

MORALITY IN SCHOOLS.

On this most vital subject, one of the very best essays that we have yet read, is that of Rev. W. J. Dwyer, of Boston. His excellent paper was read before a meeting of the Massachusetts Schoolmasters' Club, held in Boston, on December 16th, last. Although Father Dwyer represented a minority of the meeting, still his sterling principles, and his irrefutable logic had an immense influence on the audience. We regret being unable to furnish the full text of that truly Catholic contribution to the educational literature of the day; but the extracts which we give will certainly show the trend of the learned priest's thoughts, and prove of considerable benefit to all practically interested in the subject.

Father Dwyer began by laying down this general and undeniable proposition: "It is only reasonable to expect that all schools should be centres of moral force. Their purpose is to train children for the duties of life, and the first and highest duty of human life is obedience to the moral law. There is no obligation on any child to become learned or rich; there is a strict obligation on all to become good men and women. Next to the home, the school is the agency which exercises the strongest influence on the minds and hearts of children. The impressions received in school are lasting, and therefore it is of the utmost importance to the life of a child that these impressions be such that will give to his free will a strong tendency towards moral rectitude. Society, too, has a right to demand of schools that they exert an influence for good on the moral life of their pupils. Popular intelligence may be necessary for the permanence and prosperity of a civil government such as ours; but it is by no means as necessary as popular morality. Widespread ignorance may be a danger to a country, but it is a danger far less grave than widespread corruption and vice. It is as true now as at any time in the past that nations are strong and stable only when they stand on the firm rock of their people's virtue. Remove this, and neither wealth nor armaments will save a nation from ruin. But if the children of to-day are not trained to virtuous lives by the agencies which control their education, the men and women of tomorrow will not be a virtuous people. To promote virtue, therefore, to exert a power for moral good, is a work which the well being of individuals and society requires from every school."

Then taking up the theory that the school was for instruction, while moral and religious training belong to the homes, he said: "The experiences of more than half a century has shown wherein this theory was defective. First, with regard to the home, it postulated ideal conditions. Surely no one will deny that the best place on earth to form the character of a child is a good home; a home blessed by the wise counsels and good example of virtuous parents, where reign peace and love, reverence and obedience, and all the charm that makes the word 'home' the sweetest in our tongue. But all homes are not such. All parents have not the knowledge or the leisure needed to give their children a proper training in religion and morality."

"Secondly the advocates of this theory expected more from the churches than they could give, considering the limited opportunity allowed them. The children were claimed by the schools for week days; they were given to the churches for an hour on Sundays. Within that hour there was only time for a brief, formal lesson in the Bible or Catechism; surely not enough to ensure a true cultivation of the moral sense of the children. You cannot train children to virtuous lives by a formal lesson in Catechism once a week. Thus restricted, the Churches could exert but a feeble influence on the children attending them. But even this slight influence was lost on the many children who failed to attend the Sunday schools."

"We have now a most pertinent question asked, and a serious obstacle explained. Father Dwyer thus continues:

"Now where were the children whose homes were deficient, the children of busy, or careless, or ignorant, or vicious parents, the children whom the churches could not reach or could influence but feebly, where were they to get a religious and moral training? Before our system of non-religious schools was invented, men would naturally assume that such children should receive the needed instruction in the schools which they attended every

day. But the new schools could not give it. The result had been that thousands, nay, millions of children in this country, for fifty years past, have grown to manhood and womanhood with no effective moral influence having been at any time exerted upon them. There resulted a contest, first to speak between the secular spirit and the religious spirit which has prevailed. The impression made upon their young minds has been that religion has been a secondary matter, unimportant and even unnecessary, that its great, all-important, all-essential purpose of human life is to achieve success in business or politics. This impression has remained, and these children have grown up indifferent to church and ungrateful of the high moral ideals of their parents."

After quoting numerous opinions of prominent educationalists of different denominations, the Rev. gentleman says:

"When, therefore, you ask me what I think of the moral power of our public schools, I can only answer that judged by the principle on which the system is based, judged by the results of half a century, not only is that power feeble, but the schools themselves have been the negative cause of no little evil. They have offered nothing to their pupils to supply the deficiencies of the homes; they have not supplemented the work of the churches; they have failed to foster and nourish the spirit of religion and piety in the children of good homes, and to this neglect must be attributed in great measure the widespread irreligion and immorality which all good Americans deplore."

