

OUR CURBSTONE
OBSERVER.

ON LABORS OF TEACHERS.

OME TIME AGO I had occasion to read a number of letters that were addressed to the New York "Sun," in which come very striking truths were told. One of these, signed "A Mother," dealt with the special subject of female teachers. The writer gave various instances of the experience she has had, not of herself, by her daughter, who is a school teacher. The facts set forth by this lady are by no means exceptional; indeed, they apply in nine cases out of ten. But they are so illustrative of her contention that "the study and work demanded of our children and their teachers are illustrative of her contention that there a few extracts from her letter, which may serve me as a ground work for some of my personal observations.

A MOTHER'S COMPLAINT.—"My daughter in her school and Normal College course, has for years found it necessary to work until 10 or 12 o'clock at night, over problems in mathematics, translations, and other wearing kinds of work; work which leaves one exhausted in body and mind, to be repeated day after day, with no chance of a rest to recuperate, no time for recreation or social pleasures. Now she is teaching. Her class numbers nearly sixty children, while there are in the room about forty desks. Ordinary chairs without desk room accommodate the surplus children, which means discomfort, disorder and noise. The teacher gives lessons in addition to the 'three R's,' in history, water-color painting and sewing, and in various other things such as poetry, mythology, physiology and a few other kindred subjects. Then they have homework every day in spelling and arithmetic. If it is hard for the scholars, what is it for the teachers?"

TEACHER'S WORK.—"All those papers have to be looked over carefully, the mistakes corrected and the paper marked in accordance. That means over a hundred papers to be carefully gone over that no injustice may be done to the poor hard-worked child. Then the home-work for the following day is to be prepared, the other lessons looked over and the other exercises thought out and planned that no moment of time may be lost. But they have Saturday free. The children may, but the teachers are expected to take up other courses of study, and very many take a course in some college. "Then the teacher has any amount of extra writing to do, and her monthly reports to make out. She must keep track of those who are deficient in their lessons, or are tardy, and they (and herself) must be kept in until half past three. She leaves home in the morning at an early hour, she returns home anywhere between 4.30 and 5.30 tired and worn, but with much work still to do. "Even the vacations are supposed to be used for extra courses of study in some of the summer schools, and the teacher's poor, tired body and brain must have no rest. Twenty-five years ago there was not so much work done for show, but there was more thoroughness, and the good teaching showed in the character of the children, not in papers kept for exhibition purposes."

APPLIES TO ALL.—What this writer has so well pictured is not to

be considered as merely applying to young girls who undertake the difficult labor of teaching; it is applicable to every teacher—male or female, secular or religious—and, in some cases, it might be greatly amplified. Not in my own school days, but since, I have had ample opportunity of observing the toil, the drudgery, the slavery—and these terms are not too strong—of many serious and conscientious teachers. They are generally brave, with that silent heroism that belongs to duty, and they do not complain. In fact, they have so many complaints to listen to, from children, from parents, from all classes of people, that they have no time to complain; and, possibly they have a fair idea that complaint would be of little use to them, and would only injure their position, without awakening any sympathy. The position is one of peculiar isolation; and consequently exceedingly wearing.

RUN DOWN MACHINERY.—If any person will take the trouble to go over mentally the list of teachers that he once knew and with whom he was familiar, I am positive that he will be surprised at the great number who are dead, who died young, and who died suddenly. I do not say that there are not old teachers; men who have retired from the field of labor and sought the rest that a life of work and endeavor deserves; but the percentage of those who have gone off without a moment's notice is very great. The fact is that the human machinery has become used up, the recuperative powers of the man have been exhausted, and he has actually nothing to fall back upon the moment a shock comes. And what I say of male teachers equally applies to female teachers, with this difference that women seem to be more able to endure a long strain than men can. But they also weaken and gradually lose the power of recuperation.

