

## NUNS AT THE FAIR.

Practical Good in Various Ways That Will Accrue From Their Visits.

Chief among the features of the World's Fair that render it especially congenial to the Catholic visitor and serve for the non-Catholic as object lessons in faith must be counted the presence of members of the different religious communities. They are seen in every department of the vast enclosure, white-habited Dominicans, robe-girdled Franciscans in brown, Grey Nuns, Sisters of St. Joseph, of Mercy, of Charity; all types of the highest womanhood; all representatives of teaching orders, and all leaving the beloved seclusion of their convent homes to listen for a brief space to the beating of this great heart of civilization and to learn, for the benefit of those entrusted to their care, the lessons taught by this triumph of human endeavor and achievement.

Their object is fully realized by the great crowds that gather at Lake Michigan through curiosity or for amusement. The earnest, purposeful faces under veil or cornette are those of students and many marks of unobtrusive but respectful consideration are shown their owners. The value of a week's study at the Fair to a teacher cannot be overestimated. A month's close attendance would not be wasted, but much may be done in a week, with well-trained faculties. After the superior, the member of a community likely to derive the most practical good from his visit would be the directress of studies and this not by confining herself to the study of specific exhibits, such as the educational work, but by the general culture she would receive from a comparative study of the characteristics of different national exhibits, as well as those of the various sections of our own country. Where art, music, kindergarten work or any speciality is given prominence in a school the teacher of that department should be allowed to derive all the advantages she will find at her command in the magnificent art galleries and ceramic displays, the rendition of the world's masterpieces in music and the lectures and examples of child-training.

There is, however, very little question as to the utility of a week or a fortnight's study of the great exhibition. Its advisability for religious communities is the mooted point, and on this ground it is to be considered in double light,—in its effect on the community and its probable influence on observers. Discussion of the first point, involving as it does a delicate problem in the ethics of religious life and depending somewhat on the peculiarities of the individual community and the construction and interpretation of its rule, is beyond newspaper province, but there can scarcely be two opinions as to the good to be done by the appearance of religious in such an assemblage as the Fair has called together.

The effect of what was accomplished in the way of disarming prejudice and enlightening the people as to the true nature of our sisterhoods by their work during the war is still felt, and in its own degree the World's Fair might perform a similar mission. It is not necessary to face death again on a hundred battlefields, nor to throw open the doors of our hospitals and orphan asylums after the harvest of another bloody war has been reaped, in order to make an impression on the American people. They are already convinced in their heart of hearts that if deeds of heroic and unselfish devotion are to be performed, volunteers for them will be found in the ranks of the Catholic priesthood and the religious communities. It is, however, vitally necessary to awaken in them a strong interest in matters pertaining to Catholic faith if investigation and conversion are to follow.

The caricatures of Brother Jonathan's inquisitive traits that English papers are so fond of making are not without a spice of truth, and, like all good caricatures, are merely exaggerated likenesses. We are an essentially curious people. True, it is the questioning gaze of a young nation looking across a world of yesterdays, and is in itself neither an entirely unlovely nor unprofitable characteristic; but, whatever its merits, it should not be ignored in efforts for the propagation of the faith.

Our religious communities have nothing to fear from investigation and familiar knowledge, and wherever their gracious influence can reach, whenever the clarion cry of their good deeds can break

the numbing spell of indifference that enchains so many noble souls, conversions follow almost as a matter of course.

But those who come of their own volition to be edified are the few, and the great mother heart of the Church yearns for the heedless many. In this eager, instinctive curiosity of the American, his perpetual "I want to know," lies a great opportunity for the Church. A restoration, if it were possible, of certain of the conditions of mediæval life, notably an effacement of the lines Puritanism has helped to draw between the religious and the secular life, would result in an increase of intelligence and fervor among Catholics and restore thousands of wandering souls to the fold.

There was a time in France, in Italy, or in England in the Middle Ages, the ages of faith, when the great religious orders were at one with the life of the people. Separation was undreamed of. No sketch of that period can be a representative one if it omits this feature. All the clergy and a majority of the religious orders were closely identified with the daily life of the people. It is impossible to picture a street of Italy at that time without the presence of friars and nuns, teaching, preaching, or passing to and fro on various errands of charity, at all times, and under all circumstances, visible reminders of higher life—visible rebukes of evil.

Some such a condition is approximated in scenes witnessed at the World's Fair. The many-colored stream of humanity drifting through the wonderful maze of buildings, swayed by myriad impulses of wonder and admiration, pleasure and pain, while mingling with the vast concourse, lending a sweet gravity to each brilliant scene, and teaching lessons far more valuable than they receive, lessons of modesty, simplicity, and single-hearted endeavor, most of all lessons in the beauty of holiness. It is more than a highly privileged season of study for religious who attend the Fair; it is an outlet for zeal, an opportunity for missionary work.—By INEZ OKEY, in the *Catholic Columbian*.