"The root of the evil is in our public school system itself, which makes the exclusion of religious teaching a necessity. To exclude religion from education is to keep away from our little ones the only power that can make them good men and women; it is to subject them to spiritual and moral starvation; it is to shut out from their souls the sun without whose warmth and light there is and can be no moral growth. A system which necessitates this exclusion cannot be right."

This is followed by an elaborate treatise on the effects of eliminating religion from moral teachings, which thus closes:

"When you leave out of your ethical teaching God and His law, man's immortality and his accountability to his Creator, you can give your pupils no motive that will have strength enough in it to influence their conduct for good."

A plain assertion and the logical conclusion of all he had said is the following:

"To the question then as to the means of increasing the moral power of the schools, I must answer that nothing can be done towards this end that will have any efficiency until a radical change has been made in the school system itself, a change that will remove the one obstacle to the true cultivation of the moral character of our children."

Father Dwyer's concluding remarks are worthy the Catholic priest and friend of education:

"We Catholics, as you know, have taken this matter into our own hands, resolved that our children shall enjoy the blessing of an education of which religion is the soul. At the cost of heavy sacrifices, we are erecting and supporting our own schools wherever it is possible to do so. Only one reason can justify a Catholic pastor and people for failing to have a parish school, and that is the lack of money. We are the poor, but we are willing to bear this heavy burden for the sake of our little ones. Conscience commands it; and from that command there is no appeal. Our first and highest purpose is to make our children good Christians, men and women of virtuous lives; and this purpose includes as the greater includes the less, the making them good citizens."

"Meanwhile, we are not without hope that all religious minded Americans will one day take the stand which we hold to be the right one on this grave question. It is indeed a cheering sign that the subject of moral training in the schools is receiving the serious attention of educators throughout our country. It discussed solely on its merits, without prejudice, the problem which the subject presents will soon be solved to the satisfaction of all our people. And surely the question is far too important to be considered in any spirit but that of a sincere love for truth, and an earnest purpose to discover what will best promote the virtue of our country's children."

everywhere that he thinks will attract public notice. What is the result? The man who advertises has crowds flocking to his shop, to see the beauties of the advertised goods, and as the public begin to run, so will they continue from shop to shop. The first shop-keeper will win in the meantime by sitting, unthought of and uncared for, against the crowds which daily throng the counters of his competitor and bitterly bewailing the bad luck which has followed his own venture in trade. Yet he has no one to blame for it but himself.

The progressive, fearless man is the man who will make his way every time—he who takes up new ideas and is not afraid to promulgate them. The man for example, who would introduce linoleum instead of oilcloth, seeing at once its eventual superiority over the latter, even though at first glance the price of linoleum might seem exorbitant.

Some persons might consider that old Commodore Vanderbilt was dishonest because he did not refund the money which the stockholders of the Hudson River and Harlem Railroads would have made if they had continued to hold their stock after he took hold of the roads. But he was not. They cheated themselves out of the money by not being far-sighted enough to hold on to their stock.

When the Commodore had made twenty millions in shipping of various sorts he looked about for something good in which he might invest his capital. He found these railroads, which were then in a most deplorable condition—the stock only worth \$5 on \$100—and the bonds you could not sell for love or money. But he took hold, built new bridges, put all modern improvements into the car service, advocated new signal systems, in short he infused new blood into the entire service of the road, and then he waited. And all the capital came back, bringing additional wealth along with it. But the stockholders who had sold out a

THE WORLD'S WHEAT SUPPLY IN DANGER.

Sir William Crookes sounds an alarm to the entire Caucasian race. He predicts that, under extant conditions the wheat supply of the world will in thirty years prove insufficient for the needs of the wheat eating nations. Now, the wheat eating nations are those which are roughly called Caucasian. They include the people of Europe, the United States, British America, the white inhabitants of South Africa, Australia and parts of South America, and the white population of the European colonies. Though relatively inferior in numbers, these are the dominant peoples of the world. That is why they require wheat as the staple food. The accumulated experience of civilized mankind has set wheat apart as the fit and proper food for the development of muscles and brain. Muscle and brain will fail if the wheat supply fails. Not only that, but the handicap entailed by any readjustment of hereditary stomachic characteristics to the task of assimilating an alien diet will prove fatal in the final conflict between hordes of lower races, who are accustomed to them. Other races, vastly superior to us in numbers, but differing widely in natural and intellectual progress, are eaters of Indian corn, rice, millet and other grains. None of these grains have the food value, the concentrated health sustaining power, of wheat.

