

HON. EDWARD BLAKE, M.P.

(Continued from page 2.)  
our families, and the Commissioners put that at about £12 a head, and it is out of the surplus alone we can be taxed. But the big country has an enormous surplus of fourteen hundred or fifteen hundred millions a year over its living allowance, while the small country has a little surplus of about 15 millions a year over its living allowance (hear hear). It is not necessary to advert in dealing with the conduct to any one single circumstance save emigration to condemn it beyond recall (applause). There are plenty of countries from which people emigrate, but they don't emigrate to cause depopulation, while in Ireland

THE PLAGUE OF DEPOPULATION IS DEVASTATING THE COUNTRY.

and that condition of weakness in the sources of taxation, and that condition of smallness of your accumulations, after a moderate living allowance, furnish the reason why the taxation which is now pressing upon rich England itself so much, so that I believe there will be a change over at the next General Election on account of it mainly, presses infinitely more heavily on the poorer country, which has the smaller margin. The burden which weighs heavily on the shoulders of the strong man crushes to the earth the weaker man with yielding limbs and less power to resist (hear, hear). I myself have lived and taken an active part in the politics of a country which, unhappily, has become a good deal Protectionist, and having watched from its borders the operations of the great Protectionist country, the United States of America, I know a good deal how it worked. I know how it worked when England, controlling Ireland, was also Protectionist. I am a firm believer that even if Ireland was free to impose her own fiscal system it would be to her advantage to keep an open door and free ports, and that the worst thing for her would be to adopt a protective system; but I am still more a convinced believer that

IT WOULD BE STARK, STARING MADNESS FOR US

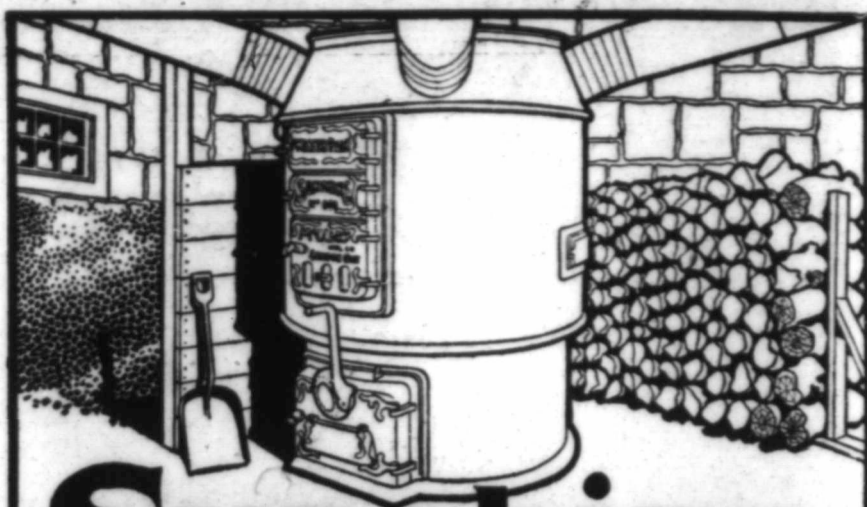
so long as our fiscal policy is controlled by England, a great manufacturing country, in whose interest the tariff would be made, to entrust England with the power of imposing a protective tariff. Depend upon it, it is not the interest of Ireland that would be considered. It would be the interests of England that would be considered and the interests of Ireland being considered they would, in many instances, result in your not obtaining better markets for what you have to sell, and being obliged to pay more for what you have got to buy, so that I am for the policy of Free Trade. It is your only safety. Now, a good many landlords are talking about the Protectionist policy of Mr. Chamberlain; but I don't think you believe that 2s upon wheat will make it profitable for you to grow wheat for export in Ireland. That day is past. The climatic conditions of the country and competition abroad has put it aside, and you better not commence improvements in agricultural operations by large experiments in wheat growing here (hear, hear). I have no doubt whatever that if the Tory Government thought they would in their weakened condition, carry a Bill by which they could deal with Ireland alone and

