

RICHES OF RELIGIOUS CONGREGATIONS

A SYNOPSIS CONTINUED, by "CRUX"

In recent issues I have reproduced portions of the admirable series of articles, from the pen of the gifted Father A. Belanger, S.J., in the "Messenger of the Sacred Heart." Under the general heading of "Disowned," Father Belanger has been exposing the true situation of the religious congregations that are now menaced by the Law of Associations in France. His last contribution, which is to be continued in future numbers, deals with what he styles—using the language of the anti-clericals—"The Scandalous Riches of Religious Congregations."

He commences with the cry of the virtuous of anti-clericalism, to the effect that "hundreds of millions" represent the hoarded wealth of the religious congregations, a cry which a sensation-loving press takes up and repeats in every key. They tell, with indignation not untinged with exaltation, how "these poor religious" own magnificent colleges, with freestone fronts and large windows admitting plenty of light and air, the buildings being off by "extensive and beautiful gardens. None of them but have property in the most desirable neighborhoods. They own immense boarding schools, hospitals built on a strictly modern plan, wonderfully appointed homes for the aged poor," etc.

The statistics that follow constitute the foundation of all the arguments advanced by Rev. Father Belanger. As this phase of the subject can, with the slight alterations needed to make the figures correspond with the different local cases, be made absolutely applicable to the financial status of religious communities in our own country, I will simply have to ask the readers to carefully peruse the figures and data set forth. Firstly, we have a comparison between the aggregate wealth of all the religious congregations in France and the fortunes possessed by individuals. I now quote uninterruptedly—

"The commission of 1881 estimated the total fortune (that is, real and personal) at 900,000,000 francs (\$180,000,000), but in 1890 'L'Administration de l'Enregistrement' lowered this valuation to 560,000,000 francs. In 1892 M. Henri Brisson himself spoke of no more than 500,000,000, and this figure was upheld by the government before the Senate in 1895. At present, however, * * * but wait! The first thing to observe is that in different parts of the world there are private fortunes exceeding this total. Jay Gould owns 1,000,000,000 francs (\$200,000,000), the Rothschilds' wealth is estimated at 1,000,000,000 francs, and that of the Vanderbilts at 800,000,000. (2) Therefore, instead of being alarmed over 500,000,000 divided among 130,000 religious, would it not be more reasonable to tremble at the thought of such a stupendous amount of capital being in the hands of a few individuals?"

How now calculates what this sum, large as it seems, represents for each individual religious. "But, no matter; 500,000,000 francs seems a large figure when it is periodically considered apart from the number of those whom it keeps alive. Suppose, however, that it were divided among 130,000 bankers, 160,000 annuitants or 160,000 small merchants, would not a still more alarming result be obtained? Hence, there is but one way of estimating the wealth of congregations, and that is by calculating what it represents for each member. Now, 500,000,000 divided by 130,000 would equal 3,846 francs (\$625), which amount would insure each religious an annual income of ninety-four francs, nearly \$19. If this decisive capital were productive, but it is not, or else so slightly as to amount to nothing, as we shall see. Let us pause a moment at this figure. Here, then, are these scandalously rich men each possessing a capital of 3,125 francs, which is to say, that each of them receives an income of twenty-six cen-

times (five cents) a day in exchange for the innumerable services he renders and of which Taine spoke so touchingly."

The fiction of a revenue is thus clearly exposed:— "But, in reality, this annual income of ninety-four francs is a pure chimera, for, most of the time, the capital is productive of naught but taxes. . . . and these, alas, are far in excess of living expenses. In the total revenue of a congregation real estate figures in the proportion of 83 1/2 per cent. Therefore, what does a hospital building yield, handsomely though it be? What revenue is there from an orphanage or a home for the aged poor? From a financial point of view, even colleges are a sad failure. It is a well-known fact that all university establishments depend upon the budget, and that to no small extent and that gratuitous teaching, deprived of this governmental manna, could in general yield but very modest profits. Briefly, in the great majority of cases, the assumed revenue of ninety-four francs does not exist at all and, where it does, it is swallowed up by taxes and the cost of necessary repairs, so that the only advantage derived by the religious from their imposing-looking property is the shelter it gives them, and this they often find only in a garret, a pupil's dormitory or an infirmary room. Now, when it is remembered that these men and women condemn themselves to live upon this fictitious income in the midst of beautiful gardens and surroundings, without a family, destitute of human happiness and even the hope of attaining worldly prosperity, it is not harrowing to hear them censured and denounced for possessing wealth which they have not? If the wealth of congregations were to become ten, twenty times greater, it would still be insufficient to insure each of their members the income of a small shareholder. This, then, is the scandalous wealth which brings the blush of indignation to the brow of M. Brisson!"

He then passes on to sensible people ("and in doing so we take a mighty leap") who are dazzled by certain religious houses standing in the midst of beautiful gardens and surroundings. We read:— "In the first place we must remember that, in many instances, these comfortable-looking establishments are not the homes of the members of the congregations. Hospitals, societies founded for the institution of schools, etc., etc., appeal to their devotedness, and they go forth to help these good works. In exchange for their labors these religious receive a small remuneration (sufficient to clothe and feed them) and lodgings. The fact of this residence may, as M. Aug. Rivet has observed, mislead the public; but it is clear that it proves nothing in regard to the wealth of the congregations. As well estimate the riches of a domestic servant according to the mansion in which he gives his services. Indeed, in that case there might be some proportion between his wages and his master's opulence; but here there is nothing of the kind. The finest hospitals are often the poorest, and the devoted nurses are willing to diminish the building debt by cheerfully accepting a meagre sustenance."

"Next, we should not judge the wealth by a few samples seen in large cities. How many are the poor, old, incontinent houses, so insignificant as to fail to attract any notice? But so mercilessly rigid are we in regard to what we exact of those devoted religious that one imposing-looking college would scandalize us, whereas more than ten humble, unpretentious Carthusian convents or houses of the Little Sisters of the Poor would fail to edify us. Go, therefore, and observe some of these modest establishments before flying out against the wealth of the congregations. At all events, despite the some few exceptions and certain appearances of which we will give an explanation, it remains a harsh, inevitable fact, proven as it is by figures, that each religious share of real property averages 2,064 francs, which would represent in the maximum a minimum of 125 francs (\$25) per capita, and you will know that at such a rate one cannot live in a palace. Besides, as this property is almost all destined for the lodging of the sick, the aged and pupils, it is easy to see what is left for the congregations themselves."

After all these, what I might call preliminaries, the writer goes to the bottom of the question, which is how to excuse religious families who, though professing poverty, are nevertheless in possession of these grand establishments which are causes in such extended and unfavorable comment. Read carefully the following statement:—

"First of all we must bear in mind that appearances are frequently deceptive, and that the value of property is often out of all proportion to the absurd estimate placed upon it by Puritans. M. Brisson denounces in the Chamber a certain Ursuline convent valued at 700,000 francs. As the owners valued it at only 107,000 francs, the violation of religious poverty became complicated with imposition upon the law. A judicial investigation was made and the building valued at 700,000 francs was found to be worth 173,000. It sheltered a goodly number of pupils and religious who were in-

deed delighted to have made a false estimate, especially by one to their own detriment. If many a religious establishment were thus put into the hands of appraisers the result would be similar. They seem more valuable than they really are, because they are so scrupulously clean, so exquisitely kept, and, not infrequently, because of the good taste displayed by their owners and architects. Finally, where valuable buildings are really found, it is not the congregations owning them who most enjoy them, for they are chiefly, almost exclusively, given over to the use of boarders or other lay inmates. Take, for instance, a well-built, hygienic, well-ventilated home for the aged poor. In its gardens, attractively laid out with shaded walks and artistic flower beds, the poor old folks can exercise their weary limbs in the rooms of the building are high studded, cold lighted, and, with their clean white curtains, present a most refreshing appearance. But for whom all this cleanliness and luxury? For the sick. The Sisters' dormitory is often a garret exposed to the winter's cold and the summer's heat. At any rate, it is nearly always in one of the least desirable locations in the house. Of all the apartments in the luxuriously appointed dormitory and dormitory and the chapel are also reserved to the religious. They have scarcely any leisure to take a turn in the garden, so engrossed are they with the care of the sick. They spend but little time in the spacious corridors, unless when sweeping them, and perhaps they would then be satisfied to have them smaller. If, indeed, they gain anything from their imposing-looking property, it helps them to the fourth of their actual for the welfare of their infirm proteges. Therefore we ask if such luxury should in any way scandalize those who want for nothing. We think not."

Dealing with colleges and homes of education the author thus proceeds:— "And as to colleges, there is no great difference. Large, well-ventilated recreation halls, classrooms and dormitories, all are splendidly equipped with encasements, etc.—all are for the benefit of the pupils, their health and their good cheer. No doubt the professors derive some advantage from this material progress. Nevertheless, how do they take the last places. In some of the handsomest colleges, masters and disciplinarians occupy small cells, and perhaps twenty times a day must climb to the fourth story where their humble quarters are located. Many of them sleep in dormitories, and though all possible precautions be taken to insure proper ventilation, this is not over-agreeable, especially in the winter, when the elasticity of youth is not so much readily seen that it is the pupils, and scarcely ever the religious, who enjoy the advantages of these supposed palaces. Yes, but they have a garden, and more precisely a garden, and more precisely a garden, and more precisely a garden. But what is a luxury or a necessity, this world is for them a necessity. This is obvious where there is a question of semi-cloistered religious. Cerveau and regard to the fourth story, it must be borne in mind that it is the most impossible for them to walk out. Picture them correcting their lessons, or reading their breviary on the Boulevard Haussmann. The life of teaching religious is so hard that it costs many their health. Therefore, why reproach them for having a few feet of ground necessary to maintain the strength which they put to such good use?"