Now, up to the present time it is the favored races who have been able to obtain the favorite diet. They have improved through the favoring processes of nature, which nourish the strong at the expense of the weak. They have proved themselves the fittest to survive in the struggle for existence, and consequently the fit candidates for the fittest food. During centuries of wheat eating, however, their digestive functions have been trained to the complete assimilation of the superior food. These functions would reject the inferior food. Weakness, sickness, an enormous increase in the death rate would follow if we were compelled to take the comparative poison which is meat to their inferior. Here would come in the chance of the inferiors. Custom has bred in them a second nature which thrives on food of secondary importance.

These facts and inferences are contained in a book to be published soon by G. P. Putnam's Sons, who have sent me advance sheets. It is entitled "The Wheat Problem," by Sir William Crookes. Its main thesis is not entirely new, for it was incorporated in an address delivered last year before the British Association, of which Sir William is President. Those remarks called forth challenges from various statisticians, including Edward L. Atkinson, of Boston.

Sir William now amplifies his address into a volume containing answers to all his critics, and buttressed by chapters on the future wheat supply of the United States, contributed by G. Wood Davis and John Hyde, chief statistician of the Department of Agriculture, Washington, D. C. The American contributors agree with the English expert.

Sir William passes in review all the wheat growing countries of the world, with the exception of those whose united supplies are so small as to make little appreciable difference as he sees it may be summed up as follows:—

The world's demand for wheat increases in a crescendo rate year by year. Gradually all the wheat bearing land on the globe is appropriated to wheat culture, until we are within measurable distance of using the last available acre. The

little too soon groaned in anguish of spirit—too late, too late!

"I have seen many men become wealthy through dishonest methods, and my experience with them has taught me this: That most men who gain wealth dishonestly, if they live long enough, get poor again. It is not almost an invariable rule, and yet a reasonable enough, if you stop to figure it out, for it comes about in this way: A man employs dishonest methods and yet he becomes very wealthy. All his constituents know that his career is just a little bit shady as regards business methods, but he sails serenely along until a crucial moment arrives—when 'Money! Money! Money! Cash at any price!' is the cry of the maddened brokers. Then he finds his Waterloo. The credit which he might have obtained, the confidence of reliable, reputable firms which he might have commanded, are not forthcoming. His reputation for shady dealings, his ability to slip out of tight places, his deftness at evading legalities of ordinary business methods, all cause the firms who would otherwise have come to his assistance to steer clear of such a trickster as he is known to have been—and he goes to the wall.

The main temptation with which the ordinary business man of to-day is beset is the temptation to misrepresent his capital or business prospects and thus obtain greater credit. But don't do it. It does not pay. The old adage, "Honesty is the best policy," is the safest motto for every business man to follow. And I know what I am talking about.

"Be good and you'll be happy, but you won't have a good time," may sound very smart and elicit rounds of applause, but it is fallacy through and through. It is easier, much easier, for an honest man to become wealthy than for his dishonest brother, who may seem to prosper for a time, but mark my words, it is only a temporary success.—Chauncey Depew, in the New York World.

ABOUT FREEMASONRY.

The well-known attitude of the Catholic Church towards Freemasonry has been the subject of many a division of opinion, and even amongst Catholics themselves, not a few have been led into error—especially by a natural inclination to confound the individuals with the society of which they are members. A recent editorial in the Liverpool "Catholic Times," places this subject in a light so clear that it would not be easy to add a line of further explanation. That organ says, in analyzing the situation:

"In this world it seems to be a general law that action and reaction are equal and opposite. Great hopes follow on great fears; periods of depression succeed to periods of excitement. And all this is specially true in regard to the attitude of Catholics towards Freemasonry. During the non-sensical revelations of Diana Vaughan, concocted by the infamous Leo Taxil, revelations which in these columns we ridiculed at the time of their appearance—many Catholics fancied that at length Freemasonry was on the eve of being publicly unmasked. And then, when the genesis of the swindle could no longer be denied, the pendulum of Catholic feeling swung back to the other extreme. From fearing Masonry to a childish dread, good people began to believe, or at least to say, that there was nothing in Masonry to fear at all, that it was a bogey, that it was largely innocent, and that over-learned Catholics concluded that whatever might be its danger in Continental countries, where in particular, they said, it was opposed by the Church, in England, and the same was true for America, Masonry was largely harmless, or, in a hurful at all, it was only to those who too frequently partook of the banquets given at the meetings of their Lodges."