CUT THE HEADS OFF THIRTY IRISH MEMBERS

they would do so, but the difficulty to do that upon the ground of inequality without dealing with the equally great inequality which prevails in England would deter them from attempting the partial scheme that I have referred to which would be vindictive and partial and not final. It is a measure which, if it ever comes, will have to be fought to the death, and there is no exhibition of stern determination of the people which I would think too strong to show that we shall not permit our numbers to be diminished until we know the reason why (applause). I am going now to deal with the question of University education. I was born and bred up in a very democratic country. I don't believe in the great accumulation of wealth on the one hand, and I still less believe in extreme poverty being the lot of another man; but we had almost an ideal condition in that way. We recognized the importance to the masses of the people of

UNIVERSITY EDUCATION.

In a sense it is for the few of the poor and the masses. What we do want is that in this country more than in any other, deprived as it has been by bad laws, by the confiscations of the land, by the difference of race and religion, by the ascendancy of the minority, deprived as it has been of its national leaders, it has been obliged to take, and it has shown its capacity in nothing more than being able to take and maintain, its leaders from amongst its own ranks mainly; but we want—we are taunted with not having amongst the ranks of the people sufficiently highly educated men to fill various offices in public life—we want to have men sprung from the ranks who have not merely that native talent, and genius and quickness with which every body acknowledges the Celtic race is furnished; but we want to have that burnished and brightened and made useful for the battle of life and for the country by the best training in the best university education. We want the young man whose abilities have been shown in the primary schools to have the opportunity of rising higher. I was going to read you an extract from a letter of Mr. Halfour's, in which he said he would not, as a Protestant, send his boy to a Catholic college which was conducted as Trinity College was as a Protestant college. The people of Ireland ought to demand as the most strenuous intellectual demand which they could make, as the one which would be most fruitful for good—they ought to demand the granting of University education (applause), and yet because of the prejudices and of the religious bigotry of a small section that which fair-minded men ought to concede could not be done, and I have come to the conclusion, watching the course of this question for many years, that it can be done, as



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IT WILL BE DONE ONLY WHEN WE GET THE POWER TO DO IT OURSELVES.

Then we will easier get the power to do it ourselves. Then we will write the Act granting a University for Catholics out of the Imperial Parliament (hear, hear). Many men are ready to give us the power to do it ourselves; but they don't do it for us. We don't want a rich man's University; we want a poor man's University, which University ought to be on the model of the Scotch Universities, which are simpler and more suited to the people of the country. We do want money spent, and liberally spent, in substantial and adequate buildings, in the best teaching and in the best modern appliances for science and technical purposes. We want to encourage the habit of plain living and high thinking (cheers). But

IT ALL COMES BACK TO HOME RULE.

My opinion is, as I stated in Dublin, that by many signs which I discern in unexpected quarters the light is dawning on many people in the sister island. I make no prophecy as to the time, but I do say at an early day in the life of the nation if only the nation continues fixed and earnest and determined in its purpose—without which it won't be worthy of its liberty—the end may be attained (applause)—the substance of governing yourselves in your own affairs, with all the benefits it gives of responsibility, and the feeling that you are the masters of your own destiny, that substance, I believe, can be obtained within a few years. I ask you, then, as I asked the nation at the recent Convention, to

LIFT UP YOUR HEARTS.

I ask you not to be discouraged. I ask you to remember that you are laboring for the future. Aye, there is even a high sense in which you are laboring even for the eternity, for the moral character of the nation will be elevated as soon as it receives its nationhood, and is lowered as long as it is deprived of that great quality. Although there may be temporary reverses I set my eyes forward, and old man as I am, in distant outline I believe I see the dawn of hope ahead, and I believe that you will not have occasion long to repeat on temporary reverses the old refrain:

"Oh, Shaun O'Dwyer, a glanna,  
We were worsted in the game."