The strongest assertion, by way of argument, used by the anti-clericals in regard to this phase of the question is thus answered:— "Now, with some show of reason, fault might be found in regard to the use of congregations, novitiates, houses of study, and other old or infirm religious. But would luxury be likely to hide itself here? It is true that modern hygienic devices have necessitated the improvement of these establishments in order to render them an indispensable salubrity. The man system has become so frail that, to refuse to take certain precautions, would be to render young religious incapable of later fulfilling their hard tasks, and it is for this reason that at present we see better built, more spacious and commodious houses than were permitted by old-time austerity. Nevertheless, we still practice austerity, and though our weakened temperaments have rendered modern hygienic conditions a necessity, we are not, therefore, exempt from suffering."

He closes with an admission followed by a very clear explanation:— "Lastly, I shall not deny that here and there may be found religious property too luxurious in its appointments. But the fault often lies with founders, who were more generous and artistic than practical. In other days certain superiors thought it well to allow a little ornamentation, but herein lay their mistake. However, it only brings out in stronger relief the wisdom of others who, though indulging in all the latest sanitary improvements, know how to observe religious moderation. Here, then, is what remains of this analysis founded upon facts and figures: that the colossal wealth of congregations is reduced to 3,125 francs per capita, capital almost entirely at the disposal of the poor and from which the religious dwelling place and perhaps—yes, perhaps—a yearly income of a few paltry francs. The remainder of their support is gained by dint of labor and devotedness."

There is yet a column on the very interesting question of the famous mountain; but I have encroached so

much on my space this week that I will leave this subject for another time. Yet, I feel that the readers will not hold any grudge against me for having given so fully the foregoing splendid contribution.

OUR CURBSTONE OBSERVER

On "Kneeling."

Josh Perkins of Punkinville says: "You will be purty safe in Konkidudin' that the feller who kneels on any knee in church don't kneel on any at home." And "Quip" of New Zealand says:—"That is about right." I happen to have considerable reason for agreeing with both of these eminent gentlemen. If they ever happened to be in the vicinity of Montreal on Sunday, and undertook to attend High Mass, in some of our churches they would find ample evidence of the inconvenience to stranger resulting from this one-kneed system congregating at church doors. They would equally, upon their own argument or basis of reasoning, be forced to conclude that a considerable percentage of our male population, at least, was not given to very much kneeling or praying at home.

These remarks have brought to my mind some observations of my own which, on more than one occasion, I had intended transcribing for the benefit—if not for the edification—of the readers of the "True Witness." I will just tell you what happened to me four weeks ago last Sunday. I happened to be visiting a friend in one of the suburban parishes of Montreal, and as our business kept us up a good portion of Saturday night, he invited me to remain with him till next day. I accepted. In the morning I sauntered out, intending, as usual to hear Mass. I was much edified to notice the large attendance at the parish church; but I soon found that it was no easy matter for a person who held no pew in that church to secure a place. After I had stumbled over a score of men, all kneeling as above described—a few having handkerchiefs under their knees—I managed to get inside the door. There I discovered that I had to work my way, as best I could, through another phalanx of one-kneed kneelers, stepping with great care, in order to avoid upsetting any one, and being knocked from my own equilibrium. Finally I cleared the crowd—some of whom made use of language, in regard to my intrusion, that was more emphatic than elegant, and more precise than religious—and reached an open space in the main aisle. The Mass had just commenced.

I saw an empty pew, about five yards from the door, and quietly stepped into it. I had just settled down, and was collecting my mind preparatory to following the Mass, when a lady, accompanied by a gentleman and a young girl, and possibly, stopped at the open doorway, and signalled me to get out. I did so. For a few moments I stood in the mid-aisle looking around for another empty pew. I saw four or five that were not filled, but I feared to avoid any one of them. I stood exactly between two pews—one on either side of me—that had only one occupant each. The Mass proceeded; the "Gloria," the "Epistle," the Gospel; still I stood there, expecting that some one of the two would invite me to take a seat. But I waited in vain. Then came the sermon. Every person was seated, except myself, and I stood there, "like Patience on a monument" feeling the conspicuousness of my position. Yet, not one offered to share the empty places with me. Finally I turned towards the door, where I found ample standing room for nearly all the one-kneed kneelers had gone outside—either to exercise their knees, to take fresh air, or have a smoke.

Leaning against a pillar I followed the sermon as best I could; once it was over, I found myself, when I would have to shift my position, as the one-kneed gentlemen came trooping in, and evidently were bent on making it as comfortable as possible for me. At last I found a seat for myself on one of the steps of the stairway leading up to the organ loft. Although I was out of sight of the altar and sanctuary, still I hoped, with the aid of a prayer book, to follow the remainder of the Mass, I was getting on swimmingly, when an official, in all the glory of a many-colored cloak—possibly after the pattern of that worn by Joseph of old—gave me a sharp tap on the shoulder, and informed me that it was forbidden to sit there. I asked him if he would be good enough to tell me where I might sit. "Not here, anyway," was his reply; and he walked off to disturb some of the one-kneed worshippers, who were holding a quiet chat (about the crops, or the hot weather, very likely) under the protection of the high backs that close the last pews in the aisle.

It is quiet possible that had I assumed my courage and asked any of the persons in the pews that were not fully occupied, I might have got a seat, but I did not do so. It seemed to me that common courtesy might have suggested to some one of them to offer me a seat. It is also probable that had I met with the forsworn official, at an earlier stage during the Mass, and represented to him that I was a stranger and wanted a seat, he would have found me one; but he was not in sight at the time. I believe that if I had gone to see the parish priest before Mass, he would have indicated to me what

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IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & F. CO., Limited.

2 Beaby Street, Montreal, Canada. P. O. Box 1133.

SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in advance.

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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work." —PAUL, Archbishop of Montreal.

SATURDAY SEPTEMBER 21, 1901.

THE IRISH SITUATION.

Now that a most eventful session, as far as the Irish Nationalist Party is concerned, has come to an end, and that much speculation is indulged in regarding the probable future outlook for Ireland and Home Rule, it may not be amiss to reflect for a moment upon the situation. The principle subject that occupies the attention of all interested in Ireland's affairs, is the paving of the way for the introduction, next session, of a Bill to reduce the number of Irish representatives from one hundred to seventy-five. Mr. Chamberlain has already made it very clear that such is the intention of the Unionist supporters of the present Government. We notice that Mr. Redmond is by no means disturbed by any such threat. In fact, he has even bid defiance to the avowed enemies of Ireland's cause, by telling them that Ireland's future prospects depend more upon the union and harmony existing in the ranks of her representatives than upon the actual number of such representatives. In this he is evidently right; for seventy-five united Irish members would have more strength and weight than would one hundred, or one hundred and fifty men, divided into several hostile sections and working at cross-purposes with each other.

While this view of the possible situation may be correct in one way, still it does not mean that either Mr. Redmond or the Nationalist Party is prepared to submit to any such proposed reduction.

If we are rightly informed, or if we at all grasp the situation, we understand that the Unionists are such merely on account of Home Rule, and that the Irish question alone sways them in their political attitude. It is also a fact that they base their opposition to all Ireland's demands upon the "Act of Union." Ireland and her representatives have always repudiated that act; but nevertheless it has been made the basis of every refusal of justice to the sister island by the statesman of England. If, therefore, Mr. Chamberlain and company seek to have Ireland's affairs governed by the Act of Union entirely, they should adhere to the terms of that statute in every particular. In Article IV. of the Act of Union we read that "100 Commoners be the number to sit and vote on the part of Ireland in the House of Commons of the Parliament of the United Kingdom." Thus the very act upon which they base their action in regard to Ireland forbids the reduction of Ireland's representation.

But, after all, there is no immediate danger of any such measure being brought in, much less of its becoming law. We would not wish to attempt any long-range prophecies in regard to the situation of Ireland, or of the Irish party, at any given time in the future. We have found so many prophets to have failed during the past quarter of a century that we have no ambition to figure in any such capacity. But we can, without much risk, foretell that, of the two results, the obtaining of Home Rule is much more probable than the reduction of Ireland's representation in the Imperial House.

Of the mistaken prophets of the past, one of the most noteworthy, was a writer in the "Fortnightly" for June, 1904. This gentleman's article was entitled "The Rhetoricians of Ireland," and it was deemed of sufficient importance to be quoted and commented on in the "Review of Reviews." As the writer merely signs "X," and as "X" represents an unknown quantity, we cannot judge of his standing or claims to recognition as an authority. But we do know that his views were those of the anti-Home Rule faction in the House, and his predictions have, one and all, proved false. Seven years have gone past, and, in every particular, the very opposite of what "X" foretold, has taken place. Consequently, we can have but small faith in the predictions of the prophets of evil for Ireland who try to cast the horoscope to-day.