### Sir John's Return.

It is expected that Sir John S. D. Thompson will arrive in the city a week from Saturday next. It is understood that he will proceed at once to Ottawa, and that shortly after his arrival in the Capital he will make arrangements for a series of public meetings in various parts of the country. There will be no demonstration to him upon his arrival in the city.

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### COUNTY OF HOHELAGA AGRICULTURAL SOCIETY. FALL SHOW.

The Fall Show of this Society will be held this year in connection with the Provincial Exhibition, which takes place on the Exhibition Grounds, Mile End, from the fourth to the ninth of September, inclusive. Entries for competition for the prizes offered by this Society (which are open to its members only) must be made with the undersigned sec-treas. at his office, New York Life Building, Place d'Armes square, on or before the first of September next. Prize lists, which are this year in pamphlet form, can be had on application at the office of the undersigned.

H. BRODIE, Sec.-Treas.

Room 202, New York Life Building, Place d'Armes.

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### THE HOME RULE BILL.

The Opposition Bound to Obstruct.

LONDON, August 14.—That the Government is to obtain no concession whatever from the Unionists has been evidenced during the past week, and whatever success attends Mr. Gladstone's policy will be due entirely to his own skill as a parliamentarian and not to any yielding on the part of his political enemies. On Friday evening the Prime Minister had a private friendly talk with the Right Hon. A. J. Balfour, the Conservative leader in the House of Commons, with a view to arriving at an entente in regard to the redistribution of the seats to be filled by the Irish in the Imperial Parliament when the Home Rule bill shall become law. Mr. Balfour was open to an arrangement of the vexed question, but he could do nothing, as the Irish Unionist refused to listen to any argument whatsoever in favor of the proposition, and this attitude compelled the cessation of the negotiations.

THEIR FOLLOWERS ARE SAVAGE.

The Conservative leaders have caused the rank and file of that party to be sounded through its whips on the question of abandoning the policy of obstruction upon the estimates. Here also the leaders who desire to bring the session to a close were balked by the savage temper of their followers, who are opposed to anything that savors of a truce with the Government. War a la outrance is the dominant spirit of the Unionists. This spirit is shared in, if not inspired by, Mr. Joseph Chamberlain, the erstwhile friend and political lieutenant of Mr. Gladstone. Mr. Chamberlain held aloof from Mr. Balfour's communications with the Government, which had the sanction of the Right Hon. G. J. Goschen, formerly chancellor of the exchequer, and the Right Hon. Sir Michael Hicks Beach, formerly president of the Board of Trade, whose voices are always listened to in the councils of the Conservative party. The depth of the earnestness of the Conservatives against the Home Rule bill is attested by the fact that few of them are paired with Liberal members for the shooting season, which opened Saturday. Never during the most critical periods of the past Parliaments have the Conservative whips found the representative members of the party willing to surrender sport for work. Heretofore when the shooting of grouse and other moor game began many members would pair off and hasten to the

country, throwing parliamentary business to the winds in their eagerness to tramp the fields with guns and dogs. This year the shooting parties will be conspicuous through the lack of members of the House of Commons attending them.

PARNELLITES WILL VOTE FOR THE BILL.

Notwithstanding the action taken on Wednesday last by the Parnellite convention in Dublin denouncing the measure and declaring that it would not be accepted by the people of Ireland, Mr. John E. Redmond, who presided at the convention, promises that the Parnellites will vote for the bill when it comes up on its third reading in the House of Commons. It is estimated that the Government's final majority will be thirty-six. It is expected in official circles that the Home Rule bill will be sent up to the House of Lords on September 4. The debate on the measure in the House of Lords will occupy a fortnight, during which time the Government will proceed with the vote on supply. If the Unionists carry out their threats to obstruct the estimates in every possible way the cloture will be applied to each block of the estimates. This will be contrary to precedent, but the Government has decided that it will be better to establish a precedent than to submit to the tactics of the Opposition, whose only political object is to wreck the Government.

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ADVERTISEMENT.

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NOTICE.—We beg to inform our customers that we are completely sold out of these Beaded Front Panels, etc., sold at half-price, as advertised in last week's papers.

### SPECIAL ATTENTION!

We beg to call ladies' special attention to the following lot of Laces that will be slaughtered this week. Note the Prices:

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" " 40c	" " 10c. yd.
" " 50c	" " 12c. yd.
" " \$1.00	" " 25c. yd.
" " \$1.40	" " 35c. yd.

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Thirty-six inches wide, pure wool, in Garnet, Brown and Beige, marked \$1.25 to be sold 31c. per yard. Only 70 yards of this line left.

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