I believe you will live to say you have won in a still nobler game than that, because it is a game which you are playing with weapons of resolution and determination and reason; it is a game in which not merely will you be the winners, but those who are defeated also, because no nation can ever prosper or profit by that continued disregard of right in ruling one country by force against its will. Least of all can the English nation permanently so profit who have themselves been in their own cases the exemplars of liberty throughout the world, whose shame and disgrace it is that they who occupy that proud position in nations of Europe have within 60 miles of their own coast a country which they are ruling against its will.

THAT CANNOT LAST, IT WILL NOT LAST.

provided that the country is determined to be worthy of its freedom by demonstrating by fixed, unalterable resolve and decision that it will not be a slave (cheers).

"Though justice may of fate complain  
And plead the ancient rights in vain,  
Yet those do hold or break  
As we are strong or weak."

Be you strong, not weak (loud and prolonged cheering.)

A GREAT KARN PIPE-ORGAN (Special to Music Trades.)

Montreal, Que., June 14, 1900.  
The superb new Karn-Warren organ for the Church of St. James the Apostle, the construction of which has already been noted in Music Trades, has been installed and formally opened. The great Karn house have in this instrument demonstrated their right to a foremost place among the great organ-building firms of the world. It is certainly one of the most completely equipped organs in the Dominion, and expert organists say that its beauty and volume of tone are unsurpassed. It is a four-manual instrument, with forty stops and a great variety of auxiliaries and mechanical accessories. The internal mechanism of the organ is in the basement of the church, and is connected with the key-board by cable. It is in every way a superb instrument, and in every way a credit to the great firm that built it.

Religious Crisis in France

We shall see how violent and how impetuous was the rush of that tide. The law of 1901 was passed in the month of July. It allowed the Congregations three months' grace in which to make their submission; that is to say, to ask for the necessary authorization. The Jesuits and the Assumptionists, who had been specially aimed at by the Government and the parliamentary majority, knowing that it was the deliberate intention to refuse that authorization, thought it wiser and more dignified to dissolve their own motion, and condemned themselves either to voluntary exile or to a painful and cruel process of dispersion. It was the same with the Benedictines, to whom the idea of peacefully carrying on their admirable and learned labors in a foreign land seemed preferable to the continued maintenance of a hopeless struggle. Like them, too, numerous female congregations sacrificed themselves in silence, and transferred their charitable activity to distant fields. But the majority of the religious orders, relying on the text of the law and on the solemn promise that had been made them, petitioned Parliament to authorize their continuance. This was the case with fifty-four male and eighty female congregations. Nothing could have been more correct than their action, or have proved more clearly the spirit of loyal obedience to the laws by which they were animated. We shall see in a moment what sort of reception it met with.

The normal dissolution of the Chamber of Deputies took place in 1902, and the elections were held in May. The struggle was a fierce one and the Government of M. Waldeck Rousseau threw its whole weight in to the scale. French politics cannot be properly understood if the preponderating influence which the authority of the Administration exercises on the course of the elections is not appreciated. It is the natural result of excessive centralization, of the imperfect organization of the system of universal suffrage, and of the immensity of the number of officials who are of necessity subject to Ministerial influence. The election of 1902 proved to be more characteristic in this respect than any of its predecessors, and in the whole electorate the Government obtained a majority of, roughly speaking, no more than 200,000 votes, which is practically the figure representing the body of Government officials. It is none the less a victory, the credit and the spoils of which the Socialists claimed for themselves with that assurance which always enables the more violent members of society to force the acceptance of their views on more moderate individuals. It must, however, be observed that the design which the Socialists alone openly avowed of destroying Christian education and the branch, and of opening up the way for the inevitable development of his policy, voluntarily surrendered his place of power, and M. Combes, succeeded him at the head of a Ministry which represents the socialistic and, more especially, the anti-religious tendencies of the new Chamber; hence the programme of the new Cabinet is directed solely to the satisfaction of these latter. The application of that is the right term, of the new law was promptly proceeded with. It was precisely the incidents to which that application gave rise during the Summer of 1902, especially in Brittany, which attracted the attention of the National Review and induced it to inquire into the matter. I will not recite those incidents in detail, but, avoiding all passions and repressing all personal feelings, will limit myself to the indication of their characteristics and their consequences.