Before leaving this subject we will

give one sample of "X's" keensightedness. After passing a few cutting, but very stupid comments upon William O'Brien, Dillon, Davitt, T. P. O'Connor, and some other Irish representatives, this dealer in, what the "Review of Reviews" calls "Cameos in Epigram," tells us that: "Mr. Edward Blake, who was imported from Canada will go back again some time at the spontaneous suggestion of an entire Irish party. It was hardly worth while to go so far at this late day for an inferior imitation of Butt."

Seven years have passed away, and as yet we see no indication of "an entire Irish party" making any "spontaneous suggestion" in regard to Mr. Blake's retirement. It looks to be quite the contrary. From this alone Canadians may judge how far at sea the prophets of the "X" class are when they undertake to shape Ireland's destinies—according to their own desires.

A DISCORDANT NOTE.

It would be passing strange if, on an occasion such as the visit of the heir-apparent to Canada, our very narrow contemporary the "Herald" could not find an opportunity of displaying, in a most gratuitous manner, a little of its accustomed bigotry. The presence of Royalty within our Dominion and the deplorable event which has cast such a gloom over the neighboring Republic, are incidents which are highly calculated to create a sentiment of harmony and mutual sympathy in all the varied elements of our community. At such an hour the least discordant note grates intensely upon the ear and shocks proportionately the spirit of the people. Possibly because it is incapable of distinguishing itself in any more praiseworthy manner, the "Herald" has deemed it opportune to strike loudly upon the old string that has vibrated itself into dissonance long years ago.

We notice that the New York "Tribune's" London correspondent lays stress upon the fact that the Duke of Cornwall's reply to the address presented by the Catholic clergy of the archdiocese of Quebec, has been considered exceedingly appropriate and happy, by the exponents of public opinion in England. To fully appreciate the significance of that statement we will reproduce a few lines from that address, and an extract from the reply of His Royal Highness.

"The Church of Quebec, cheerfully shares in these joyous sentiments and we have much pleasure in coming here in her name to offer to your Royal Highness, expressions of our respectful homage and to wish you a most hearty welcome. In fulfilling this duty we remain faithful to the traditions of that Church and to the true spirit that animates her. The history of our country proves that to the Catholic Church belongs the honor of having forged between the English throne and a French-Canadian people, solid bonds which neither adversity nor bribery could sever."

"The Catholic Church rightfully claims the honor of having brought forth and of fostering such sentiments of loyalty. In the eyes of her children, religion and country are inseparable, and they demand that both be inviolable and respected. The tenets and practices of the faith constitute the very foundation of their patriotism. And when they are on the battlefield for the Crown, it may be taken for granted that they would not hesitate to shed their blood for the integrity of their faith. These two sentiments harmonize and complete one another. Both inspire great and noble deeds; both deserve respect and command admiration. We are the watchful guardians of that Catholic faith, over these Canadian Catholics so loyal to the British Crown we extend our pastoral care. That faith inspires us, and in the name of that people, we come to-day to lay at the feet of Your Royal Highness the homage of our faithful attachment to the illustrious family which you so worthily represent."

Nothing could be more in accord with historical truth and with the circumstances under which this address was presented, than were the foregoing remarks. And, in reply, which reply included one to the address presented at the same time by

the faculty of Laval University, the Duke of Cornwall said—

"We have listened with much gratification to the words of welcome with which you have greeted us to-day on behalf of the bishops and clergy of your diocese, and of the Laval University."

"I am glad to acknowledge the noble part which the Catholic Church has played throughout its history. The hallowed memories of the martyred missionaries are a priceless heritage, and in the great and beneficent work of education, and in implanting and fostering it, a spirit of patriotism and loyalty, it has rendered signal service to Canada and the Empire."

"If the Crown has faithfully and honorably fulfilled its engagements to protect and respect your faith, the Catholic Church has amply fulfilled its obligation not only to teach reverence for law and order, but to instill a sentiment of loyalty and devotion into the hearts of those to whom it ministers."

There could be nothing more pleasant, more satisfactory, more full of promise for the future than the frank and honest spirit evinced in this address and the dignified and cordial manner in which it was accepted. There was no room left for comment, much less for harsh criticism.

Contrasting the strife that exists in South Africa with the harmony that obtains in Canada, the "Herald" would like to know if His Royal Highness will be curious enough to ask for an explanation of what he sees. Then, in a wisdom that is certainly wonderful, that organ adds:

"It is to be hoped so, for the one furnished by the address of the Catholic hierarchy does not tell the whole story. It is true, indeed, that the Church authorities by their great influence upon the people prevented Canada from throwing its lot with the American colonies in the war of the Revolution. It is true that the same influence was on the side of Government in 1837 and later a potent force in smoothing the way for Confederation. But on the other hand it has to be conceded that the Church offered little opposition to political conditions which at one time brought on rebellion despite its exertions, and that the present satisfaction is due to ameliorated conditions which came by the exertions of statesmen rather than of clerics."

Apart from the uncalled for ugliness of this comment it is a remarkable indication of the literary and historical calibre of the one who penned it. The "address of the Catholic hierarchy" does not tell the whole story. Did the "Herald" expect that address to be an epitome of Canadian history, containing every detail of past events, of causes and effects, so arranged as to be crammed into the compass of a few hundred lines? The "Herald" evidently purposed supplying that want, when it proceeded to quote a sentence from one of Baldwin's speeches, another from one of Lafontaine's statements, and a third from a French writer who gave an estimate of Holton. That responsible government was secured by the action of statesmen no person wishes to deny; but the fact of such a result flowing from the patriotic endeavors of public-minded men, in no way takes from the exactness of what the Catholic clergy's address sets forth, nor from the completeness of the Duke's reply. After admitting the influence of the Church in the preservation of Canada to the British Crown at the time of the American Revolution, and the loyalty to the Government of that same influence in 1837, as well as its efforts in paving the way for Confederation, this contradictory writer says that "the Church offered little opposition to political conditions which at one time brought on rebellion despite its exertions." This is a point blank contradiction of the statement that the Church was on the side of the Government in 1837. It is worse; it is a self-contradictory statement. If rebellion was brought about "despite the church's exertions," it stands to reason that the church must have done more than "offer little opposition." In fact, the whole article is conceived in such a narrow spirit and written in such a disjointed manner, is concocted upon such a flimsy basis and presented in such an uncouth style, that it is clear to all who read that its author was simply bent on finding fault with the Catholic clergy, even at the expense of loyalty, of harmony, of honesty, and of historical truth.

We have taken the trouble to expose this mean method of journalism, not so much on account of its importance attached to the "Herald's" eccentric utterances, as on account of the utility it may be to unmask its pretended Canadian spirit and to let our readers perceive for themselves the character of the antagonism they must expect to encounter.

I am a friend to subordination as most conducive to the happiness of society. There is a reciprocal pleasure in governing and being governed.—Dr. Johnson.

NOTES OF THE WEEK.

HOME AND SCHOOL.

We have frequently remarked that men, holding certain positions, develop a faculty for explaining their occupations and of making others feel the importance of their functions. While there may be a considerable amount of benefit to be derived from the perusal of such people's writings, still there is a tendency amongst them to dogmatize that the "lay" mind is at a considerable disadvantage, being naturally unfamiliar with details which are never explained. Without wishing to be at all critical we might say that this is a fault we find with many educationalists who undertake to write, or to lecture upon matters pertaining to pedagogy or to higher instruction. A man may be an admirable teacher and yet be absolutely incapable of explaining his methods or conveying his ideas to the general public. In fact, it is not always the most learned that are the best teachers; nor are the best teachers always persons possessed of extensive erudition. We have been led to make these remarks by the reading of an article upon "Teaching the Young Idea," from the pen of Dr. William T. Harris, United States Commissioner of Education. This gentleman, who must necessarily have a degree of experience beyond the ordinary in matters of education, has a very good conception of the practical utility of kindergarten, and is of the impression that a closer linking of the home and the school would secure most satisfactory results. Again he wisely points out that songs and games play important parts in directing the young towards real study. While we admire very much the fundamental principles sought by Dr. Harris to be inculcated, still we regret being unable to fully grasp all his meaning, especially in the exposition of what we suppose he intends to be certain general rules. For example, he says:

"The school cannot make itself a substitute for the family without injury to the children who are assigned to it. This is in fact the crying evil of the orphan asylum, which provides for children who have no other home. It offers a school and not a home for the child. Within the home the child finds scope for the development of his individuality in a hundred ways that the school or the kindergarten cannot permit. For the child needs at times to exercise his pure caprice and arbitrariness. He cannot learn to know himself and be sure of his inborn powers in any other way. To be sure this is not all, but it is something very important—may, essential. The child must develop a self of his own, and he can never do this unless he exercises his own initiative and follows his own fancy many hours of the day, unstrained by the school or by the governess or by the strict parent."

