

# STRIKING EVIDENCES OF PROGRESS

Everywhere Visible in Montreal  
During the Past Decade.

The Rise of the Departmental Store  
and Its Success.

A Description of the Workings of the  
Mammoth Establishment of the S.  
Carsley Co. Ltd.—A Tribute to Its  
Founder—The Dawn of a New Era  
of Commercial Expansion  
Predicted.

A striking testimony of the steady march of progress and prosperity in our Canadian land is the marvellous growth of our own fair city, Montreal. Each day that passes broadens and lengthens its limits, and adds to the residential piles of costly brick and stone that are ever further encroaching upon the neighboring fields, and gathering them in to swell the city's importance and pride. The farms that a few years ago yielded their crops of grain and vegetables, have since taken upon themselves city airs, and where the ploughshare once turned furrows in the rich brown mold, the city speculator marks the new street, and the vegetable growth is replaced by bristling rows of brick and wooden structures, the vanguard of the city's marching hosts. Not so long ago the mountain stood on guard over the creeping child that quietly grew at her feet, but the vigor within the bone and sinew of the offspring has proclaimed itself, and now on sturdy limbs it climbs the mountain's side and plants its homes among its leafy shades; it circles the monarch round and round, with lusty shout from its electric lungs, destroying as it goes the rural scene and erecting its towering edifices among the bird and squirrel-haunted coverts of earlier days.

The development of Montreal bears no resemblance to the mushroom growth of many cities on this American continent; nor is it born of the feverish rush of speculating booms. It is simply the natural result of the steady and gradual developments of our country's resources; the reward of well-directed effort and substantial enterprise, embodied in equally solid and substantial shape as evidenced by the massive and magnificent retail emporiums and wholesale warehouses that line our business streets.

The little, dingy, crowded shops, huddled together in narrow streets with myriad dust-begrimed panes in their narrow windows, have all disappeared and given place to the stone and plate glass palaces that house the beautiful manufactures produced by home and foreign labor. All the lands of the earth are ransacked for the choicest and rarest wares and fabrics and the ocean greyhounds come to our harbors laden with the spoils collected by keen-sighted buyers from our great trade establishments.

One feature of our city's growth is the appearance of the "department store." In one respect this looks like a retrograde movement, for the little village "away back" can always boast this feature of business life. Its solitary shop contains all the requirements of its straggling group of settlers. Sugar, nails, candles, tea, soap, harness, tin, spices, pepper, mint, lozenges and Her Majesty's Mail are all to be found within its narrow limits. As the village gradually grows and becomes a town, the grocer, the hardware merchant, the confectioner, the druggist, the postmaster, the shoemaker, the baker, the jeweller, and a host of other important tradespeople, quickly come to minister to the increasing wants of the residents. When the town becomes a city, these shops are multiplied and enlarged and are generally called stores; but, when the city becomes a great city, then has come the day of glory and renown for the little general store of the backwoods village, for that obscure little wayside weed then lifts its cultured head proudly on the city and unfolds its matured beauty for the astonishment of city eyes, and we stand and marvel at the magnitude and wonders of the "department store," where anything can be bought from a needle to a—well, they don't sell anchors, but everything else that ever grew or was fashioned by the skill and ingenuity of man.

It is only within the past few years that this mammoth of trade took up its abode in our midst, and with admirable foresight and courtesy, for which we gave them little credit, our City Fathers marshalled their forces and proceeded to clear the way for the coming of the wondrous giant. Streets were then widened and sunshine and fresh air flooded the long, benighted alleys that served our so-called progenitors for thoroughfares over which they might conveniently shake hands every morning. Sky-scraper buildings were next erected, and when all was in readiness for its reception the "department store" after a sojourn in Europe, and a visit to the United States, quietly entered our Canadian land and threw its varied splendors over the changed scene. Well done, little backwoods store! Your cosmopolitan education has transformed you, and we hardly know you again.

A visit to one of the largest, if not the largest of these modern markets—the establishment of S. Carsley & Co., of Notre Dame and St. James Streets, is like a trip through the buildings of some vast exhibition. The ordinary shopper who quietly proceeds to the counter where the articles required are found has

but a hazy idea of the extent, completeness, and variety of the stock stored within the huge building. The rapid growth of this establishment alone is ample proof not only of the business qualifications and capacity of its founder and chief director, Mr. S. Carsley, but of the city's progress and of Canada's healthy and sturdy development.