PERPETUAL MOTION.—It may be argued that, in most cases, the pupils are equally exposed to overwork and crushing fatigue. But it must be remembered that there is eventually an end to all that study for the pupil. Apart from the usual long vacations in each year, there is the closing of the course, the departure from the school, and the turning into some new avenue of life, where the change constitutes a relaxation. But it is otherwise with the teacher. He has no vacation; each year he recommences the task of climbing the ladder with a fresh set of pupils; he sees them at the top; he leaves them at the threshold of their future life; and he goes back down to the bottom of the stairway to begin again the long and tiresome ascent, with some other pupils. He thus ascends the ladder several times, a dozen may be; and again he goes down to recommence. At each ascent he is less capable of resistance; each time he is much weaker; the labor is greater; the task is more enervating; still he climbs on guiding his young following. Finally a day comes when he makes his last ascent; he stops short half way up, or he has not the strength to make the final start—and he lays down his life-load, and goes off on his first and last vacation, the great eternal rest that awaits all. I feel that we should have more consideration for and appreciation of our teachers—they deserve as much.

the marriage of three brothers on the same morning.

BISHOP SPALDING of Peoria, Ill., will celebrate the 25th anniversary of his consecration of May 1st. On the same day His Lordship will dedicate a new cathedral.

CARDINAL VAUGHAN.—On Tuesday last His Eminence Cardinal Vaughan, Archbishop of Westminster, celebrated his 70th birthday. His Eminence has ever been foremost in social and educational reform, untiring in devotion to work and duty. He has cared for the poor, fought intemperance zealously, encouraged the building of numerous institutions, schools, churches and orphan asylums, and been largely instrumental in the raising of the new Westminster cathedral, which he has pushed nearly to completion.

A MAMMOTH COLLEGE.—A report comes from Tampa, Florida, to the effect that:

Negotiations are in progress by which the Tampa Bay hotel which was built by the late Henry Plant at a cost of \$1,000,000, together with extensive grounds and annex buildings, may be converted into a Jesuit college. Mrs. Plant, widow of the deceased millionaire, has proposed to Morton F. Plant, Mr. Plant's son by his first wife, that if he will donate his interest in the property to the Catholic Church she will do likewise and will also endow the college with \$1,000,000. At the close of the present tourist season Morton Plant refused to sign a contract with the management for another season, owing to the pending negotiations. Mrs. Plant is a devout Catholic and wishes to establish in that city the largest Jesuit institution in the country.

Morton F. Plant denies that any proposal had been made to him to give his interest in the Tampa Bay hotel to found a Jesuit school.

"The report, so far as I am concerned, is entirely erroneous."

DE VERE'S BEQUEST.—By the will of the late poet, Aubrey de Vere, the copyright of his published works, with all profits to arise from the sale thereof, is bequeathed to Cardinal Vaughan to be applied for the purpose of the religious education of Catholics, and especially Irish Catholics in England.

A PROSPEROUS GUILD.—The Guild of our Lady of Ransom, England, now comprises 50,000 members. Its aim is the conversion of the country to Catholicity.

A GRACIOUS GIFT.—The London "Universe" says:—The Archbishop of Olmutz, Dr. Theodore Kohn, has declared that in honor of the Pope's Jubilee he will devote 300,000 crowns (about \$60,000)—all his property—to a work of charity. Forty thousand dollars are to be invested in an orphanage in the Moravian village of Brezowitz, where his mother lived and died. The rest is for the endowment. If the Archbishop lives he hopes to save \$12,000 more out of his income, to be added to the fund; if he dies before he can save so much, he wishes his personal property in books, furniture, and jewellery to be sold for that purpose.