What called forth these comments was an article in the current "American Ecological Review." The writer, Rev. Father Coppens, S. J. of the Creighton University, Omaha, has succeeded, he says, in obtaining a copy of what purports to be an account of Masonic Doctrine, published by authority and prepared for the Supreme Council of the Thirty-Third Degree. Father Coppens says: "I managed several years ago to get a copy through some one's blunder. Now this book is of paramount importance—it would be the death blow of Masonry. The 'Times' proceeds to say:

"For ourselves, we can only say that they bear out the repeated condemnations by the Holy See, and fully justify its opposition to the Sect. But we cannot conceal from ourselves, nor would we hide from our readers, the deep conviction which presses upon us that Father Coppens should have given some explanation of the long space of time during which he has possessed, and been silent on, his now published evidence of the detestable principles of the Masonic Lodges. We do not say that he has not some just reason. But we should have preferred to learn the nature of it. Excellent men among us were led astray, only a few years ago, by what they considered the a priori authenticity of the documents concocted by the swindling and lying tumster, Leo Taxil. It

leopardized by any shrinkage of the scanty days of summer weather, or of the few steady inches of rainfall, nature annually supplies heat and water enough to ripen two or three successive crops of foodstuffs in extraordinary abundance. To mention one plant alone, Humboldt computed that, acre for acre, the food-producingness of the banana is 133 times that of wheat. (The unripe banana, before its starch is converted into sugar, is said to make excellent bread.)

Considerations like these must, in the end, determine the range and avenues of commerce, perhaps the fate of continents. We must develop and guide nature's latent energies, we must utilize her inmost workshops, we must call into commercial existence Central Africa and Brazil to redress the balance of Odessa and Chicago.

No other plan will avail. Sir William rejects with amused contempt all the suggestions of Edward L. Atkinson and his school.

Sir William expressly states that no distant date the capacity of the United States for exportation of wheat will be reduced, and ultimately cease, because the domestic demand will first equal and then surpass the production. Mr. Atkinson, on the other hand, insists that it is a mere question of prices. Production only needs to be stimulated by a rise in profits. There are in the United States, says Mr. Atkinson, now fully, 100,000 square miles of territory—64,000,000 acres—all suited to the production of wheat, at fifteen bushels per acre, practically unoccupied in any branch of agriculture which would be devoted to wheat on an assured price of a dollar a bushel in Mark Lane, yielding 960,000,000 bushels.

This astonishing statement says Sir William, can be dissolved by one solitary fact. Not a single state west and south from New York and east of the Rocky Mountains ever gave yields averaging fifteen bushels an acre for over so short a term as five years. Of the 39,500,000 acres of wheat produced in the United States in 1897, quite five-sixths were grown east of the Rockies, and of this aggregate New York and all New England contributed but 350,000 acres—less than one per cent. It is interesting to contrast Mr. Atkinson's statement with a paragraph from Mr. John Hyde, who says: "That for general agricultural purposes the public domain is practically exhausted and that consequently there can be no further considerable addition to the farm area of the country is too well established a fact to be the subject of controversy."—New York Herald.

will do religion no good if men are misled a second time. And so we think it well to suspend judgment until more evidence of the book's authenticity is forthcoming. Meanwhile, in the guidance of the Holy See, we must all recognize the danger of Masonry, and its incompatibility with Catholic faith. Father Coppens challenges denial of his statements; we shall await the entry of some protagonist of Masonry in the lists against him. Should none such come forth to do battle we shall have an additional proof of the wisdom of the Holy See in binding together all Lodges of Masonry, wherever they may be, in the same structures of its Apostolic judgment. This is proof enough for us. But more proof will be welcome, if on satisfactory evidence it is shown to rest."

Such is the title of a most charmingly artistic booklet, issued by Deebarsat & Co., and written by Elizabeth Rollit Burns, the illustrations being from the pencil of Mrs. Mary M. Phillips. This little production consists of nine verses, or stanzas, simple and true to nature; each of these occupies a page and is accompanied by a very beautiful illustration. The subject consists of lines about "Little Canadians" and their amusements. The group of four jolly Canadians forms a most attractive frontispiece; then the sleigh drive, along a country road, moonlight, the skating, the tobogganing, the summer bark canoeing, the foot ball playing, the maple sugar making, the twenty-fourth of May picnic, and the Dominion Day excursions, are all gems of art. The word, the little volume is a tiny casket full to the brim of literary and artistic jewels. This new departure in the sphere of Canadian publication is equally creditable to the writer of the verses, the designer of the illustrations, and the firm that published the book.