In 1861 Mr. S. Carsley, the head of the present establishment, opened a retail drygoods store in the city of Kingston. This modest beginning was the foundation of the imposing array of merchandise which was to accumulate with the years and make the name and business of S. Carsley in Canada as renowned as the great establishment of A. T. Stewart in New York.

With shrewd business foresight Mr. Carsley perceived that Montreal, in future years, would sway the sceptre of commerce in Canada, and in 1871, after ten years of success in the Limestone City, he transferred his business to Notre Dame St., Montreal, where, by close application, keen discernment, and adherence to strict business principles, he has rapidly increased its dimensions until to-day it ranks amongst the foremost of Canada's large department stores. Occupying as it does almost the entire space between St. Peter and St. John Streets, it is in the very heart of the city, convenient alike to the classes and the masses. Its extensive cream-tinted front marked with its line of dark blue awnings gives it a conspicuous and imposing appearance. Last year the firm was organized into a limited company, known as S. Carsley Co., Ltd.

To the uninitiated it is difficult to understand how such an undertaking can be adequately controlled and directed, but the results of the perfect system that prevails are evident in even the minutest details. An army of clerks and salesladies are employed in the building, and as in a busy hive the work goes smoothly on, each occupied in his or her special department. A number of bright little boys are provided with suitable and welcome employment also, for despite the newer systems of cash delivery, Mr. Carsley still adheres, perhaps from his well-known philanthropic principles, to the efficient little cash boy.

It would be impossible in a brief sketch to attempt a description of even a list of the separate divisions of the interior. Each department is a large and complete store in itself. From roof to basement you travel in comfortable elevators, finding as you go the fulfilment of all possible needs. In the furniture department, on the fifth floor, you find the latest designs at the cheapest rates. Carpets, rugs, oil-cloths and house furnishings in endless variety occupy the next floor. But let me say a word about the rugs. They are of every possible design and color, from the pretty, bright, inexpensive Japanese, to the exquisite soft-hued Eastern handiwork that the heart of a connoisseur covets and the purse of a millionaire purchases. One of these magnificent rugs attracted our attention and we inquired the price: \$250 we were told. But it would indeed prove "a thing of beauty and a joy forever," for its thick, close texture and beautiful dyed pile claimed the careful, tedious and artistic workmanship of that far Eastern land.

Ready-made clothing, heavy tweeds and suitings, ladies' fine underwear, children's wear, gent's furnishings, dress goods, cottons, flannels, perumery, stationery, laces and ribbons, and many, many other things, have all their respective homes in this vast collection of manufactures. The millinery parlors are very attractive and worthy of a special visit, and if you feel a little weary after your tour of purchase and inspection you may refresh yourself with a cup of fresh tea or coffee, a sandwich, roll, pie or cake, in the cosy lunch room provided for customers.

Among the more curious and interesting things to be found in S. Carsley & Co.'s establishment is a unique collection of genuine Indian silver articles, ornamented and wrought in odd designs which add very much to the attractiveness and value of the precious pieces. Down in the basement you find a first class grocery in full swing, and further on a tin store, a toy store, a boot and shoe store, a basket store and a glass and crystal department, where we lingered awhile admiring the odd and beautiful wares which can be purchased at a trifling cost, and the quaint Dutch delft with its rich blue coloring and pretty scenes peculiar to that interesting country. Anything in glass or china from a common glazed tea cup to a curious German beer jug can be found in this department. And there are many others that will well repay a visit, but we cannot describe.

The uphill tide of emigration did not draw this monster institution in its flood. It still stands in its old accustomed place, catering to the wants of an ever-increasing line of buyers who daily flock to its numerous counters, attracted by the straightforward, honest advertisements published by the company, for extensive advertising has long been one of its acknowledged factors of success.

Among the builders of Canada's financial bulwarks should be chronicled the name of S. Carsley, for it is just such success and labor as he has accomplished that augments the wealth and growth and prosperity of nations. Individual effort, when well directed, commands success, and the example of men who have made their honored mark in the commercial records of their generation acts as a spur for the enterprise and ambition of those who follow.

But not alone in the mercantile field is the name of S. Carsley familiar. It has long been connected with organized works of benevolence and charity for the benefit of all classes and creeds in our city. He has long been the newsboy's friend, clothing them each year with warm garments before the frosts of our Canadian winter fairly set in. Such men and such establishments are the honor and pride of our country, and we wish the S. Carsley Co., Ltd., an unlimited measure of success for this year of grace, 1897.

