

FATHER O'REILLY ON CAPITAL AND LABOR.

At the banquet given to President Crompton of the American Federation of Labor by the labor organizations of Lawrence, Mass., on the evening of Patriot's Day, April 16, one of the principal speakers was the Very Rev. James T. O'Reilly, O. S. A., rector of St. Mary's Church, of that city. He said:

"I am much pleased with the opportunity the present occasion affords to honor the numerous toilers in the ranks of organized labor in our city, by contributing my part to the hearty welcome to their honored and able leader who is our guest this evening. The circumstances do not permit of any lengthy remarks and the view points of the labor question are so many that it is difficult to say which would be the most useful and important topic to select."

"There is, however, one thing true as an axiom of faith, and that is that the interest of capital and labor are not conflicting or even independent factors in our industrial life, but so closely linked by intercommunicating influences that one may not prosper without the aid of the other. To my mind the whole labor problem is how to make them harmonize by wisely guiding human energy and properly retaining human greed."

"A man who is content that he has been employed, and has an opportunity of putting in his time and drawing his wages without rendering faithful service and the man who exacts the greatest possible energy from his help and pays the least possible wages, sit equally against the mutual interests of capital and labor."

"The employer of labor who estimates all his help according to the low standard of the lazy, good-for-nothing, and the disturber, belongs to the same class of narrow minds as the laborer who sees in the great corporation giving employment to thousands but the over-bearing and crushing tyrant."

"The capitalist has to remember that those who labor and toil by their physical strength to keep the mills grinding out dividends, are not mere machines, but human beings with duties and responsibilities in life that have to be attended to as well as the machines they run. Laborers should remember that the capitalist is not, as frequently represented, the heartless Moloch thirsting for blood; and crushing out the life of the poor, but any man who has his savings, invested, whether in his little home or the local savings bank, as well as in a railroad stock, government bonds or as the owner of the industrial stock."

"Class hatred must give place to fraternal love. Let us have more of Mt. Sinai and its commandments, than Beacon Hill with its special laws. 'Men who combine in union for mutual protection and the development of their strength and who use their power to crush non-union labor, are but doing what the captains of industry do when they combine in the trust to control trade by crushing out their small competitors."

"As all the interests of capital and labor as promoted along the same or parallel lines so they are alike destroyed by the canker worms of selfish greed and most of the difficulties that develop from time to time either in the petty strike, or in great disturbances involving thousands out of employment are due rather to individual imprudence, stubbornness, dishonesty, and pride than to any real difference in contending interests. With labor well organized and its brightest, ablest and truest men to the pilot house we can not have too much capital or too many capitalists for the good of our country."—Sacred Heart Review.

IRISH BISHOPS AND DRINK EVIL. The Bishop of Limerick, Dr. O'Dwyer finds 315 public houses in his decaying episcopal city, of some 38,000 inhabitants, where £200,000 a year is spent on drink, chiefly, says their Bishop, by working men. Nine tenths of Limerick poverty, he maintains, is due to the sums spent on drink. We all know Ireland is a poor country. But she has herself to blame to the extent of some £70,000,000 of an annual drink bill.

WHAT MAKES THE TROUBLE?

As to the school situation in Canada one of the papers says: "In the Canadian territories, schools, both Protestant and Catholic, are practically public schools under the entire supervision of the territorial government."

There can be no objection, then, or complaint as to the schools, Catholic or Protestant, on the ground that the quality of the secular instruction is not satisfactory, for as to this the Government supervision is a sufficient guarantee. Nor is there any objection or complaint on such ground. The "trouble" is of a different kind, as the same paper goes on to say:

"It is not the general curriculum, but the question of the half hour of religious exercises every afternoon (which is permitted but not enjoined) that is making the trouble." And how is the trouble made? Not by the Catholics, for they do not meddle with the religious rights of others. They have their half hour of religious instruction, and the Protestants have or may have theirs, and neither may interfere with the other, nor does the religious instruction of either interfere with the secular programme as required by the State. Why, then, should there be any trouble? Apparently only because the Catholics are allowed to have the half hour religious instruction for their own children. In short, nothing but sheer bigotry. Not concern for the security or quality or quantity of secular education, but blind hatred of the Catholic Church.—New York Freeman's Journal.

THE CHURCH AND SOCIALISM.