It is pretty generally understood that the next Dominion general elections will not be held until August, 1901, nineteen months from the present time. There is no urgent reason why parliament should be dissolved before the proper time. One war is enough just now; when that is over we will have an opportunity to talk elections.—Canadian Freeman.

THE BYE-ELECTIONS in the seven vacant constituencies will all be held on Thursday, January 25, with nominations a week earlier, on Thursday, the 18th. The constituencies are as follows:

Winnipeg, West Ontario, Labelle, Berthier, Chambly-Vercheres, Lotbiniere, and Sherbrooke.

Who would think there was insanity behind a drop of water? But there is. It was a favorite torture in the old days to fasten the victim where water should slowly drip on his forehead. In a little while he was a howling maniac.

Women do not, as a rule, realize how the steady drains which sometimes afflict them must at last react on the mind. Sometimes, it is only fretfulness, irritability or peevishness. At other times the condition passes beyond unreasonableness to irrationality.

With the relief of the body, from disease, Dr. Pierce's Favorite Prescription gives also a cheerful mind and contented spirit. When the drains and pains are stopped the mind soars up like a balloon from which dead weight has been cast out. Mothers who never knew a happy moment when the birth hour confronted them, and younger women doomed, each month to a period of mental depression as well as physical suffering, have found a perfect cure by the use of "Favorite Prescription." It contains no alcohol, neither opium cocaine or other form of narcotic.

"I suffered with female weakness about eight years—tried several doctors but derived no benefit until I began using Dr. Pierce's Favorite Prescription," writes Mrs. John Green, of Danville, Boyle Co., Ky. "This medicine was recommended to me by other patients. I have taken six bottles and I feel like another person."

"I took your medicine six months and feel now like a new person," writes Miss Annie Stephens, of Belleville, Wood Co., W. Va. "I have no headache, no backache, no pain anywhere. I took seven bottles of Doctor Pierce's Favorite Prescription, and seven bottles of his 'Golden Medical Discovery.' I think there is no medicine like Doctor Pierce's. I can't speak highly enough of your mind and pains are cured for it has done me so much good. I don't feel tired as I used to, nor sick. I feel well and think there is no medicine equal to Dr. Pierce's Favorite Prescription."

Doctor Pierce's Pleasant Pellets are graduated to the sensitive system of women.

NOTICE  
I hereby given that application will be made to the Legislature of the Province of Quebec, at its next session, for the passing of a Private Bill to authorize the "Board of Commissioners of Roman Catholic Schools of the City of Montreal, for a continuation of the powers to them conferred by Chap. 46-49-50 Victoria.

Montreal, Dec. 24th, 1899.  
N. FAVREAU,  
Secretary.

PUBLIC NOTICE.  
Notice is hereby given that a demand will be made to the Legislature of Quebec, at its next session, for the passing of a Private Bill to authorize the "Board of Commissioners of Roman Catholic Schools of the City of Montreal," among other things—

1.—To issue obligations or debentures for a sum additional of one hundred thousand dollars, of which twenty-five thousand dollars are to consist of the floating debt and seventy-five thousand dollars to construct new school houses.

2.—To fix the rate of the monthly fee in the schools under the control of the Board.

D. E. ARONBAULT,  
Secretary-Treasurer.

HONESTY THE BEST POLICY.

Honesty is too much talked about as if it were scarce in these days. The business principles of to-day are better, purer and more universally honest than they were in the days of my boyhood. Then the motto of life ran something like this: "All is fair in love, war and trade." But this generation has learned that maxim, and business methods were never better or more reputable than they are at this minute.

Many immense fortunes have been made by men of this generation who employed strictly honest means to attain their ultimate success and great wealth. Take Ransom, for example No. 1. He invented the steel which is used so extensively all over the world for car rails and revolutionized the manufacture of steel, giving employment to thousands of persons and bringing forth, to many besides himself, the only made ten millions out of the invention; and I have heard men say that they thought it was a miracle that

small a sum for the inventor of so wonderful an improvement. I think myself that it was quite a respectable sum. Now this fortune of his was made in an entirely legitimate manner. His brain evolved something that the public wanted, and they took it.

John Wanamaker is a good man to take for example No. 2. He started in a small way with a small store, and he is to-day one of the wealthiest men in the country, and he has been always an upright, honest man. In what lay the secret of his success? Simply in this: He knew what the people wanted, he knew where to buy and he knew where to advertise. Many a man, as we all know has made a fortune through judicious advertising. Take two men starting in business at the same time. One uses all the money he makes in living well and sometimes even extravagantly. The other invests all the surplus cash that he can lay his hands on in advertising, here, there,