

# Our Curbside Observer

## On "INVISIBLE POLICE."

The other evening I was inclined to while away an hour with fragments from journals and magazines, odd bits of literature that one might take up for a moment and leave aside almost immediately. On this occasion I happened upon a short essay by Jules Verne, on "Scientific Prophecies," for the coming century. There was one paragraph in it, which, for reasons that I will mention, attracted my special attention. It runs as follows: "We may have—or rather you may have, for I am seventy-four years old and cannot in the natural course of things hope to see many more scientific marvels—we may have an invisible police some day, for the invisibility of the human body must become chemically possible." I am too much of an ordinary observer, if a poor curbside philosopher, to be able to enter into the scientific arguments that go to support such a theory. I am obliged, on account of my lack of scientific knowledge, to take things in the ordinary, everyday common way. Consequently I will make no attempt at refuting or proving this extraordinary hypothesis of an extraordinary man.

The only invisibility that my limited intellect can understand in connection with the human body, is that which all must recognize as a positive fact—when the body is in the grave. Then it is decidedly invisible, at least as far as my observations have proven to me. But I suppose that Jules Verne refers to human beings going about on earth, full of life and activity, and yet endowed with the power or faculty of rendering their bodies invisible to their neighbors. But I must not ramble off from my subject. It is the idea of an invisible police that drew my attention.

If we were to ask the ordinary journalistic wag for an opinion he would very probably declare that experience has proven that mostly all police are invisible, even in our day—especially when their presence is needed. It has long been a standing joke—so long standing that it has got too old to be worth moving—that the policeman is never to be seen at the required moment, but that he invariably bolts up when all the trouble is over. There may be some foundation for this theory, as facts may go a good way to support it. The reason is that the policeman, being a human creature, constituted exactly like the rest of humanity is no more endowed with ubiquity than he is with invisibility. Then he lacks that other attribute—which our human nature never possesses—known as omniscience. In plain English, despite his uniform and his authority, he cannot be in more than one place at a time, he has no power of predicting the occurrences of the day, he is not aware of everything that is taking place in every locality at the same time, and his faculties of sight and hearing are by no means abnormal. In a word, he cannot claim, any more than did Sam Weller, to have eyes that are "a double pair of half million magnifying glass microscopes of extra power." Hence it is, from my own observations, I have discovered that this little joke at the expense of the policeman is neither fresh nor well founded on fact.

I have had no end of opportunity for observing policemen, especially along the curbside, and I have been enabled to form my own ideas on the subject of their invisibility. Stand with me any day—especially a fine day—upon the curb-

stone of some principal street, and we will admire, and perhaps envy the easy time enjoyed by the slow-moving policeman that comes quietly along without hurry, or fatigue. He pauses at a corner, looks up and down the cross street, takes a few leisurely steps down the way, stands to inspect the contents of a shop-window, and seems to enjoy the with all the time he wants at his disposal. We begin to wonder what on earth such a strong, able-bodied, evidently lazy fellow can do to earn the money that a tax-burdened city pays him. If he were at work he might be doing some good, but to draw a salary for lounging and loafing along in that manner, the thing is an absurdity. If he could only make himself invisible it would be a blessing for the hard working man in the street, or the busy, preoccupied business citizen would have to note his comforts and envy him his happy lot. You can wager your life that, if there is a row going on ten streets away, he would know of it, seeing that he is parading this street where he is not needed.

Come along with me to the curbside at any hour, between sundown and sunrise on a bitter winter night when the north wind shapes itself into a blizzard, and the razors and icicles of Jack Frost's armory are cutting your face till it burns and stings. We will stand—or if you prefer to walk—upon the same curbstone. Though the mist of drift and the haze of bedimmed lights from the comfortable interiors of houses, we see the policeman coming along. He is walking slowly, stopping at corners, trying doors, looking into windows, never hurrying, carefully marking time in the humdrum of a prescribed beat. Why on earth does he not run to keep himself warm, or go into some shelter from the tempest that lashes the city? If he has the faculty of invisibility he must be a fool not to make use of it and get off the street. Other men are in their homes. The workman of the day time is in his bed resting from the labor of the past few hours, and recuperating for the morrow; the merchant is in his warm parlour or office, or snug under his blankets. There may be dangers that menace; fire, burglars, etc., but he has no dread of them—the policeman is out there lounging along in the snow. What is he doing there—the big, strapping, easy-going man? He is earning the salary that the city pays him for the protection and safety, the ease and comfort of those who pay the taxes. Is a crime committed he is there to place the offender in the impossibility of repeating it. Is there a crime premeditated he is there to prevent its accomplishment. Does misfortune overtake a victim on the highway, he is there to transfer the afflicted from the pavement to the hospital. Are men, maddened by drink, ready to tear each other after the fashion of the brute creation, he is there to check their disorder at the risk of life and limb.