I must remind my readers of the fact that the law of 1901 was in no sense aimed at the so-called "authorized" Congregations; on the contrary, its object was to bring all other associations into line with those bodies—and that it in no wise interfered as was expressly stated from the tribune of the chamber, with existing legislation which established the principle of educational liberty as regards

private instruction. Nevertheless, the authorized female congregations and the free schools, which were supposed to be protected by the law, were its first victims. By the issue of arbitrary and unexpected decrees four thousand such schools, established in houses which, for the most part, belonged to lay proprietors either in their individual capacity or as members of associations, were closed, in spite of the protestations, the appeals to the law courts, and the resistance of a population roused to fury by such a brutal outrage on its liberty. In order to overcome that resistance it was necessary to have recourse to armed force, to break open the doors of the condemned schools and to forcibly expel the humble nuns who, in many cases, had taught there for half a century. Such, and such alone, was the origin of the scenes which were witnessed in Brittany.

The English, who are said to cherish the principle that though the wind and the storm may enter the house of a citizen uninvited, the King himself cannot do so, will no doubt be surprised by such a strange violation of domiciliary, educational and proprietary rights in the absence of all statutory justification or legal decision to support it. In order to avoid scandal and to spare the nuns the pain consequently on violent expulsion, many Congregations preferred to yield to the inevitable and voluntarily to quit their schools. It was thus that a very large number of these evictions, of which there were more than 8,000 in all, were apparently enabled to be effected under relatively peaceful conditions.

The emotion produced by these events was at its height when the moment arrived to bring before Parliament the applications for authorization which had been formulated by the Congregations. Instead of those applications being submitted to the whole body of Parliament, as the law and the Constitution requires, they were brought, by a trick of administrative procedure, before the Chamber of Deputies only. It was proposed, instead of making a separate examination of each petition, to reject them all en bloc, and as a matter of fact, in spite of the energetic resistance offered by the Catholic and Liberal minority, the four male and eighty female Congregations were, after a few days' summary discussion, condemned and dissolved. Their members were obliged to leave the educational establishments, colleges, or popular schools, 2,900 in number, in which, untouched by the law, they had taught for so many years; and the very houses in which those schools had been carried on were marked out for attack and made the subject of a huge system of compulsory judicial liquidation directed against the lay associations whose property they are.

Then began the lamentable exodus of those thousands of monks and nuns who were compelled to leave their homes and to give up not only their collective spiritual life, but also the profession which provided them with the means of subsistence; who, in order to be able, though their functions were curtailed and their action was hindered in every possible way—to continue their activity, were obliged either to strip themselves of their character as members of a religious order and even of their distinctive dress, or to seek in exile a refuge for their lacerated feelings and hearts torn in two by an ardent love for their native soil and by an invincible attachment to the vows with which their consciences had bound them.

One single male Congregation, whose occupation was the instruction of poor children, escaped the effects of that terrible storm. It is a famous society, and one which is known all over the world. It has existed ever since the seventeenth century. It was the founder of all the systems of popular instruction which are used at this day in the public schools and created the establishments in which the youthful members of the lower orders can educate themselves for a commercial or an industrial career. Its 2,000 schools, which are attended by more than 350,000 pupils are scattered over the whole of France and her colonies. The decree by which Napoleon created the University recognized the existence of those schools and admitted them as educational factors to participation in the great complex life of the Commonwealth. Its founder was a great man, at once humble and illustrious, Jean Baptiste de la Salle, whom the Catholic Church includes in the number of her saints. I refer to the institute of the "Freres des Ecoles Chretiennes" (the Christian Brothers).