This may be all very true, he well based on experience, and have a particular bearing upon the subject in hand; but we confess that it is more than we are able to understand, or to properly appreciate. Evidently the Doctor's intimate knowledge of his subject is such that for lack of an equal degree of acquaintance with it, we fail to benefit by his learning or experience. For example, it sounds very strange to hear a person speaking about a child learning to know himself and to be sure of his own inborn powers. Such a child would be a born philosopher, and one likely to need but very little instruction to complete his education. A child who can develop "a self of his own" would be capable of reasoning from De Cartes' axiom, "cogito, ergo sum." We are not desirous of fault-finding; on the contrary, we are grateful for all the information imparted by such men as Dr. Harris; but we cannot be blamed if we fail, at times, to understand them.

INTEMPERATE REMARKS.—"If I had been there I would have blown the scoundrel to atoms if I had had a pistol," said Rev. R. H. Naylor, presiding elder of the Washington Conference of the Methodist Episcopal Church in speaking of the attempt upon the life of President McKinley. At the Westminster Presbyterian Church in New York Rev. John Lloyd Lee said: "The only way now at hand is to lynch him on the spot." The Rev. Dr. Talmadge said: "I wish with all my heart that the policemen who arrested Czolgosz had, with the butt end of that pistol, dashed his life out."

These expressions, which we find reported in the "Catholic Universe," and followed by some very appropriate comments, would indicate that the reverend gentlemen who made use of them are somewhat inclined to anarchy. Certainly they preach very anti-Christian ideas. We are perfectly willing to concede their indignation, their abhorrence of the crime committed, their detestation of the deed, their wrath against the criminal, their patriotic anger in presence of such a national calamity as the cold-blooded murder of the late President; but all that does not justify a preacher of the Gospel; one who claims to follow the precepts and spirit of Christ, in bidding defiance to the law, and advocating

against the criminal the same principles upon which he acted, or claimed to have acted, in perpetrating his crime.

No person, at least no law-abiding citizen, would wish to see the murderer of President McKinley receive the slightest mercy, or consideration. He has done that which merits the severest punishment that the law can inflict. Human justice has been outraged by his act, and to that justice he owes whatever satisfaction his miserable life can afford. But it is the law that must punish him, not any individual—no matter how deeply the latter may feel in the matter. We are in perfect accord with our contemporary when it argues thus:—

"Talk like the foregoing is the very essence of anarchy. If it is right for one preacher to lynch men and another to blow their brains out, in what do they differ from Czolgosz? If it is right for ministers of the Gospel to follow the impulse of passion or personal opinion in the correction of crime, why is it not equally right for anyone else following his personal ideas to go out on the highways and do the same? It is evident that these reverend gentlemen know little about moral theology or perhaps care less."

If the preachers of the Gospel give vent to such sentiments, regardless of the principles that they indicate, we cannot be surprised that anarchists have a free hand and an open field in the Republic. They need but quote our Christian teachers as models to justify any outrage against social order and legalized authority that their perverted brains might chance to concoct. If men profess to imitate the Divine Founder of Christianity and to preach His doctrines, they should learn to conform their language and their actions to the clear-cut precepts of the Son of Justice.

PROTESTANTISM IN ROME.—A Roman Catholic correspondent of the "Guardian," has written a lengthy letter, reproduced in several of our exchanges, upon the subject of "Protestantism in Rome," and the "Strength of the Protestant Movement and of the Catholic Persistence to it." This is a subject upon which we would be very glad to receive exact information. To a certain degree we are at the mercy of the correspondents, since they are on the ground, have the opportunity of observing at short range the current events, and are supposed to supply their respective organs with fairly accurate statements. It would be well, however, if such writers as the "Guardian's" correspondent were to re-read their copy and rearrange their facts. At least, such a course would be conducive to a better understanding of their letters.

In the letter before us we read:— "The ostensible statistics do not certainly appear to warrant any alarm—thirty years ago there were 20,000 Protestants in Italy; the last census shows 50,000, and this includes the (not inconsiderable) number of English and other resident Protestants. In the 40,000,000 of the population there are in any case not a quarter of a million who profess a religion other than the Catholic."

Now this would not indicate any alarming advance made by Protestantism in Rome, or in Italy. Yet in the next paragraph we are told that the Society for the Preservation of the Faith has, within three years, withdrawn over 2,000 children from Protestant influence, and that:— "The whole population of Rome is only 430,000. It will be seen, then, that the strides of Protestantism have been giant strides. The Society for the Preservation of the Faith proposes to meet the need in the way above indicated; not schools only, but recreation grounds, even money subsidies, must be provided, while Irish, American and English religious of both sexes have been especially pressed into the work, thus opposing English-speaking Catholics as a bulwark against the ravages of their Protestant fellow countrymen."

He then proceeds to explain that the Protestant propaganda is more political than religious; a statement which is followed by the assertion that the Vatican funds are used for the restoration of the temporal power, while Methodist funds are used for the propagation of Protestantism. Would any one kindly tell us what we are to conclude from all these contradictory statements?

of the Celtic race. The Cork "Examiner," commenting on the work of the Congress, said:—

"Some superior persons may sneer at the attitude of the congress towards other questions, but the Pan-Celtic movement will not be checked by any small cavillings of that kind. Movements either social or political are always in their early struggles subject to the sarcasm and jibes of hostile and sceptical observers. But if a movement have in it a heart of sincerity and earnestness it is not to be killed by ridicule. Certainly this Pan-Celtic movement is very far from being killed by the shafts of scorn. The Gaelic revival is one of the great and unquestionable facts of our later days. Ten years ago study of the Gaelic language and literature was still mainly an academic business, and the sports and pastimes of the ancient race were known only through the fixtures of the Gaelic Athletic Association. To-day the study of Gaelic language and literature is part of the ordinary educational work of the national schools of the country. What seemed at one time to be the harmless fad of a comparatively small section of the community has become an important and a cherished part of the daily national life. The Pan-Celtic congress should bring home to the minds of all Irishmen the great importance of this movement, and the fact that it is not confined to a country or to a province, but embraces the inhabitants of many lands. The study of the Gaelic language and literature and of all things pertaining to the golden days of Irish history must receive a very decided stimulus from this representative and many-sided congress. The future of the Gaelic movement seems to be assured."

DUTY OF CATHOLICS.—While the conditions here and in England are somewhat different, still there is much in connection with public life, especially as regards Catholics, that finds equal application in both lands. In this sense do we find that a recent article, which Rev. W. E. Brown, M.L.S.B., contributed to the "Franciscan Annals," applies to our country, and above all to the Irish Catholic element in this province. In his article the Rev. Father seeks to induce Catholics, who have the ability and the time, to come forward and offer themselves for election to municipal bodies. At all events, we take the following extract from that contribution, leaving to our readers the easy task of judging in how far the remarks therein fit the situation in which we find ourselves placed in Canada. Father Brown writes:—

"The public service for the public good" is perhaps a somewhat trite axiom, but it affirms a very important truth. No community can be well governed unless men of high aims and upright life undertake the work of controlling its affairs. If such men hold aloof from public life, sooner or later corruption will steal into the Council Chamber, and a general lowering tone will be the result. This has been proved times without number in recent years, especially in public bodies which do their work in secret and escape even the limited check that a press report can put upon their proceedings.

Secret commissions, jobbery in appointments, screening backsliders, coercing men in authority, are some of the disgraceful practices that have prevailed in the local authorities entrusted with many important responsibilities. No doubt, while human nature remains what it is such malpractices will always find some place in public bodies, but they will be reduced to a very small minimum if men of high principles and good life can be induced to take up the burden of public service. Unfortunately, Catholics in many parts of the country have shown a marked disposition to leave local government to others, and in some cases have argued that any works not directly connected with religion have no claim upon Catholic men and women. I know well that there are many works to be undertaken for the good of religion which cannot be carried on for the want of workers, and that, as we are a small minority, we cannot be expected to sacrifice our own interests for the welfare of the community at large. But I cannot close my eyes to the fact that Catholic interests are bound up in many ways with local government, and that, even where no such interests are involved, it is a matter of honest administration of the powers entrusted by Parliament to local authorities. Besides, in the main, the people who are active and industrious are the people to whom you may turn with confidence when work has to be done, and many important Catholic undertakings owe their success in a great measure to men and women who are engaged in public work. Did anyone ever get a prompt reply to an important letter from the man who has abundant leisure? So much for general principles.

As to the details they are of a local nature and do not apply to conditions in this country.

A HINT.—We would remind our subscribers that the most effective way in which they can assist the "True Witness" is to patronize its advertisers. There are some people who seem to have an idea that Catholic newspapers are a poor medium for advertisers to reach the masses. If our readers would help us we would succeed in convincing that class that they are laboring under a delusion. Mention the name of the "True Witness" when making your purchases.

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MATERIAL SUCCESS No Test of True Faith.

Of late years, writes C. J. Armistead, in Truth, of Raleigh, N.C., it has become a stock argument with non-Catholic controversialists that the national prosperity of Protestant peoples is a proof that their religion is true Christianity.

It is in this latter sense that the advocates of the theory in question use the word prosperity. Nothing is more common than to find preachers, editors and platform speakers pointing out the contrast between the mere material development of Protestant nations and the poverty and backwardness of Catholic peoples.

Now to make its material prosperity a test of whether a nation professes the true religion is to set up the falsest possible standard of judgment. We propose to show that those who apply this criterion ride rough shod over the truth.