A BEAUTIFUL CHALICE.—The "Catholic Standard and Times," Philadelphia, says:—

A very beautiful chalice has just been completed by Z. J. Pequignot for St. Joseph's Church. It is made from gold and jewels contributed for the purpose. The collection was begun while Rev. John Scully, S. J., was rector and was continued by Rev. Joseph M. Jerge, S. J., his successor. No other material was used but that contributed. The chalice is of a neat and chaste design and is of eighteen karat gold. At its base are four beautiful allegorical designs set with precious stones. A cross of diamonds is surmounted by a crown of the same. A Star of Bethlehem is similarly portrayed. Sheaves of wheat and a vine with grapes enameled in their natural colors symbolize the Eucharistic Sacrifice. These are set with jewels artistically arranged. The sixty precious stones used in the chalice comprise thirty-seven diamonds, seven pearls, six opals, four amethysts, three sapphires, two emeralds and one ruby.

A paten, also of eighteen karat gold, is ornamented with a crown of thorns enclosing the letters "I. H. S."

SOCIAL WORK.—It is stated that the Archbishop of Milan has set

aside a number of priests from all other work to give all their time to the furtherance of Iope Leo's social policy.

GENEROUS GIVERS.—The Christmas collection in aid of St. Vincent's Orphan Asylum in the diocese of Columbus, amounted to \$5,643.51.

BISHOP HAWKINS, of Providence, celebrated the fifteenth anniversary of his elevation to episcopal rank on Monday last.

A MUNIFICENT DONATION.—From Pittsburgh, comes the intelligence that Charles M. Schwab has agreed to give \$70,000 instead of \$50,000 to St. Thomas' Church, at Braddock. Some time ago Mr. Schwab gave \$50,000 for the erection of a new church to take the place of the old one, of which Father John Hickey is pastor.

WILL
OF
CECIL
RHODES.
BY
A
REGULAR
CONTRIBUTOR.

The world has read the exceptionally interesting will of the late Cecil Rhodes. He asked that he should be buried upon the summit of the beautiful Matoppos Hills, in a sepulchre carved from the rock, and that over his tomb should be inscribed the words, "Here lie the remains of Cecil John Rhodes." And he bequeathed sums sufficient to keep his last resting place beautified, to build a line of railroad to it that pilgrims might go thither, and to create of it a kind of resort for the lovers of nature.

So much for the last evidence of a once "empire building" power, of a man who has left the impress of his individuality upon the land of his adoption and upon the Empire of which he was a most remarkable subject. If all were to end with the grave, Rhodes closed his career grandly and went down into the vast unknown with all the pomp that attended a Caesar. Beyond, however, there is nothing mentioned; and that is not, at this moment, our affair. We are dealing with a man, who, in his special sphere—the great commercial or financial sphere—was a Titan. All his energies were centred in the gathering together of millions, that he might use them for the furtherance of his mighty designs, for the acquirement of that power so necessary to those who have world-absorbing ambitions. And he succeeded. Now that all is over, because the governing mind and the controlling hand are no longer there to bring to realization the dreams of a man more far-seeing and more lusty of conquest than Alexander, more determined and more systematic than Caesar, more human and more lofty in his ideals than Napoleon, we can simply turn to the results, and while the great man sinks into the silence that encompasses those African hills, the effects of his work are to be estimated at their proper value.

It is evident that Rhodes had an abiding faith in education, hence the millions he has left to create scholarships at Oxford and elsewhere. He has distributed this gift to the young of many lands, but it is remarkable that they are all either English or German countries or dependencies—that is English-speaking, such as the United States of America. This is all within the plan of the dead millionaire, whose great aim has been to make the Saxon rule the world over, at least, the Anglo-Teutonic element. Humanity did not come into the limits of his benevolent and liberal purposes; he confined his good works to England or to the British Empire. He was actually the personification of "Imperialism." To gauge the appreciation of this exceptional will, one would have to read the thousands of comments upon it. One critic seems to sum up the whole situation when he writes:—

"Dazzled by the munificence of the bequests, the writers of a majority of the editorials bestow eulogistic superlatives on the donor and refrain from criticism of details. Thus it escapes notice that the Transvaal and Orange River Colony do not participate in the benefactions even by codicil, and that all the British Asiatic possessions and the West Indies, except Jamaica, are excluded, while the disparity implied in be-

stowing equal educational opportunities to the Bermudas and the immense territories of Australia, Canada and South Africa is not remarked upon. Similarly the unique gift of endowments that the United States and Germany received draw only a passing remark."