Besides this male Congregation, 460 female Congregations, duly authorized according to law, had also been preserved. Among their number were those admirable "Sisters of Charity," of whom one may say that the whole world has learned to revere them, and to look with admiration on the distinctive dress and white hood which is so often seen by the bedside of the sick and wounded; the poor and the young. They in their turn have been brought before the tribunal of Parliament, the consideration of their case is being begun at the very moment when I write these pages, and before they have been published a condemnatory verdict, arrived at in advance, will have been pronounced. The 2,000 schools which they direct will be affected thereby, and the Sisters will have to leave them. Those Congregations which exist only for educational purposes will be dissolved, and those which at the same time maintain hospitals or almshouses will be tolerated only until the time, which cannot be far distant, when the State succeeds in obtaining the needed recruits with more or less of the necessary professional qualifications and the Sisters can be turned away. It is an event of incalculably far-reaching importance. Christian education, reduced to dependence upon lay instructors, hitherto numerically insufficient and lacking the useful qualifications, has received a terrible blow destined to be rendered fatal by a last act of violence which has already been announced and discounted, viz., by the final abolition of the last vestige of a form of liberty which has already practically ceased to exist.

Such, then, is the present position of affairs. The efforts of a whole century of effort of self-sacrifice and of devotion, are crumbling away in

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TO THE GENERAL PUBLIC  
Owing to the increased price of flour and the other materials necessary for making bread, and also being interested in the cost per loaf, I had an interview with Mr. H. C. Tomlin, proprietor of the Toronto Bakery on Bathurst St., relative to the price. Mr. Tomlin told me as far as he was aware there was no intention to increase the price at the present time, and he also said he hoped flour would not advance higher, making it necessary on his part to increase the cost per loaf. I was very pleased to know this, as I use Tomlin's Bread in preference to others, some of which are very good. Signed, A CITIZEN.

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In the midst of a kind of universal stupor. The effects are apparent to every one in his native town or village, where the house in which he himself and his father before him, was educated, and his children were being brought up, and which belonged to him, is suddenly shut up, closed in the face of those who so long inhabited it and threatened with unjustifiable confiscation. Every one, either in his own house or in that of his neighbors, sees humble women, relations or revered friends, bowed by the outrage of which they have been the victims, coming to beg in sorrow for a refuge which they can no longer find in the convent from which they have been expelled. Sixteen hundred thousand children, who had been voluntarily confided to the care of Christian instructors in fifteen thousand schools, have now either to be satisfied with such hastily improvised instruction as chance may give them, or are condemned to endure the torture of submitting to a form of education which is deliberately hostile to the religious belief of their families. A thick and heavy veil of mourning is cast over the whole of Christian France. I prefer not to lift it any further.

(To be Continued.)

Manner and Love

This bit of advice is given by a mother to her son in Miss Glasgow's new novel, "The Deliverance":  
"I have had a fortunate life, my child," resumed the old lady, waving him to silence with a gesture in which there was still a feeble sprightliness, "and when one has lived happily far into the seventies one learns a great deal of wisdom, and there is much good advice that one ought to leave behind. You have been an affectionate son to me, Christopher, and I have not yet given up the hope that you may live to be a worthy husband to another woman."  
"It is not likely that I shall marry, mother. I was cut out for different ends."  
"One never knows, my son, and at least I am only doing my duty in speaking to you thus. I am a very old woman, and I am not afraid to die, for I have never to my knowledge done anything that was unbecoming in a lady. Remember to be a gentleman, and you will find that that embraces all morality and a good deal of religion."  
"He kissed her hand, watching anxiously the mounting excitement in her face."  
"And if you do marry, Christopher," she went on, harping fitfully on her favorite string, "remember that keeping in love is as much the profession for a man as it is the art for a woman, and that love feeds on little delicacies rather than on meat and drink. Don't forget the little things, dear, and the big ones will take care of themselves. I have seen much of men and manners in my life, and they have taught me that it is the small failings, not the big faults, which are deadliest to very old women. I have never to my knowledge done anything that was unbecoming in a lady. Remember to be a gentleman, and you will find that that embraces all morality and a good deal of religion."  
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