The main object of the Catholic teachers should be to make the people understand that Socialism is not merely a system of purely economic questions, but that it involves a great many more important questions of ethics, morality and religion, and that the principles regarding these matters, as proposed by the leaders of Socialism, are in direct opposition to the teachings of the Church. Hence the Church must, and naturally will, condemn Socialism. A Catholic cannot accept Socialism in its entirety because of some of its demands, and no Catholic can support the Social Democratic party because it is that organization which hopes to fulfill all that Socialists stand for. It is not correct to say without restriction that the labor unions are the hotbeds of Socialism even if the leaders in Wisconsin assert it. On the other hand, however, it cannot be denied that not a few labor unions are under the control of Socialistic ideas and that Socialists are putting forth their utmost efforts to obtain full sway over the labor union of the country.

In order to understand fully why the Church condemns Socialism it is first necessary to understand just what Socialism is. First of all, it is a system of doctrines or principles set forth regarding the Social condition of mankind. The Church is not opposed to any of the demands of the Socialists. Even compulsory education within proper limits, guarding the rights of parents and religion, is not opposed by the Church, which has always been the promoter of education. It is a slander to say that the Church only wished the education of the rich, but not the poor. Let them study the history of education and see what the Church has done towards educating the poor. No organization deserves better the title of the protector of woman's rights than the Catholic Church, and no Catholic priest, layman or organization has ever opposed any legislation restricting child labor. In these matters the Catholic Church goes as far as any labor organization can reasonably go. If the object of Socialism be the betterment and elevation of the laboring class we would all be one. But the Socialists would hide from the uninitiated that their social or economic revolution or change is to bring about the abolition of religion and Church, of State and public authority, of the family as a staple and constant social institution and of private ownership in the goods of the world.

Some Socialist writers, when addressing Christians, will tell them that they are not concerned with either Church or State; that marriage will continue, and that naturally every man must have some property. But in the inner circle they make no secret of their ultimate object to destroy Church and State, family and property, as a necessary ultimate outcome of that common, change which is the direct and immediate object of Socialism.

Religion will be the private affair of each individual; the social community will know nothing of religion or Church; the State or public authority will cease as an unnecessary relic of barbarity, as all will be perfectly equal in the Socialist community. The family, as at present, will be unnecessary, as the Socialist society will take care of the children and will leave man and woman free to follow their natural inclinations for indissoluble unions. The Socialistic marriage is simply the temporal union of man and woman as long as they agree to remain united.

It suffices to state these fundamental doctrines of Socialism on Church and State, family marriage and education, to see that there is, as the Pope says, "a difference between Socialism and Christianity; that there cannot be a greater one." This explains the great hatred of Socialist writers and leaders against the Church, who have publicly declared that there cannot be any compromise between Socialism and the Catholic Church.

When we take up the battle against Socialism it is merely following the command of the head of the Church. It becomes the clear duty of every Catholic to study the question thoroughly and to use all his influence to counteract the efforts of this enemy of the Church.—Archbishop Sebastian Mesmer.

The school of adversity and the college of hard work seldom turn out any failures. Generosity is more charitable than wealth.—Abbe Roux.

"SHE HAD NO CHARITY"

A PROTESTANT EDITOR'S ESTIMATE OF A LADY WHO WANTED CONVERT

Henry Labouchere, editor of the London "Truth," has recently paid a graceful compliment to Catholic Sisterhoods. He relates that a lady, whom he advised to send a donation to the Sisters of Nazareth, said, "They are Romanists, and they publish no balance sheets." Mr. Labouchere replied: "This is one of those exceptions that prove the rule. It seems to me that those good Sisters give a sufficient account of their stewardships in their works. There is no question here of sng managers and officials living with large families in comfortable houses on the charity they dispense; no question of heavy commissions to collectors or other management expenses absorbing a large percentage of the funds collected. The Sisters themselves live in the most meagre fashion, little better fed or clothed than the poor for whom they work. What they receive they give without taking toll for it."

Mr. Labouchere, continuing his remarks, writes: "In the case of the Sisters of Nazareth, they not only give but they work like slaves among the poor. They nurse them in sickness; they wash and dress the children; they go down on their knees and scrub floors. They go round with their vases and collect the broken shatters of the crumbs that fall from the rich man's table at hotels and restaurants, and any big houses that will supply them—the Houses of Parliament among the rest. They sort it and dish it up with their own hands, and feed with it the sick and the hungry. I do not think that any one who sees these Sisters at work and knows how they live, remembering, that they are subject to visitation and inspection from the heads of their own Church, will want to see any accounts. For my own part, when I see any Protestant or any other denominational agency at work on the same lines, I will cheerfully grant it a dispensation from the chartered accountants. As to the Sisters being Romanists, I felt disposed to tell my lady friend, in the words of the Apostle, that though she bestowed all her goods to feed the poor, she had no charity."