Possibly, a few extracts, brief and to the point, from some of the leading organs may serve to impress upon our readers how differently men consider even such benefactions as Rhodes bestowed by his will.

The "Standard," which is the least enthusiastic of any of the papers, finds in the will a striking mixture of old-fashioned sentiment and intensely modern feeling. It says the munificent and elaborate provisions for scholarships to colonials and Americans, and by afterthought to Germans, will excite more continuous attention than any of the other clauses of the characteristic document.

It adds that it will probably strike most readers that there is something fantastic in the rules for the selection of scholars, and many fear that Mr. Rhodes's good intentions may lead to a certain development of priggishness. There is, nevertheless, something fine in the wish to collect at Oxford the flower of youth of the Empire and the United States.

The "Morning Post" says that the best and greatest in the man is imperishably preserved in the monument he has built for himself with elaborate forethought and munificent completeness. It adds: "We have read the document and exclaim, 'Here, indeed, was a man.'"

The "Telegraph" says that since the days of Julius Caesar no posthumous generosity ever created the intense impression which the disposition of Mr. Rhodes's wealth will create in two continents, yet even more striking and impressive than the munificence of the bequests is the high imperial tone in which the dead empire maker announces his intentions and desires. The most characteristic of all the educational provisions is that a very large number of endowments are set apart for Americans.

The "Graphic" says the will reflects in a rare manner the greatness of perhaps, the greatest personality of our time.

The "Daily Mail" declares that the execution of the will will pass into the story of Mr. Rhodes's life as the greatest and noblest deed he ever accomplished.

The "Morning Leader," which is irreconcilably anti-Rhodes, prints a curt, sneering leaderette beginning: "That Mr. Rhodes should bequeath £4,000 a year to keep his tomb in repair is not surprising," and ending: "Oxford may think twice before it accepts all the conditional legacies of this too prosperous passman."

Out of hundreds of comments we select the few foregoing. Now that the great man is dead, and is buried, and now that his will remains to dispose of the millions he gathered, we may fairly pause and look the situation in the face. He may have been an Empire builder; so were Caesar and Napoleon—and their empires have crumbled and are reduced to the dust that they intended to commemorate. But how long will the man's memory last—outside the pages of contemporaneous history? Who is going to continue and carry to realization his mighty schemes and plans? Who is going to make the use of his millions that he would have made had he lived? The immortal spirit has fled; and there is not one dollar left to incite the world to follow that spirit into the realms beyond and to return benefit for benefit. It is, to our mind, one of the most striking examples in modern times, of the utter hollowness of human power, and of finite aims. But we are not now called upon to sermonize over the bier of the dead millionaire; still we cannot help giving expression to our sorrow that so much genius and power and energy should cease with the tomb, and be circumscribed by a few brief years of earthly existence.

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Society Directory.

A.O.H., DIVISION NO. 3, meets on the first and third Wednesday of each month, at 1888 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Sec.-Secretary; 1628F Ontario street; L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, Treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

A.O.H. LADIES' AUXILIARY, Division No. 5, organized Oct. 10th, 1901. Meeting are held on 1st Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m. Miss Annie Donovan, president; Mrs. Sarah Allen, vice-president; Miss Nora Kavanaugh, recording secretary, 1553 Inspector street; Miss Emma Doyle, financial secretary; Miss Charlotte Sparks, treasurer; Rev. Father McGrath, chaplain.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1868.—Rev. Director, St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlivan, P.P. President, Wm. E. Doran, 1st Vice, T. J. O'Neill; 2nd Vice, F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran, B.C.L.; Recording Secretary, T. P. Tansey.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, M. Casey; Treasurer, Thomas O'Connell; Secretary, W. Whitty.