Yet, he too has a home somewhere in the city. Probably a wife and children, depending upon his fidelity to duty for their daily bread and shelter. He would be happy at his own fireside; but his orders are to march and to watch—and he marches slowly onward, and he watches unceasingly, and he knows the chill and the fatigue, and the pains that nature adds to human infirmity, yet he dare not shirk the long hours of exposure. He must move slowly, in a given circle, be at a given corner at a given time. There are eyes upon him constantly—invisible eyes most frequently—and he moves ahead, and he earns his poor salary. Do you begrudge it to him?

### CATHOLIC PULPIT, PLATFORM AND PEN.

**PUBLIC SPIRIT.**—Rev. Walter J. Shanley, of Hartford, Conn., preaching on the occasion of the "General Communion Day" of the young men's society of Philadelphia said:—

In society to-day there is a wonderful lack of Catholic public spirit. Public men seem afraid to make a public profession of faith. They would be deemed liberal and broad-minded. Liberality and broad-mindedness are words to conjure with in these days. Truth is not liberal. It is unchangeable, irrevocable. There is no liberality in mathematics. No amount of liberality will make two and two, five. All truth is uncompromising, absolute, eternal. Religious truth is so conservative that it cannot yield one iota. The children of this world are wiser than the children of light. How public-spirited the united and self-sacrificing are the men of the world for their temporal interests, and while their temporal interests are looked sharply after God's interests are neglected.

**ANOTHER VOICE.**—That there is need—pressing need—for more willing hands, earnest minds and courageous hearts in Catholic ranks there can be little room for doubt in view of the tenor of the sermons and public utterances of our prelates and our priests in this country and in the United States. The Boston "Pilot" in referring to an admirable discourse delivered by

Bishop O'Connell of Portland, which was published in one of our recent numbers, remarks:—

"Some men, otherwise holding the courage of their convictions, are possessed of an awful fear of being counted in with the devout adherents of religion. They delight in tales of vestrymen and Sunday school superintendents who led doubting lives, and, if confronted with examples of earnest church members who cannot be suspected of hypocrisy, they will forthwith asperse the minimum of practical Catholicism, but we are strongly convinced that it is, to their thinking, fit only for women and children."

"Others still regard themselves too intellectually advanced, too well placed socially, to identify themselves with those of their brethren who have had fewer scholastic advantages and are still in the transition stage to intellectual culture and gentle living. These despise the day of small things. They 'never read Catholic publications,' they 'pay to stay away from Catholic gatherings,' their whole attitude says of themselves, as contrasted with their co-religionists, 'I am not as these others are the critics, who have each a separate panacea for every ill of the body Catholic, which could infallibly be cured, not by his co-operation with the Church, but by the Church's co-operation with him.'"

"And then there are the timid Catholics, who understate the splendid magnetism of faith and courage, and overrate the powers that

are against us. They would be willing to move in a given Catholic enterprise, if only these or those would lead the way."