## PREMIER LAURIER'S SPEECH

BEFORE THE CLUB NATIONAL AT MONTREAL.

REV. FATHER MARION, OF DOUGLAS, ONT., REFUTES SEVERAL OF ITS STATEMENTS—THE SIGNIFICANCE OF WHAT CONSTITUTES AN AVERAGE IN SCHOOL ATTENDANCE.

To the Editor of the True Witness:

SIR,—My open letter to the Hon. General Hon. Mr. Fitzpatrick, on the school settlement, and which appeared in your issue of January 6th, received no answer. I therefore presume that the reason why it was not answered is the one you gave at the conclusion of your comments on my letter: "The settlement is indefensible."

I will now consider briefly the crucial, or the essential, part of the Hon. Mr. Laurier's speech, recently delivered before the Club National, in the Windsor Hotel.

With due courtesy to the hon. gentleman and even to the opinions of others, I have always considered his speeches ambiguous, misleading and frequently illogical; they are often interspersed with naked statements, having double constructions, and which are left unexplained or unsupported by argumentation. The argument "ad hominem tu quoque" and "Voltefaces," coupled with smart retorts, generally prevail.

The Windsor Hotel speech resembles its predecessors. It had its speech at the close of the remedial bill session, and you will find the truth of my assertions verified.

When the Hon. Premier resorts to method in defence of his political opinions it is his business; but, when I use the same method to force the Catholic and liberal minded Protestants of the Dominion to subscribe to "a settlement" which cannot be accepted as equitable, without nullifying their conscience, it becomes my duty, though painful, to expose his tactics.

People who will not seek the redress of their rights, guaranteed to them by the laws and the Parliamentary legislation of their country, are not worthy to enjoy liberty, for they are already bondsmen and slaves.

Truth is always eloquent; sophistry, never.

Take Gladstone, or any other great man at home or abroad, speaking for the first time on a "School Settlement," which has agitated the country for six years, a question of transcendent importance, would not the burden of their discourse be on the nature of the settlement itself? They would analyze it clause by clause, dwell on the value of each provision, the importance of the concessions, the rights conferred, the principles on which the "settlement" was based, and the restrictions and safeguards it contained for the minority.

Why did the Hon. Premier devote only a few lines to the nature of the "settlement," and speak upon other subjects all around it? It is not for want of ability. It was because the "settlement" is simply indefensible.

He only devotes 19 short lines of a newspaper to the nature of a "settlement." I will quote them for the reader: these 19 lines contain four statements, three of which I will prove to be incorrect as in courtesy I do not want to use a stronger term; the fourth is at least inaccurate.

My charge is very definite. Now for the proof.

The Premier says: "Here is the proposition made by the Commissioners of the Dominion Government."

"In towns and villages, where there are 25 Catholic children in a school, and in cities where there are fifty, the School Commissioners will be obliged to furnish a separate school or a separate apartment and a Catholic teacher."

"Now, here is the proposition offered by Mr. Greenway—Wherever there are 10 Catholic children it will be permitted to a priest to enter the school at half past three o'clock in the afternoon and give religious teaching."

This is the first incorrect statement. He continues to say: "In every municipality where there are twenty-five children belonging to the Catholic Church."

Second incorrect statement:—"And in every town or municipality where there are 50 Catholic children (such number is not mentioned in the settlement) belonging to the Church the Commissioners will be obliged (third incorrect statement), on the petition of the parents, to provide a Catholic teacher."

He continues:—"Now, that is not all. Wherever there are 10 children of French origin, these children will be educated in French."

This last statement is inaccurate. I contend they will be educated in English as contrasted with his French, in all schools where the French are unable to elect at least two trustees of their faith.

The reader will naturally want direct proofs for the strong assertions.

I can furnish them. The settlement is before me. Here they are: "The Hon. Mr. Laurier said: 'Wherever there are ten Catholic children it will be permitted to priests to enter the school and give religious teaching.' The Premier makes a positive and general statement."

Sub section 2 of clause 2 enacts that a priest can only enter a school for the purpose of religious instruction by the petition of twenty-five parents or guardians of twenty-five children in villages, towns and cities.

I am not analyzing the settlement, for if I were I could show by sub-sections 1 and 2 of clause 2, as modified by 4 and 6, that the priest, even in spite of twenty-five children, could only give instructions during a fragmentary part of a month. Thus the first incorrect statement is disposed of.