ST. ANTHONY'S COURT, C. O. F., meets on the second and fourth Friday of every month in their hall, corner Selwyn and Notre Dame streets. A. T. O'Connell, C. R., T. W. Kane, secretary.

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; W. F. Doyle, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 18th November, 1878.—Branch, 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred. J. Sear; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Adviser, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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James Street, on

TUESDAY, 6th MAY NEXT

At 12 o'clock noon.

for the reception of the Annual Re-

ports and Statements, and the elec-

tion of Directors.

By order of the Board,

A. P. LESPÉRANCE,

Manager.

Montreal, March 31st, 1902.

What Catholics
Are Doing Elsewhere.

A COSTLY PULPIT.—The item is taken from the Milwaukee "Catholic Citizen":—

John A. McCall, president of the New York Life Insurance Company, will present a \$50,000 pulpit to the Catholic Cathedral of the Immaculate Conception in Albany, N.Y. Mr. McCall is a native of Albany and on a recent visit visited the cathedral as the guest of Bishop Burke.

"There is room for a new pulpit here, as this old one is hardly in keeping with the harmonious architecture of the rest of the church," said the bishop with a sigh.

"Let me beg you to order the very best pulpit to be constructed that money will buy," said Mr. McCall.

"and send the bill to me. I do not desire to figure as the donor, however."

So Bishop Burke now has in his possession the design for the new pulpit, which will be completed within a few weeks.

PILGRIMAGE TO ROME.—Forty priests of the Brooklyn diocese, headed by Bishop Charles E. McDonnell, started on a pilgrimage to Rome Tuesday morning, April 8. Besides the priests there were eight laymen in the party. A large crowd of clergymen and laymen witnessed the departure of the pilgrimage. Bishop McDonnell has in his possession a check for \$10,000, which, on the arrival of the party in Rome, he will present to His Holiness in behalf of the diocese.

THREE BROTHERS' WED.—At St. Mary's Church, Depere, Wisconsin, a ceremony which attracted a large number of parishioners, was

The Story of
A Recent Co

Among the most notable conversions is that of Mr. Clement Altuchul and his wife, seven in all. For some years the ministry in the Catholic Church, and at the request of the editor of "The Story," he presents a short history of his religious history.

I have been asked to define my reasons for entering the Church, and I confess that it is a most difficult one. To certain questions which will be put to me by both sides, I have answered as follows: "Why are you a Catholic?"

and Protestants alike desire to know why I gave up my old religion and my prospects for the future. I have been asked to define the influences which have led me to state with many exactness the reasons why I have brought about such a change in my religious life. I have been asked to define the influences which have led me to state with many exactness the reasons why I have brought about such a change in my religious life.

My reasons were purely theological. I have tried to convince myself that the other passage in Scripture, the Protestantism to the Catholicism, or vice versa, was a mere matter of opinion. I took it for granted that Protestantism was right in respect; that Rome and her followers were equally wrong, and duty as a Protestant mandated and justified such a course. I took it for granted, not count of being convinced of the rectness of my position; of my inmost convictions dictating a course; but because I had opportunity of comparison, I lived with and at the Pope were abominations.

Thus, when I entered the Catholic Church, and was of the lowest of low churchmen, I was ipso facto at everything which even the Church and to stigmatize as false and misleading. I admired Kerslake against the High Church, and I was of the lowest of low churchmen, I was ipso facto at everything which even the Church and to stigmatize as false and misleading.

Yet in spite of all this, I was born in Prague one of the most ultra-Catholic in the world. From childhood I was associated with Catholics, and home atmosphere was one of religious indifference, I was encouraged nor forbidden Catholic places of worship. I remember how I used to go to church to hide behind the pews, watching with awe the priest at the altars and pictures of the saints. I used to envy the people who were going to school, and I was born in Prague one of the most ultra-Catholic in the world.

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