**THE MARRIAGE QUESTION.**—In one of our Catholic exchanges we came upon a paragraph that impressed us as somewhat strange. A priest, in one of the leading centres of New England, after having made a house-to-house canvass of his parish, states that one of the causes of the decline of matrimony among young Catholics, in his city, is that parents encourage their sons to remain at home and share the financial responsibilities of the household, instead of advising them to embark on the matrimonial sea. He blames the parents for this state of affairs, which, he says, is due to the fact that they wish to get their children's earnings. He urges the young people to read. Matrimony, the priest says, was the foundation of happy Christian homes, and the conservation of good morals. This perfectly good and sound advice, but we are strongly convinced that the rule cannot be made absolute; in fact, we consider that there are many exceptions to it. It is true that some parents do act through selfish motives in regard to their children's matrimonial prospects; but more frequently do we find Catholic parents only too anxious to see their sons and daughters settled in life before they are called from this scene. Then it must be remembered that the young men, especially, to whom reference is made are wage earners and in a position to keep a home, no matter how humble it may be. When a young man arrives at that stage in life he is not likely to refrain from taking a wife and building up his own home, unless he be restrained from so doing by motives of a very commendable order. It must not be forgotten that there are sacred obligations that the son owes to his parents, and under certain circumstances these obligations are very imperative. We could count not a few young men who would gladly have married earlier in life, but who, on account of the dependence of a mother, or sisters, or an aged father upon their labor, felt it necessary to make the great sacrifice, and to perform the duty that children are obliged to perform towards their parents. Some of these married later in life, and felt all along that they would have been more contented had they been able to have commenced their own homes in younger years; but they did what they believed to be the will of God, and they showed spirit that which the Church inculcates. We do not wish to be understood as criticising the remarks of the good pastor

above referred to, we simply wish to indicate that in matters of marriage, as well as in all other affairs of life, "circumstances alter cases," and it is not safe to lay down a cast iron rule, when so many exceptions may arise.

**WEAKNESS IN HIGH PLACES.**—On this subject much might be written. This "Southern Messenger" commenting upon the recent marriage of Mr. Chauncey Depew and Miss Palmer, says:—

Chauncey Depew and his bride went through three wedding ceremonies the other day at Nice—a civil ceremony, a Catholic ceremony and a Protestant ceremony. Mr. Depew doubtless did not know any better, and probably thought that one can't have too much of a good thing, but the bride must have known that she was deliberately breaking one of the laws of the Church. The canons of discipline had to give way before the canons of "high society." The lack of virile Catholicity among the wealthy has been too often in evidence of late.

And some of our Catholic contemporaries have been writing as though the well-being of the Church depends in great measure upon the constancy of these invertebrate society dames. Happily, however, the Church will continue the even tenor of her way no matter how many of the 'high give cause for editorial mutiny.

### Notes and Cleanings.

**A SOUVENIR.**—The monster autograph album which the Catholic women of Mexico contemplate presenting to Leo XIII. already contains more than 40,000 names.

**MILLIONAIRE AND ART.**—J. Pierpont Morgan has purchased, through a Parisian picture dealer, Raphael's famous Madonna of St. Anthony of Padua, for the sum of \$500,000.

**SILENT AND SAINTLY.**—Brother Paschal, the venerable Franciscan, whose death was chronicled two weeks ago, was noted for his silence as well as his saintliness. His Father superior says that in the twenty-seven years he has spent in the Paterson monastery he had spoken but three times.

**GENEROUS LADIES.**—A handsome new missal used for the first time in St. Joseph's Church, Dayton, O., on Christmas Day, an exquisite table cover for sanctuary table and many dainty furnishings

for altar and sanctuary, were the Christmas gifts of several generous ladies of the congregation.

**FATHER YOUNAN AT WORK.**—About 35 converts represent the result of the mission held recently at St. Patrick's Church, Baltimore, Md., under the direction of the Very Rev. Father Youngan. Thirteen have already been received into the church and the others are under instruction.

**DEATH IN RANKS OF CLERGY.**—It is reported that twenty-five priests died in the Archdiocese of New York during the past ecclesiastical year. The mortality in the Brooklyn diocese is also notable. Indeed, the death rate among pastors of souls in the East is so great that there is continual need for young priests—and therefore for vocations to the priesthood—to carry on the work of the ministry.

**CONVENT SCHOOLS.**—A prominent minister stated in public conference last week, says an American exchange, that he would much prefer to have his daughter educated "by one of those good nuns" to having her brought up in a school from which all religion is eliminated. Protestants are coming back to the view that convent education is the best for their daughters. Only the blindest stupidity ever led them to think otherwise.