And what has common sense to say on the subject? Simply this, that a rich and prosperous nation is only an aggregation of rich and prosperous individuals. But it says also that in the individual, absorption in accumulating money, constant preoccupation in making paying investments, the devotion of time and engrossing thought and labor to the development of railway systems and coal and iron properties, do not, and never will, tend to that detachment from the things of earth, which is the essential condition of the development of the highest Christian character.

So, too, our own millionaires, although they do many noble acts of philanthropy are not, as a class, looked upon as our most shining examples of Christian meekness, lowliness and self-denial. To build hospitals and found libraries is no proof that the benefactor has the spirit of Christ, for St. Paul teaches us that one may give even all that he has to feed the poor, and yet not have that supernatural charity without which the profession of Christianity is a conscious pretence or an unconscious deception.

Experience also teaches the same thing. In proportion to their numbers, the Jews have more wealth than any other nationality, therefore, to be consistent, the advocates of the theory in question ought to say that the prosperity of the Jews is a proof that they are still the chosen people of God.

Moreover, those lessons of common sense and of our own experience are confirmed by the experience and the history of the past. The time was when the treasures were without

wealth or learning or civilization and had no means of acquiring them. They were even in slavery to the Egyptians. And this too, while face to face with all the power and glory and wealth of the Egyptian monarchy. Does this prove that the God of Jacob was a false god and that Osiris was the true divinity to be worshipped? It does prove it, according to the prosperity theory, unless its advocates say again that God has changed, and that although poverty and persecution were once the paths to His favor, in our day wealth and luxury and avarice are the proofs of His special regard.

Again, for three centuries the disciples of Christ were a poor, despised and persecuted people. Although they have been looked up to by all succeeding ages as the most perfect models of Christian virtue, they were destitute of prosperity, either personal or national. This prosperity, this strange evidence of the possession of the true religion, was found in those days in pagan Rome alone.

But let us come to later times. What power was dominant in two hemispheres three centuries ago? In those whose coffers flowed the gold gathered from the four quarters of the globe? It was Spain, and Spain, too, just when her Catholicity was in its prime, and was doing most in permeating the lives and moulding the character of her people. What answer have our friends to this objection to their notion that Catholicism of necessity entails poverty, ignorance and degradation upon a nation? None that we can see, but this—that God must have changed once more, and that while He favors the Protestant peoples in the nineteenth century, because they possess the true Christian faith, in the sixteenth century He was pleased to pour out the blessings of wealth and power and magnificence upon a nation whose religion was in His sight a mass of ignorant, degrading, soul-destroying superstitions.

Once more, what becomes of the theory when applied to nations that were once almost as powerful and prosperous as Spain, but have sunk almost, if not quite, to their present level? Holland once had splendid colonial possessions in widely different parts of the earth. But she has lost them and has shrunk to the dimensions of her own insignificant home land. Yet she was, and still is, staunchly Protestant. But if it is Protestantism that exalts and Catholicism that debases a people, how is it that each has produced the same unhappy result in these two different cases? So, too, Sweden once had a commanding influence in the affairs of the world. But now she has little more than Greece or Turkey. Yet she embraces and still clings to the principles of the reformation.

Look, too, at Russia, perhaps the most ambitious as well as the mightiest and most progressive of all the world powers, progressive at least in all that goes to make a nation the dominant factor in the affairs of the world. Napoleon's prediction that she would one day rule the continent seems more credible now than when it was first uttered. If, then, there be any truth in the national prosperity theory, the Catholic Greek church, that is most pleasing to God.

But a word more upon another objection to the prosperity theory. It is the supposition that in which its advocates decide of history, a question so complicated and difficult as to require the highest degree of learning, critical analysis and sound judgment to answer it well and wisely. It is then, to take the manifold causes that lead to the decline and fall of a once powerful nation. We do not propose to say anything about it, except to show that it causes more reasonable and sufficient than their religion may generally be assigned for the material progress or decay of nations.

Why, for instance, should England's commercial supremacy be credited to the reformation, when it can be readily accounted for by her abundance of coal and iron, and by the modern application of steam to navigation, by which her finished products can be easily and quickly carried to all the markets of the world? Protestant as she is, where would her commerce be if she had no more coal or iron than Switzerland, and no more coast line than Bavaria? Here, too, we may ask which has contributed most to her real greatness, her mere commerce or her free government? Every sensible man will say the latter, of course. Then, if her Protestantism must have the credit for her commerce, is it not simple justice to give the Catholic Church the credit for what she gained in her Catholic days—her constitution, her representative government, her trial by jury, her magna charta, her universities? And why, if her Protestantism must have the credit for her commerce, is it not the fact that every effort they made at material development was openly repressed by England, and the opening of a Catholic school was made a penal offence?

Take, again, our own southern states. With cotton growing at the very house doors of their people, with untold millions of treasure in coal and iron in their mountains,

they sat down supinely for centuries, and brought their iron and cotton goods from the North. Yet all this time they were intensely Protestant. But in a quarter of a century they awoke and showed themselves such adepts at material development that England and the North now dread their rivalry. But they are no more Protestants now than they were during their centuries of lethargy. Clearly, then, their religion was not a factor in the matter at all. The secret of their lethargy was not their faith, but the incubus of slavery; the secret of their wonderful progress is that they have thrown off the incubus, and have set themselves manfully to the task of developing their material resources.

And last, material success and prosperity depend more upon the character of the individual than upon his faith. It is now a business so small and unpromising that a Gentile would think a man must starve at it. Yet in a few years he will be comfortably well off, if not rich. But it is not because he does not believe in Christ, but because of his shrewd business sense and methods and his patient economy. A Chinese will begin with ironing collars at 2 cents apiece and ere long will be at home with a competence, not because of his Catholic faith, but of his experience and practical wisdom gained by their order in its long existence and handed down to it by tradition from generation to generation.

But we have said enough to show the folly of testing the truth and purity of a people's faith by the degree of their national prosperity. We have made it clear also that its advocates are determined to apply their false criterion to Catholic nations only, and are equally determined to shut their eyes to the fact that it cuts both ways, like a two-edged sword. It proves the falsity of the Catholic religion, if it so proves that of Protestantism as well. But the most significant and the worst thing about it is its thin-veiled paganism. The theory has its roots in the old pagan belief that the best that the gods can bestow upon men was the ease and comfort and happiness that wealth enables them to buy, and that the evil to be dreaded as the worst of all evils is poverty, shame and the suffering that poverty entails.

Local Notes. HONORED AGAIN.—Ald. C. F. Smith, one of the prominent members of St. Patrick's parish and a Governor of the Catholic High School, has been honored with a seat at the Board of Directors of the Merchants Bank of Canada. Mr. Smith, who is head of the James McCready Boot and Shoe Company, has occupied many places of honor and trust in Montreal.

ELIZA ALLEN STARR DEAD.

By the death, a week ago last Saturday, of Miss Eliza Starr, Catholic literature and art lose one of their most able exponents and fascinating advocates on this continent. The sad event took place at Durand, Ill., where Mr. Caleb Starr, a brother of the deceased lady, resides. About two months ago Miss Starr left her home in Chicago to visit her brother, expecting that the change would benefit her feeble health. On Friday morning she was taken suddenly very ill, and on Saturday she was unable to resist the strain, and she passed away the following day. The following brief sketch of her long and useful life, as well as of her numerous works, will interest thousands who have been delighted with the productions of her pen and charmed as well as educated by her world-famous lectures on art.

Miss Starr was of Massachusetts parentage, the American line of her family dating from Dr. Comfort Starr, who came from Kent, England, in 1634, to Cambridge, England, one of the oldest universities in the United States. From this institution Dr. Starr's son, Rev. Comfort Starr, D.D., was graduated a few years ago. It is chronicled that this son was named in the college charter as being one among the first five fellows, the date, 1650.

The original home of the name Starr, of the family, "the Allens of the Bars." She was born in Deerfield, Mass., the good and ancient town where her forefathers had made the name famous in the "war of King Philip." The religious faith of her parents was Unitarianism, in which she herself was reared and schooled, surrounded by the many noted New England poets and philosophers who made that state famous for its outpouring of talented men and women.

The academy at which Miss Starr received her early education—an education broad and comprehensive—was in her native town, but afterward she received in Boston special instruction in art from the best teachers who could be procured. It was in 1845 she went to Boston, and the first book she experienced to waver her confidence in the doctrinal belief of her father occurred that year when attending a lecture by Theodore Parker in Music Hall. The eloquent reasoning of his learned man completely overthrew Miss Starr's former church views, causing an upheaval in her mind that finally resulted some ten years later in her union with the Catholic Church.

After the great fire in that city, however, there was an interregnum of a few years that she was absent from Chicago, as she accepted the position of instructor in art at St. Mary's, Indiana. After her return to Chicago she opened a studio, where she lectured and taught, also speaking publicly from time to time at Buffalo, Boston, New York, Detroit, St. Louis, St. Paul, and many other cities. She contributed widely to leading periodicals upon the subjects which have always claimed her art and artists.

Her life was filled with many works and incidents, the most important among them being her tours of Europe, the first of which began in 1875. In 1868 her first book of poems came out; in 1870 her "Patron Saints," with its dozen fine wood engravings, appeared, second and third editions being issued in 1881 and 1887. "Pilgrims and Shrine" met with a warm public reception in 1885; it was illustrated by the author herself. She published "Songs of a Lifetime" in 1887; in 1891 "Christmas Tide," also "Isabelle of Castile."