He said (as quoted above from his speeches) that in every municipality where there are twenty-five children belonging to the Catholic Church the Commissioners will be obliged to provide a Catholic teacher.

This refers to Clause 5, and observe what it says. Read it carefully and compare it with what the Premier said: "In any school in towns and cities where the average attendance of the

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Roman Catholic children is forty or upwards, and in villages or rural districts, where the average attendance of such children is twenty-five or upwards, the trustees shall, if required by the petition of the parents or guardians of such number of Roman Catholic children respectively, employ at least one duly certificated Roman Catholic teacher in such school.

The remaining portion of clause 5 reads almost the same for non-Catholics.

The Premier says 25 children. The Act says 25 children of average attendance. In the County of Renfrew, as I will show, 25 of average attendance means 67 children on the roll or register. If clause 5 referred to the county of Renfrew, the Premier should have said: "Wherever there are 67 children instead of 25, you shall have a teacher."

Thus the second incorrect statement is disposed of.

As cited from his speech, he says: "In every town or municipality where there are fifty children, etc. Let the reader refer back to citation from clause 5 and they will find no mention of the number 50,—but 40 of an average attendance with the corresponding number of petitioners."

He omits cities, which also require forty of average attendance.

Thus the third incorrect statement is disposed of.

It is very important to distinguish between average number and roll or register number of attendance.

This I will show by the following excerpt given from the Inspector's report to the Minister of Education, in Toronto, for the year 1895. The report of 1896 is not yet published.

Clause 5 (the most important one) is inserted in the memorandum of settlement for the purpose of securing Catholic teachers.

I have taken the 42 schools in the county of Renfrew, where we have Catholic teachers engaged, where Catholics are in the majority—or in other words, where they are able to elect 2 trustees.

Now, let these 42 schools speak. Their average attendance is 769; their roll attendance 2,009. The average attendance for each of the 42 schools is 18 and a fraction; the average for roll attendance is 47 and a fraction.

It can be easily seen that the proportion between the average and roll attendance is two and two-thirds.

Now, look at clause 5 and note that it takes 25 children of average attendance, and not simply 25 children as the Hon. Premier said. Then since it takes two and two-thirds of the average to make the roll attendance, twenty-five of an average as required by clause 5 would mean almost 67 children.

Again, if the Premier had said: "Wherever, in a school district, you have 67 Catholic children, you can, by my settlement, secure a Catholic teacher," the whole assembly would have burst out in laughter at such an absurd proposition. Yet this is the truth for the 42 schools in which there are Catholic teachers in the county of Renfrew.

Twenty-five Catholics of an average attendance is an absurdity any where, where the lots are square, for it would take 26 of non-Catholic average attendance in the same school section to secure a Protestant teacher. This would make 51 of an average attendance and over a hundred on the roll. This would make the school section too extended and would have to be divided and in many cases could be so arranged that the Catholics in the new sections would be without a teacher.

The memorandum of settlement leaves it to the majority, that is, to the municipalities, which are subject to government legislation, to determine the boundaries of school districts. The Separate School Act allows as far as three direct miles go from the school house, to fix our own boundaries. Reason out the two sentences just written and what a gulf of difference between the settlement and the Separate School Act of Ontario. Our school districts cannot, to use a newly coined word, be gerrymandered, in Ontario, but the settlement allows every facility for it in Manitoba.

I am not referring to the long or square lots as found in Manitoba, but to Manitoba as it will likely be in the future.

The "settlement," bear in mind, is not only for the present, but for the future.

In the 42 schools only 9 of an average was required to engage a Catholic teacher. Twenty-five of an average is

ridiculous. And thus the famous Clause 5 can be compared to an election, like the minority of Manitoba, who were ruthlessly deprived of all his rights except one—that of voting on a bonded dollar franchise, and his eyes were approached him, saying, "Well, my friend, to show you how generous I am, I will grant a law allowing you to vote on a three hundred dollar franchise."

The elector would naturally say, "Why, sir, you are adding insult to injury, for I have already the right of voting on a hundred dollar franchise."

The French electorate are told over and over again: "The 'Settlement' allows the priest to give one half hour religious instruction; your children are to be taught French; and where ever there are 25 Catholic children you can have a Catholic teacher."

French Canadians, this is not true. Read the "Settlement" for yourselves, study it, and you will find that the above is false, and moreover, that the settlement is worthless.

Clause 2 with its sub-sections 1 and 2 as modified by 4 and 6, referring to religious instruction is no better than Clause 5.