**IRISH LACE.**—Irish ladies announce their intention of encouraging home trade by giving their orders for drawing-room dresses to various firms in Dublin. Already there is a large demand for Irish lace, in which the Duchesses of Abercorn and Cadogan, Lady Londonderry and Lady Fingall are greatly interested. The Queen, too, is particularly fond of Irish lace, and means to encourage the wearing of it by all the means in her power.

**BURNED THE MORTGAGE.**—An exchange reports the following incident:—

"The Church of St. Mary of the Immaculate Conception, Williamsburg, N.Y., of which the Rev. Cas. P. Crowley has been the pastor for seven years, has been freed from debt. This was made known on Sunday night at a special service, when a mortgage for \$40,000 was burned by the Rev. Father Crowley on a silver platter in view of the congregation."

**PONTIFICAL COMMISSION.**—The London "Tablet" announces as a matter of the profoundest interest to the whole Christian world that the Pope has appointed a special

pontifical commission to consider all questions connected with Biblical studies. Catholic scholars throughout the world will have the fullest opportunity of stating their views and difficulties and bringing them to the direct notice of the Holy See. Cardinal Parocchi, dean of the Sacred College, is president of the commission, and Cardinal Segna, prefect of the Vatican archives, and Cardinal Vives y Tuto are assessors. There will also be eleven consultants chosen from different countries.

### SEE OUR FURS.

That we are doing the business of the town goes without saying—our crowded store—the constantly arriving new goods and the number of customers who go to look elsewhere and then come back here to buy—all prove it. There's nothing like them in town, and nothing in the world in the way of low prices. Chas. Desjardins & Co., St. Catherine Street.

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500 dozen Bleached Linen Damask Table Napkins, all sizes, all qualities, new designs. Prices of this lot from \$1 to \$3.50 per doz. January prices from 75c to \$2.25.

100 Bleached Linen Table Cloths; size, 2 yards x 2 yards; prices from \$2.00 to \$8.00 each; choice of the lot at

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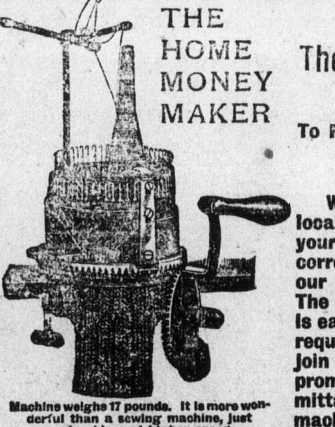
Notice is hereby given that application will be made to the Legislature of the Province of Quebec, at its next session, for a Bill incorporating an Association to be known under the name of "Followers of St. Anthony of Padua, Montreal," for mutual benefit purposes.

Montreal, Jan. 8th, 1902.

MRS. ROBT. WARREN.

23 Brunswick St.

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To Work at Their Homes Under the Direction of The GLASGOW WOOLLEN CO. 37 MELINDA ST., TORONTO, To Fill Large Contracts—Good Wages Easily Earned.

We want a few more workers in this locality, at once, and in order to secure your co-operation without the delay of correspondence, we herewith explain our full plan in this advertisement. The work is simple, and the Machine is easily operated, and with the Guide, requires no teacher. If you wish to join our staff of workers let us hear from you promptly with the Contract, order form, and remittance, as a guarantee, and we will send machine and outfit to begin work at once.

### OUR METHOD OF DOING BUSINESS

We wish to secure the services of families to do knitting for us in their homes. Our method is the same as adopted in England. We are the introducers of this plan and the largest knitting concern in Canada.

After some experience, we have been able to produce an Automatic Machine by which all kinds of seamless knitting is now done by our Family Machine, thereby enabling anyone of ordinary intelligence to do the work from the instruction Guide. All we require is that you use the machine according to directions. The Machine being made expressly for this purpose, and the operation so simple, it cannot possibly make a mistake in its work. The great demand now for Bicycle Stockings, Woodmen's Socks, and other articles, which we are unable to supply the demand, have taken this method of advertising for more help.

References as to our honesty and integrity, we must ask you to do the same, in order that we may know with whom we are dealing.