Since then "Christian Art in Our Own Age," a children's book called "What We See, or Goldie and Bernice," and most momentous, "The Work of Art," read at the Chicago Exposition, and the "Jubilee Hymn," in honor of the golden jubilee of Leo XIII.

Each year she was signally honored by Pope Leo, in recognition of her latest published work, "The Three Archangels and Guardian Angels in Art." His Holiness sent to her with his blessing a beautiful medal, in which is the figure of the Virgin. The transparent stone is surrounded by gold, and the medal as received is inclosed in a handsome case.

ROYAL VISITORS IN MONTREAL.

Their Royal Highnesses, the Duke and Duchess of Cornwall and York arrived in Montreal on Wednesday last. They reached Place Viger Station and were greeted by thousands of citizens, who occupied seats on the various stands, erected on the public square, and along Craig street, St. Denis street, and other interesting streets in the vicinity. Amongst the hundreds of prominent citizens who were noticed on the special stand reserved for guests the members of the Reception Committee, were His Grace, Archbishop Bruchesi, Mgr. Racicot, V.G., Very Rev. Abbe Colin, Superior of the Seminary of Montreal, Mr. Justice J. Doherty, Mr. Justice J. D. Poirer, Mr. W. E. Moran, Alderman Frank J. Hart, Ald. C. F. Smith, Hon. James McShane, Mr. William Farrell, and others.

When the cars bearing the royal party entered the station the Duke and Duchess were standing on the platform of their private car. The Duchess was the first to step from the train, and was received by Lord Minto. The Duke followed immediately after. When the Duchess alighted she was presented with a beautiful bouquet of roses by Madame Prefontaine. Those presented to their Royal Highnesses in the station by Their Royal Highnesses visited Lafontaine, Senator and Madame Drummond and Archbishop Bruchesi. The Duke walked from the train with Lady Minto, and Lord Minto escorted the Duchess to the immense platform immediately opposite to the station, where the address of welcome was read by Mayor Prefontaine.

After this ceremony, the procession to the residence of Lord Strathcona, which the Royal guests will occupy during their stay here, was started. The route was by way of St. Denis street, Sherbrooke street, Peel street and Dorchester street. The residences and public buildings along these streets were beautifully decorated.

In the evening the city was ablaze with illumination, and the crowds of people which turned out to see the display was amazing. The various Catholic institutions throughout the city were decorated, and by order of His Grace, Archbishop Bruchesi, the bells of the parish churches were rung as a mark of respect to the Royal visitors.

Their Royal Highnesses visited Lafontaine University and Ville Marie Convent, two Catholic institutions, on Thursday.

ITALY'S SOCIALISTS.

In view of the recent murder, by an anarchist, of the late President McKinley, the remarks of Cardinal Ferrari, condensing the instructions contained in a circular letter of the bishops of the archdiocese of Milan, which are cited by "Vox Urbis," the Roman correspondent of the "Freeman's Journal," seem to us most appropriate. Leaving aside all the correspondent says concerning Italy being on the brink of a terrible revolution, we will simply take the language of the Cardinal, as reproduced by the writer above mentioned. The writer says:— "It is said that socialism has nothing to do with anarchy. But although both systems have different authors and different means of propaganda, their final aim is the same. Anarchy and socialism alike aim at the destruction of the present form of society—the one by means of dynamite, petroleum and the dagger, the other by the banding together of the multitudes. Socialism corrupts the masses, anarchy terrorizes the chiefs and the middle classes by bombs and burnings. From socialism to anarchy is but a step, and we have already seen ardent socialists pass over to the ranks of the anarchists."

THIRD ORDER OF ST. FRANCIS.

On Sunday next, Sept. 22nd, the English-speaking male section of the Third Order of Saint Francis begin their fall meetings at the Franciscan Church, No. 1222 Dorchester street in this city. The meeting will take place at 2 p.m. Instead of at night, as heretofore, and all the English-speaking brothers are requested to attend. It is particularly desired all the English-speaking members should know in future the monthly meetings of their section will take place at the above named Church, on the fourth Sunday of every month at two o'clock in the afternoon. All members are requested to be punctual and bring any of their friends who may be desirous of joining the Order.

We are pleased to be able to inform our readers that the Third Order of Saint Francis, of which very little is heard, is quite numerous amongst us already, and, we are

glad to say, is growing rapidly. Montreal has to-day a membership of nearly ten thousand Tertiaris, male and female; and we wish the Third Order today is doing a very great and goodly work throughout the world. All the countries of Europe, America and Australia know and cherish its rule. Its growth in England, Scotland, Ireland, France and Germany of late years has been something phenomenal, and the results derived therefrom exceedingly great and meritorious. The late Pope Pius IX., who himself boasted of being a member of the Third Order of St. Francis, said, that it was destined "for the regeneration of the Catholic world." The great Leo XIII. is a Tertiaris, our own beloved Bishop Bruchesi is another, and many are the dignitaries of the Church, who underneath their robes of office are proud to carry the vesture of the Franciscan. This street, St. Denis street, and other so much good in the world of Catholicity, deserves all the aid of its members, and particularly their constant and assiduous attendance at its meetings, so that they may have the full benefit of the many and great privileges the Church has granted them specially.

LIVING IN SHOES.

is either a comfort or a discomfort. Depends on the shoe. Your feet can live in a pair of "The Mansfield" \$3 shoes for fifteen hours a day without growing weary. For all-round, genuine ease and comfort, it is unequalled. It's such a mighty good shoe in each and every way that a shoe should be good, that we're very anxious that you should be on the inside of a pair. A shoe for both men and women—the best styles for the feet of both sexes obtainable for \$3 of every popular toe and heel—and a most popular price—\$3.00.

MANSFIELD, The Shoelist, 124 St. Lawrence Street, MONTREAL.

confessed to the assassinations of President Carnot, the Empress Elizabeth and Humbert I., and of the attempts made on the lives of other sovereigns, are permitted to lie in oblivion in the State archives—this is mainly due to the work of the socialists, who are unwilling that their brothers in arms be touched. Such are the masters we are preparing for ourselves."

The Cardinal then proceeds to trace the causes which have put so much power and influence into the hands of the socialists and anarchists, and points out the remedy—the only remedy to avoid the disasters toward which Italy is advancing. "It is idle to deny it—the democracy is advancing. The movement has now become so general and so powerful that it will be about in vain to endeavor to arrest it. The work of the Church under the circumstances can only be to christianize the democracy. To a barbarous and anti-social democracy she must oppose a Christian democracy. This in its essence implies that social co-ordination in which all in proportion to their strength work together for the common good, but with special and loving consideration for the weak, and with due stress on the superiority of eternal over temporal happiness. In its practical application it maintains the just rights of the people, reminding rich and poor alike of their obligations. The charity of the Gospel alone can succeed in again fusing minds that have been divided and exasperated against one another. The Church therefore invites the rich to come down from their heights and fraternize with the people, showing themselves, in word and deed, to be the fathers of those dependent upon them.

"Let them procure for them a sound and religious education, assistance for the period of childhood, provision for that of old age, help in the accidents that may occur. Hence unions in which employers and workers take part will be of the greatest utility for the friendly settlement of disputes. In this way another serious drawback will be remedied—that of the absence of a new word invented to express the habit of landlords of living at a distance from their domains and leaving these to the management of agents without heart or conscience."

"We call the special attention of all non-Catholics to the potent fact, herein demonstrated, that the Catholic Church is the true friend of order, of authority, of liberty, and the rebuker of the State against the incursions and menaces of anarchy."

NOTES FROM ROME.

The following few items of news will indicate pretty fairly the trend of affairs in Rome. It will be seen that the anti-clerical faction never slumbers; that the Holy Father is more active than ever, despite his years; that the numerous Catholic congresses of the day meet with papal encouragement; and that the settled state of political affairs by no means interferes with the progress and labors of the great Order of Minors.

"The announcement that the members of religious Orders driven from France will be forced to seek refuge in neighboring countries has been made the pretext in Italy of violent anti-clerical demonstrations, engineered, as usual by the Freemasons, in whose hands the subversive parties are a docile and willing tool."

"The Holy Father has granted a large number of audiences during the week, and, in fact, has been more than usually active of late. On Sunday last His Holiness received in the Sala Clementina sixty boys who had made their First Communion that same day. His Holiness greeted his little visitors most cordially, addressing a few kind words of encouragement to each."

"The Holy Father is greatly pleased with the reports he has received from the German Catholic Congress. He is taking a lively interest in the eighteenth Italian Catholic Congress, which is just about to take place. A telegram from Toronto states that two Cardinals have just arrived, and that bishops, priests, and laymen are on their way to the Congress from all parts of Italy."

"On Saturday the Definitor-General of the Order of Minors met in the International Franciscan College of St. Anthony to elect a Vicar-General who will rule the Order until the election of a successor to the late Minister-General, Father Aloysius Laus. As a result of the election, Father David Fleming was installed in the dignity of Vicar-General. In the meantime the leading members of the Order are arriving from the most distant provinces, having been summoned to Rome for the General Chapter, which will be held shortly under the presidency of Cardinal Raffaele Vannutelli, protector of the Order of Minors."