Clause by the bilingual, for the purpose of teaching French, has no practical significance in the schools where English-speaking people are in the majority. This clause would be superfluous in French majority districts.

Let the reader remember that it is not my intention in this letter to analyze the Memorandum of "settlement," to refer to its sins of omission or its inherent impotency. Neither have I considered it in the light of rights acquired and tyrannically abolished or even in the light of the future. Nor have I dwelt on the most salient aspect of the question—the harmful and most deplorable effects it will engender in the minds of the legislators of other countries who have given or who contemplate giving Catholics their substantial rights in respect to education.

I consider the bill in no way to be a settlement, nor a substantial compromise, nor a *modus vivendi*, yet the first clause or preamble of the memorandum indicates that it is to be a final settlement.

If the Protestant minority of Quebec were subjected to the same degradation as the Catholic minority of Manitoba, or if their legal and parliamentary rights were threatened, I would stand up with even greater earnestness than the upright Dr. Shaw in their defence. Not only justice and equity, but the plain teachings of my church, would constrain me to adopt the principle indicated. I am informed not only by Archbishop Walsh's deliverance, but by one among the highest dignitaries of the Church, that the Archbishop and Bishops of the Dominion are a unit in condemning the "settlement."

The question that is now frequently asked is: Will the French Catholics of the old Catholic Province of Quebec endorse a settlement repudiated by the Hierarchy of the Dominion?

I may deal with the religion clauses and the French clause in my next letter.

H. S. MARION, P.P.  
Douglas, Jan 18, 1896.

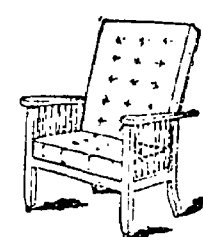
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MR. GLADSTONE AND HIS BOOKS.

Mr. Gladstone's letter on secondhand book buyers is most charming. He tells us that he has bought 35,000 volumes in his time; that he has not made any serious collection, but that he has some curious books. Among his books, however, are some which he did not buy—Hannah More's "Sacred Dramas," which the author gave him in the year 1845—it seems a long time back. Mr. Gladstone complains of bookbinding which, he says, is now dearer and more than it was. He also speaks of the recent increase in the number of secondhand booksellers, and also refers to the "public spirit" of publishers in helping the buyer. Finally, Mr. Gladstone says that "book collecting" is a vitalizing element in a society honeycombed by several sources of corruption.

SPECIAL NOTICE.

The burial of the dead with religious ceremony is universal and Christian. Those who have been dear to us, and to whom we are indebted in many ways, deserve our respect and our remembrance, and when the moment of final separation comes, and all that is mortal is to be carried to its last resting place, we consider it our duty to have it done in as becoming a manner as possible.

In our days the most humble, the most modest, have within their power the means to surround the last ceremony with pomp and splendor, without incurring debt, without asking favors, and permitting any spare money on hand to be used for Church services, which later is infinitely more important and necessary than grand funeral corteges—still, when people will have all the grand outward display and content themselves with the plainest Church ceremony, it is time to say halt. You are not acting consistently with your religious belief. You spend lavishly, and, perhaps, what you can ill afford on outside display, and what have you done for the spiritual part of the ceremony and that which concerns the soul of your dear departed?

Now comes in the assistance we want and have been looking for, and the Co-Operative Funeral Expense Society furnish that in the most splendid manner, and for such a small yearly payment that no one is too poor to take advantage of it; and bear in mind there is no distinction, for poor and rich have the same treatment. At the head of this large and important Company, as general manager, is, we are proud to say, an Irishman and a Catholic, Mr. M. J. Harney; and when we consider the wealthy and influential names on the Company's stock sheet—for it is an incorporated company with a capital of \$30,000—we feel that this is another instance of an Irishman coming to the top, when a fair chance is given.

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DIED.

CONNOLLY—Suddenly, at Montreal, on the 15th inst., Jane Middleton, widow of the late Thomas Connolly, native of Ffin, County Tyrone, Ireland, aged 59 years. The funeral took place from her late residence, 185 Nazareth street, on Sunday, January 17, at 2.30 p.m., to the Cote des Neiges Cemetery. [English, Scotch and American and Londonderry (Ireland) papers please copy.]

"Look here," said a physician to a patient whom he found at the theatre, "I supposed you were far away by this time. Didn't I order you a change of scene?"

"That's just why I came here tonight, doctor. There are six acts in the play, and a change of scene every time. Isn't that enough?"—Larper's Bazar.