We have, in as brief a manner as possible, endeavored to show you what our work is, and we simply say as to the machine, it is just what we represent it to be, and will positively do everything we claim for it, or refund the money. Each machine, securely packed with an outfit, is set up for you, and a sock or stocking partially knitted before boxing and shipping. Should you decide to engage us, it will be necessary to send us Cash Consideration, together with the remittance, accordingly, upon receipt of which we will forward machine and outfit ready to commence.

The price we pay for finished bicycle stockings is \$10.00 per hundred, or at the rate of 10c per pair; woodmen's socks, 5c, and motorist's mittens, 12c a pair. All other work in proportion to size.

The machine can be operated by any one of a family, and at our prices an energetic family should be able to supply the demand, and in time be a source of independent comfort.

Our plan is to send out each machine to beginners with a sock or stocking partially knitted, and remaining in the machine ready to be continued, and also enough yarn to knit one pair of sample socks or stockings, and a simple and complete instruction Guide, showing how the work is to be done. When the samples have been finished and returned to us satisfactory, we send a quantity of yarn, which you knit and return likewise when finished. We pay charges on all work one way, and our workers pay return charges. The work, as we have stated, is simple and rapidly done, and a machine has a capacity of ten thousand stitches a minute. We have many persons now in our employ who can knit from twenty-five to thirty pairs of socks in a week, and where the time of a family is devoted to the work, you can readily see that \$15.00 or \$20.00 per week can be easily earned.

Our References—Express Companies, Banks, or Toronto Business Houses.

If you wish to examine the machine and see the material before undertaking the work, you can do so by sending \$2.00 as a guarantee of your interest, and to defray the expense of shipping, and we will send everything to your nearest express company, leaving a balance of twelve dollars to you as a deposit and 5c cents for the return charges on the money to us.

We are so frequently and unnecessarily asked if one can learn to knit without a teacher. We say Yes; it requires no teacher; any person of ordinary intelligence who can read the instruction Guide can learn to knit at once.

Our plan is to send out each machine to beginners with a sock or stocking partially knitted, and remaining in the machine ready to be continued, and also enough yarn to knit one pair of sample socks or stockings, and a simple and complete instruction Guide, showing how the work is to be done. When the samples have been finished and returned to us satisfactory, we send a quantity of yarn, which you knit and return likewise when finished. We pay charges on all work one way, and our workers pay return charges. The work, as we have stated, is simple and rapidly done, and a machine has a capacity of ten thousand stitches a minute. We have many persons now in our employ who can knit from twenty-five to thirty pairs of socks in a week, and where the time of a family is devoted to the work, you can readily see that \$15.00 or \$20.00 per week can be easily earned.

We furnish our workers all the materials, yarn, etc., free, and everything that is necessary for the work. We are furnishing the machines only for the exclusive use of those desiring to take employment with us, who are to become a member, send us this Contract Order Form, properly signed by them, and at least one good reference, and remittance accordingly, to give us the necessary assurance that the quantities of valuable yarn may be sent from time to time will not be wasted or misappropriated. Our interests are mutual, and this must be established if we are to succeed. We guarantee fair dealing and prompt payment for work, so do not ask us to devote our terms, as we are doing an extensive business, and must be governed by business principles.

The manufactured price of the machine is \$15, and positively will not be sold to any others than those who will agree to do knitting for us.

If at any time after you commence, and have done an amount of work equal to the purchase price, and wish to discontinue, we will take back machine, and refund the amount paid for same after deducting cost of our expense only.

There is a Large Demand by the Trade for this class of work. Our workers can depend upon it year after year, and if you engage with us (whole or spare time) we will keep you supplied with work as long as you do it satisfactorily for us and return it promptly. We entrust our workers with large quantities of valuable yarn, and as we give

Full name ..... Street ..... P. O. .... County ..... Nearest Express Office is at ..... For reference I name the following person: ..... Be sure to use this form when sending your remittance for the machine and outfit, which you must fill in and have signed by at least one good reference in the proper place. Tear off and return to us, and also state how much time you can devote to the work: as you wish to be paid, weekly, monthly, or as you send in the work.

Send your remittance by Express, Money Order, Registered Letter, or Post-Office Money Order, and we will promptly forward machine, outfit, and simple guide for doing the work. This is the best offer ever made for the benefit of Canadians who want to work and make money at home.

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