"It is a well-known fact that if the provisions called for by governments and by all right-minded persons against the anarchists who have

FEAR OF ANARCHISTS IN EUROPE.

The London correspondent of the New York "Sun" says:— The question of how to deal with the Anarchists is daily exciting deeper interest. At the present moment Europe is absolutely in a state of panic. The precautions surrounding the Czar's visit to France have already been described, but they are being increased almost hourly. At Compiègne, when the Imperial and Presidential parties arrived at dusk, it was a wonderful scene. The route was lined with huge electric flowers and thousands of small lamps among festoons of flags. Crowds shouted, and outwardly it was a scene of brilliant rejoicing, but at least half of the onlookers were there to guard against any possibility of outward hostility and behind the scenes was presented a grim picture. The Czar's train arrived at Compiègne yesterday, and seemed more fortified for the Veldt railways in South Africa than for the pleasure tour of an Emperor in the country of his allies. The Russian train hands are all armed and commanded by uniformed officers, while the train itself is armored with walls of iron. In the chateau park detectives and military pickets will be stationed night and day at intervals of seventy yards along the lawns and alleys and flying patrols of four men each will circulate among the groves. Thousands of troops, mounted, and on foot, assisted by gendarmes, will watch and guard the Czar daily. He will be followed everywhere by a brigade of armed policemen on bicycles. Every inch of the ground over which he has to pass will be carefully supervised, yet even these and a thousand other precautions will fail to remove the anxiety. All this is necessary, as yesterday's sad death so clearly proves. It is not surprising that there is a general feeling that something must be done to remove what is a reproach to modern civilization.

During the past week a score of notices of interpellation were filed in the Italian Chamber of Deputies, in which the Government was asked to explain what measures had been taken to put down Anarchism. Nearly all the interpellations accused the Government of allowing the Anarchists undue toleration. The attitude of the Government is certainly strange, in view of the fact that King Humbert of Italy was murdered only a year ago by an Anarchist. In Rome, Milan and other cities the Anarchists are permitted to hold meetings, form associations and even to carry the black flag in processions. They have been joined without hindrance by Anarchist leaders from America, France and England, and even the desperados who were recently expelled from Switzerland as being dangerous were permitted to move about without police supervision. When the news of the attempt on the life of President McKinley reached Rome the Government issued a circular to all prefects enjoining them to keep a strict surveillance over the dangerous classes, but it is feared that the old policy of laissez faire will be resumed.

The Pope has frequently warned the Government of such a policy. Only the other day when he was receiving the bishops of Southern Italy on their return from the Catholic Congress at Taranto, His Holiness expressed the grief with which he watched the increase of socialism in Italy and the complaisant attitude of the Government in regard thereto. "Modern society," said the Pope, "has never been so gravely menaced as now, and the danger is ever growing. The duty of Catholics is to concentrate their efforts in order to save the country from a social catastrophe. They must not be dismayed by the apparent strength of the enemy, but face the situation with courage. The infamous attempt on the life of the American President ought to warn all Governments of the danger of allowing excessive liberty to the forces of social disorder. In striking socialism we strike anarchism."

In England, too, the demand for

action by Great Britain and the United States grows louder. The "Globe" in an editorial says: "Out of ten Presidents since 1861 three have been assassinated. The percentage is appalling and can not be paralleled in any civilized State since the days of the Roman Empire. If the Presidential chair is not to be regarded as the ante-room of a funeral vault, some very stringent precautions will have to be resorted to. The days of republican simplicity when a President mingles with his fellow citizens, have passed forever."

The "Saturday Review," whose article was printed before the death of the President, was known in England, says: "In England we have a law of treason which would insure that Czolgosz should be hanged. Both America and France might go so far as that in protecting their Presidents without liquidating their republicanism. There is no doubt that there will be considerable difficulty in bringing about international action between nations whose notions of liberty are different, but why should not the freer countries of the world, with this example of American anarchism before their eyes, adopt more stringent and rational measures? It would be a weak shirking of difficulty merely to adopt the deportation of or to prohibit the entrance of possible Anarchists. Each would be very likely to shift the common burden on to his neighbor. Each should devise repressive measures to meet this particular danger, guided by its own traditions of freedom, but not allowing various suggestions for the catchword of liberty to stultify its right of government. England, France and America have been unduly subservient to these catchwords, which are simply empty formulas. It seems a suitable time now for dealing with the subject."

The "Spectator" in a long, pessimistic article confesses the belief that men of Czolgosz's dangerous character are increasing and will increase, but dismisses as useless the various suggestions that have been made for their prevention. It says the melancholy truth is that very little more can be done to prevent assassination than has been done already, and great personages must accept the danger. Such a philosophical attitude, however, is not likely to satisfy people here. It is said that what is well indicated by the formation this week in London of an anti-anarchistic society, which is chiefly composed of prosperous shopkeepers and artisans and many former holders of a royal warrant, is their intention to enroll numerous members who will constitute themselves as a sort of special constables or detectives and will attend meetings where anarchical views are propounded for the purpose of pointing upon those who express anarchic views. They particularly wish to help the police during the forthcoming coronation ceremonies of the King.

The "Cologne Gazette," which generally speaks semi-officially, says that after to-day all anarchic meetings will be forbidden in Germany. It also says that all Anarchist clubs will be broken up and the members dispersed. It is maintained that there are no inter-relations between the German and American Anarchists. On the contrary, it is said that there are differences of opinion between the heads of the controlling group of Anarchists in Germany and that in America. In Berlin anarchism is being very generally discussed in connection with the assassination of President McKinley. A high police official said that the German police had no information to the effect that Czolgosz and Emma Goldman were accomplices. The police have every intention of carrying out the recommendations made at the recent conference on anarchism at Rome. He recommends that America imitate closely an organized Anarchist party, system, covering all kingdoms and States and Europe, who keep in touch with each other. He said that America was not in proper harmony with Europe in this respect.

SPEECH OF THE WEEK IN IRELAND.

Mr. John E. Redmond, speaking at a meeting, held under the auspices of the United Irish League, at Westport, said the session of Parliament just concluded had been of enormous value to the future of the National movement. He held the opinion for three reasons. First of all the session had shown to Ireland that she had once again at her command a united, industrious, and self-sacrificing Parliamentary party. He did not believe that Ireland ever had at her command an abler body of genuine Irishmen; that was a maximum tribute to the wisdom and sterling national sentiment of the masses of the Irish people. There never was, he believed, in the history of Ireland, a party absolutely elected by the people themselves. At the last election none of them ventured to dictate to any constituency as to their choice. That matter had been left to the people themselves, and the fact that they had in the House of Commons probably, taking them on an average, the ablest, and certainly the most industrious party that ever sat there was an enormous tribute to the intelligence, wisdom, courage, and fidelity to principle of the great mass of the Irish people.

The action of the party in Parliament stood out as a record of which Ireland might be proud. Never in his own experience had there been an Irish party so industrious and assiduous in attendance, never had there been such self-sacrificing work done. The party was united absolutely as

one man, and was animated by a spirit of brotherhood, affection, and comradeship, which bound it together with hooks of steel. Never had a chairman of a party in the House of Commons so easy and agreeable a task as had fallen to his lot. He had all he experienced the kindest consideration and most generous co-operation, and he took this opportunity of returning an expression of his thanks to Mr. John Dillon, not merely for his able and marvellously industrious work all through the session, but for the kindness of spirit in which, at every moment of difficulty and danger, he came to his rescue, and guided and helped and supported him by his wise advice and his most generous assistance.

Secondly, the session had been of enormous value to Ireland because it, more than any session in the past, had proved not only the absolute necessity of Home Rule, but that Home Rule was near at hand. For looking at the matter from the English point of view, by the universal consent of English statesmen, last session the House of Commons had absolutely broken down, not because of obstructive tactics on the part of the Irish members, but because the Irish members had so chosen, they might have entered on a policy of obstruction, but they did not do so. The business of the House of Commons had broken down in the face of the world, because of the very nature of the House of Commons and the nature of the work it had undertaken. The moment had come when

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Is often caused by Catarrh along the Eustachian tube that leads from the throat to the inner ear. It blocks the passage from the eardrum to the nerve of the ear. IT CAN BE CURED. Dr. Sproule has cured cases of 14 years' standing.

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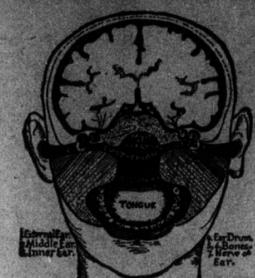
When you blow your nose do the ears crack? Do noises in your ears keep you awake? Hear better some days than others? Do you hear noises in ears? Is hearing worse when you have a cold?

CHILD OF ELEVEN Almost Totally Deaf. Weak and Thin from Ulcerated Throat. Nearly Out of Her Mind With Head Noises.

