her mission of educating a million children. If the State be sincere in the declaration that it looks to the welfare of the whole people, Catholic education will yet receive proper consideration.

It should be recognized, because recognition of the reasonable demands of the minority has ever characterized broad statesmanship and wise leadership. Fair treatment harmonizes and makes loyal the minority of a country.

The summary dismissal of every Catholic protest and petition with wild charges of sinister designs upon the government by the Catholic Church is no answer to a just contention, and is not calculated to strengthen in the hearts of Catholic loyalty and respect for the laws and Constitution of their country.

May the day soon dawn when America and Americans will clearly see what the Catholic Church has done in her parish schools for the family and the State by jealously safeguarding the moral, religious, and intellectual welfare of the child, and when all will recognize the necessity and the permanence of the Catholic parish school!

Cupalo of St. Peter's.

The greatest of the architectural enterprises Michael Angelo was called upon to take up was the completing of St. Peter's, and he devoted himself through pure obedience to this task, refusing all compensation, offering his unpaid services in that way both to his master and to the service of religion.

He had to struggle against the opposing ideas of the architects in charge of the Monument, who held by later plans than those of the first deviser, and their enmity and misapprehension of what was best aimed at a continual thwarting of all his intentions. He managed, however, to bring back the building to its original plan, that of his greatest enemy, Bramante, upon whom he has left this noble judgment. "It cannot be denied," said he, "that Bramante laid the first plan of St. Peter's clear and simple and all who have departed from his scheme have departed from the truth."

We have not the great cathedral as Michael wished it, nor can we see it the creation of his genius. But the one thing that Michael Angelo left to his successors in the work is the cupola, whose outline remains as an unparalleled idea, as an important landmark in architecture as his other records of achievement in painting and sculpture. It is the mark of Rome and the expression of Rome's grandeur.

Sayings of Writers and Orators

HONESTY. — Wherever you see the young man entrusted with great responsibilities, nobly remaining poor, while by dishonesty he might become wealthy; or the young woman brave enough to disregard the jeers of thoughtless, scoffing companions, kneel down and openly pray to the Father of all the prayers a mother taught her infant lips; there do you witness the noblest, the most heavenly attributes of human nature. — Extract from a Lecture delivered by Dr. Mullin.

THE CRUCIFIX. — No one can cast his eyes upon a crucifix without a mixed feeling of overpowering wonder, confusion, gratitude, admiration. The greatest of all things known or conceivable is expressed in that suffering figure. — Percy Fitzgerald.

FAITH AND DOUBT. — Trust me, rather than the world, when I tell you, that it is no difficult thing for a Catholic to believe; and that unless he grievously mismanages himself, the difficult thing for him is to doubt. — Newman.

A COMPARISON. — It is said that the camel can work seven or eight days without drinking. There are lots of men who can drink seven or eight days without working.

LIFE INSURANCE is the only inheritance that poor people can leave their families, especially the fraternal kind.

Protect Old And Young.

PENSIONS. — Directors of the Lackawanna Railroad have appropriated \$50,000 as a pension fund for employees, who are hereafter to be retired at sixty-five years of age. Those who have been in the company's service twenty-five years will also be eligible for retirement, with a pension. This is to be based on length of service and averaged monthly pay for the ten years immediately preceding retirement. The pension is 1 per cent. of the average monthly pay for the period employed. Thus, if average monthly pay for the ten years preceding retirement has equalled \$60 per month, and the employee has been in the company's service thirty years, his pension will be \$18 per month, or 1 per cent. per year for thirty years. A pension may be awarded to an employee for injuries in service, on vote of the Pension Board. Retirement is compulsory at sixty-five years, and employees over sixty years, who have been in service twenty-five years, may apply for a pension, and are liable to compulsory retirement, by the Pension Board.

TO PROTECT THE CHILD. — A bill before the Ohio Legislature provides that any parent or guardian who shall willfully deprive any sick child under the age of sixteen years of the services of a physician, shall be fined from \$10 to \$200, or be imprisoned for six months, or both. An exchange says it is aimed at the Eddyite faction.

A Convert's Search.

From a report in the "Catholic Standard and Times" of Philadelphia, of a "Parlor Conference," at which converts told many incidents that led to their conversion, we take the following:—

Dr. Sundberg, ex-United States Consul to Bagdad, told briefly of his conversion. While dissecting a finger he was struck with its unworldly evidences of design, and said, "Here was a great Architect." Other scientific investigations only strengthened this belief, and finally the existence of the Deity was established to his satisfaction. The next step was to find the religion of God. He looked for it among the Hindoos, the Mohammedans and even among aboriginal tribes. Polytheism has not so much an existence as is imagined. The names given are rather to the One Supreme Being under different names, corresponding to the things needed and asked for, as the God of the Harvest, the God of Water, etc., etc. He was struck in his investigations with the devotion and self-denial of the Catholic Sisters, in hospitals. Ministers at times buttonholed him, but the priests let him alone. He had made a life study of the diseases of society and judged the tree by its fruit, and he would assert that wherever Catholic doctrine has taken the strongest hold on the people, there he found the least amount of all these evils. In Catholic communities where these evils exist it is because the doctrine has not taken possession of the people.

Story of An Organ.

For ten years, says the New York "Herald," the congregation of the First Methodist Church of Blairstown, N.J., have been ambitious to obtain a new pipe organ. One day a modest appearing man, who represented himself as of a Philadelphia firm, arrived in town and proposed, as an advertisement, to put one of their \$1,600 organs in the charge and charge only \$900 for it, the church people were charmed. Two weeks later a committee went to Philadelphia, were met at the station by the man, had a splendid dinner with him and visited several churches and saw organs which, he said, his firm built. The committee came home enthusiastic. A contract was let for a \$1,600 organ to cost \$900, on condition that the church people would never mention the price.

For two weeks the church resembled a carpenter shop, half a dozen carpenters having been put to work on a lot of green lumber ordered from a local sawmill. Then the town was invited to a recital. It wasn't altogether a success. The organ seemed strangely affected. The bellows wouldn't blow and the pipes wouldn't pipe, but the Philadelphia firm braved it. He said new pipe organs always acted that way, but after a month or so it would be all right. The next day he got a check for \$600 and a note for \$300. One month later the organ had collapsed.

About Charitable Work.

We hear much of the methods of charitable work and of the danger of making the poor poorer by unwise and unscientific treatment of this economic problem — so much, indeed, that there is frequently a hardening of the heart, if not a constriction of the pocket, on the part of many as a consequence of this latter-day philosophy of philanthropy. Let us relieve the unworthy we hold back help from the meritorious and permit the sufferer to perish of hunger lest we feed him in such a way as to debase his moral manhood. Of course, there are impostors among the poor, just as there are among the rich, but it is to be doubted if the charity organizations find as many pretenders and cheats in their line of work as the general public discovers in the business and financial world. The fact is, there is frequently too much of red tape and petty officialism and too little of the red blood of generosity and human kindness in our organized systems of relief. We do not want to bestow unworthy or unwisely, to increase pauperism or make people shiftless; neither do we want to make our charity ineffective by all sorts of formalities and restrictions. There is a way of uniting heart and head in this work — if heart and head are thoroughly in earnest. Either without the other will accomplish little permanent good. During cold weather like the present the distress of the poor furnishes a text for generous giving. — Baltimore Sun.