Dear Doctor: It is with pleasure that I answer your letter of enquiry about our little girl. We have been waiting and watching to see if there would be any return, but now, ONE YEAR AND A HALF AFTER FINISHING YOUR TREATMENT, she is entirely well and can HEAR AS GOOD AS ANYONE. When we applied to you she had not been able to go to school for nine months. She was so weak and so dead. Her throat was all full of ulcers that had eaten great holes in it. Now she has grown fat and healthy-looking and complains of none of the ailments that used to trouble her. She used to sit close up to the front in school, and then she could not hear what was said. Now she says she can sit way at the back and hear all the teacher says. She is an entirely different child. Besides her deafness she used to have such noise in her head that she could not sleep nights and she was almost out of her mind with nervousness. She eats and sleeps well now. I would not have her back when she was for twice the amount; although I am advising everyone to apply. I am please send me some Symptom Blanks to distribute among my friends.

Yours sincerely, THOMAS LOWDON, Neepawa, Man.

If you have any of the above symptoms, mark them and send to CATARRH SPECIALIST SPROULE, (Graduate Dublin University, Iret-street, formerly Surgeon British Royal Naval Service), 7 to 13 Doane Street, Boston. He will Diagnose Your Case Free.



LADY EIGHTY-SEVEN Is Cured of Deafness, Ear-Ache and Head Noises.

Mrs. James Holden, well known in Morrisburg, Ont., had passed her eighty-seventh birthday when she applied to Dr. Sproule. She was then suffering from general Catarrh which had very seriously affected the ears and hearing. Deafness was great and increasing. There were ringing, throbbing, crackling sounds, and sounds like steam escaping, and often pains behind the ears. After three months' treatment Mrs. Holden wrote Dr. Sproule the following gratifying letter:—

My Dear Friend,—With heartfelt gratitude for my dear Dr. Sproule, and thanks for all his care which has brought about this most wonderful and gratifying change, it is a great pleasure to tell him that MY DEAFNESS HAS NOW QUITE RETURNED. No more pain or soreness in my head or noises, in fact, I can say I AM CURED, and do not fail to show the improvement to every one. I think it has and will overcome the prejudice which has been so strong under the influence of the Montreal doctors and specialists. You will hear from some of those who are convinced. Facts are too convincing to admit of a doubt. My age, EIGHTY-SEVEN, makes your skill more apparent and satisfactory. I was true to his trust, and who could and did cure me he said. May our Heavenly Father ever continue to bless you and the means used for the restoration of your patients. Yours truly, MRS. JAMES HOLDEN, Morrisburg, Ont.

every thoughtful English politician admitted that it was no longer possible to continue to act as a local legislature in the House of Commons to continue to act as the three kingdoms, and, at the same time, to act as the Imperial Parliament of this bloated and widespread empire. Everybody in England admitted that Parliament had broken down, and some people were foolishly suggesting as a remedy the reduction of the Irish representation. These shouts had been heard before and had come to nothing, and they absolutely disregarded them to-day. The policy for the reduction of the Irish representation was an absolutely absurd policy. It was unjust, and indefensible and could not be carried. The arrangement as to the representation of Ireland was based on what Englishmen called the treaty of Union, though Irishmen had always impugned it, and regarded it as obtained by force and violence, and from the English and from the English point of view how could they justify now the altering of one of its fundamental principles? At the time of the Union Ireland's representation was based on her population she should have got 330 members instead of 102, and now was it to be said that it was because under the operation of the Union England's population had increased and Ireland's decreased and the Irish party was to be entitled, without the consent, and against the protest of the other party, to alter that fundamental principle of the English people called a treaty? For his part he did not believe that the reduction of the Irish members would materially injure the strength of the National movement, which depended, not on 60 or 80 members, but on the unity and strength of the National movement in Ireland and a united party would be just as dangerous in the House of Commons if it consisted of 60 as if it consisted of 80.

The session was valuable for a third reason. It had taught a valuable lesson to the masses of the Irish people. It showed them that they could get almost anything by a vigorous and menacing agitation, and that they could get nothing from the English Government by any other means. They had now the masses of the people united in favor of compulsory purchase. The agitation of last year and this year that had taken place had this immediate effect, that the Government put in the King's speech and promised to introduce a Land Purchase Bill, and this further effect, that the ruler of Ireland for the time being made a solemn declaration from his place in the House that another Land Bill was an immediate necessity for the future of the country. That showed that even a little stem in the nature of an agitation could do, but it showed also that if they wanted more than promises from smooth-

tongued Irish secretaries they had to proceed from the beginning, until there was all over Ireland so closely united, disciplined, and powerful an agitation that the enemies of the people would find it difficult and dangerous to maintain their position, and that the Government would find it absolutely necessary to step in. He rejoiced at being there that day, because he believed that this was the commencement of a fight to the finish with Irish landlordism. They called, then, on their fellow-countrymen in every part of Ireland to organize, so that it would be impossible to maintain that cursed system of landlordism, which had ruined and depopulated the country. It was with the people to say whether they would resist the land question once and for all in the immediate future. This was a great trades unionist struggle, and the duty of the people there was just the same as the duty of the people in the great industrial centres in England. He had heard something said at this meeting about outrages. No man should be outraged in this movement. The distinguishing mark of the United Irish League movement had been its crimelessness. It was not by crime, but it was by determined, disciplined, and united action within the limits of the laws of God and of man that they could bring this question to an ultimate settlement.

There was a great movement at present in Ireland in favor of the revival of the Gaelic tongue. That movement he was in thorough sympathy with, but let those directing the movement take care that there were any Gaels left to speak the language in Ireland. The sword and the torch of Elizabeth and Cromwell were unable to exterminate the Irish race. Were the people of the present generation—the men of light and leading—by standing aside in apathy, to help in carrying out the work that the torch and the sword of Elizabeth and Cromwell failed to accomplish? This, in his view, was the holiest cause in which any man lifted his voice in God's name. Let this be the beginning of a great movement this autumn and winter all through Ireland. In a few weeks' time he was going with Michael Davitt to address their fellow-countrymen in America. What was the use of going to address their countrymen there if those fellow-countrymen were able to point to districts in Ireland where apathy was spread amongst the people, and where no genuine effort was being made to arrest the emigration of the people. The first duty of the moment was to stop this emigration. It could only be done by planting the people on the land, which in the old days was the property of their forefathers, and so bringing some measure of peace, contentment, and happiness into the lives of the masses of the

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STYLISH Autumn SUITS

It's almost impossible to comprehend the immense stock of Ladies' Stylish Tailor Made Suits carried by The Big Store. Best to call and see the variety. Ladies' Natty Suits made from a brown, black and blue Vicuna cloth; the jacket is cut double breasted, all stitched double seams, trimmed velvet collar; the skirt cut full, lined and velvet bound. Price \$11.25.

Ladies' Suits made of imported all wool flize, jacket lined through with fine quality mercerized satin; the skirt with a new flounce trimmed with rows of stitching; lined throughout, price \$14.25.

Ladies' Tailor-made Suits, made of fine quality Kersey cloth, cut in a very new style, double breasted jacket, bell-shaped cuffs, large medium collar trimmed in peau de soie and braid, skirt cut with a pretty flare trimmed with twenty rows of notched piping, bound with brush binding, lined through percale, colour black, royal blue and fawn. Price \$16.50.

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It's surprising where all the people come from. Thousands upon thousands have visited the great sections allotted to Jackets and Capes daily. In this charming gathering, which no lady of Montreal can afford to miss, are to be seen beautiful creations in FASHIONABLE SHORT JACKETS, ATTRACTIVE EVENING WRAPS, STYLISH AUTOMOBILE COATS, ELEGANT THREE QUARTER COATS.

The Mantle Show Rooms are always interesting, but especially so at the present time when European Novelties are constantly arriving. Come and see a glimpse of Paris Fashion Land.

Ladies' Full Length Coat made from an Oxford Gray Flize, new cut sleeve, large collar and revers, trimmed with braid and fancy covered buttons. Price \$8.50.

Ladies' Full Length Coat made of Imported Oxford Gray, fine Herringbone Cloth, with plaid back, cut Chesterfield front, trimmed with rows of stitching at bottom and silk velvet collar. Price \$13.50.

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We're ready with new designs in Carpets for Fall. The advantage comes in first choice, ample time to select and more careful work in the making. The newest patterns and choicest styles in Brussels, New Axminsters, New Tapestries, New Velvets.

Are where you can see them to advantage. Our leadership is equally manifest in Oilcloths and Linoleums. We have the largest stock of both and the lowest prices within your reach.

Table with 2 columns: Fall Carpets and Brussels Squares. Lists various carpet types and prices.

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the miasma of landlordism was destroyed, till these huge grass pastures were broken up and divided amongst the poor cottiers who to-day were unable to live on their wretched patches of land; till the people of Ireland were installed as owners. He was convinced that if Ireland only did its duty in the lifetime of the oldest man in the crowd, they would be able to bend their knee to the God of Justice who ruled over the destinies of nations, and thank Him that at long last the tears, and the sufferings, and sacrifices, and the boundless fidelity of Irishmen had been rewarded by the light of prosperity and liberty once more shining on the fair shores and hills and dales of the land. (Loud cheers.)

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By the local application of Adrenalin, in solution of one part to 5,000, operations may be performed on the nose, ear and eye without the spilling of a drop of blood. Such operations have also been performed with adrenalin in solution of one part to 10,000.

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Our Millinery show rooms are now at their best, and exceptionally worthy of inspection. Ladies can see and examine there, at present, models of the most exquisite creations of the Milliner's art—a display of its kind, we make bold to say, unrivalled and unexcelled in Canada.

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