REMARKABLE INCREASE IN NUMBER OF CONVERTS.

Nothing has been so apparent this winter as the remarkable increase in the number of converts who are coming to the Church to find the religious peace that is denied them in the churches in which they have been brought up. It was not many years ago that the reception of a single convert was so interesting a bit of news that the whole column with prominent headlines was given to the news. Now they are coming by the scores. Scarcely a non-Catholic mission but at least fifty or more are received. This notable increase is undoubtedly due to the impetus given to the convertmaking movement by the Apostolic Mission house in Washington. The movement that is stimulated by the training school at the university is assuming a country-wide organization. Formerly converts were made by the ordinary ministry, one by one but now the general appeal made by the non-Catholic missions brings hundreds to listen to the presentation of Catholic truth. At recent missions given at Elmira and Binghamton the average attendance of non-Catholics was over 900, and this number included many of the most prominent men in the town, such as the lawyers, doctors and school teachers. If they did not enter the Church at once they went away with many of the old antagonistic notions dissipated and with greater admiration for the Church. A non-Catholic mission has come to be regarded as one of the greatest blessings to a parish.

ABOLITION OF STATE SUBVENTIONS TO CHURCHES.

A Protestant weekly paper—"St. Andrew"—seems to rejoice in the prospect of State subventions to Catholic churches in France being discontinued. If "St. Andrew" were a secularist paper we could understand its joy. It is not. It supports the State connected with the Church of Scotland, and is thus pinned in the anomalous position of supporting in Scotland, and presumably in England, what it opposes in France: the ultimate object of the State money to Protestant churches, but not to the churches that are Catholic. That is not principle. It is greed, or spite, or both.

"St. Andrew" aware that the atheist Government in France proposes to abolish all State payments to churches no matter what their creed? To Protestant and Jewish as well as to Catholic churches? Does it rejoice over the discontinuance of the Protestant subvention?

Then just take this statement of recent "reforms" in France, applauded by "St. Andrew": "No Processions or ceremonies shall be permitted to take place outside the churches. Provision is also made for the punishment by fine and imprisonment of clerics who by public discourses, writings, or placards, shall molest or defame any citizen in the exercise of his own functions, or provoke resistance to the execution of the law, or set on foot a section of the citizens in opposition to their fellow-citizens."

"Our readers will fully appreciate the significance of the above regulations, and will doubtless wonder why similar legislation has not been applied long ago in Ireland, but liberty, even though abused, is precious."

How extremely short-sighted! Granted that the bigots of "St. Andrew" would suppress "processions or ceremonies outside churches," what becomes of the Salvation Army or Church Army parades, what of the street corner "evangelist"?

And then if resistance to law "is to be punished by imprisonment" Dr. Clifford should be permanently locked up. He is, organizing resistance to law every day in the week. To bad law, if you like, but law all the time. The plain fact is that "St. Andrew"

and the Protestantism for which it speaks would apply to Catholics restrictions and disabilities which they would neither apply to themselves nor tolerate if applied by others. In a word, they would penalize Catholics because they are Catholics; would inflict exceptional disabilities on a man because of his creed. The same of that is bigotry.—Catholic News, London, England.

IN THE DEVIL'S HANDS LONG ENOUGH.

"This controversy over the acceptance of \$100,000 from Mr. Rockefeller for church work reminds me," says a writer in the New York Tribune, "of the reply of the witty tribune to the worldly traveling man. A commercial traveler went to church one Sunday morning. Perhaps he was suffering a little remorse for some deal he had put through. At any rate he was there, and when the plate was passed around he put on a five dollar bill. He was a commanding looking man, not uncommon among the class he represented and at the close of the services the minister shook hands with him. The conversational turned on collections, and our traveling friend said: "Now I am a very worldly man myself, but I am aware of the importance of church work. I gave you a five this morning. Can you accept it of me?" "Accept it? Of course we can," said the preacher. It has been in the hands of the devil long enough."—The Missionary.

THE "PASSIVE RESISTERS."

The Nonconformists in England—Protestants who do not belong to the State Established Church—continue to offer "passive resistance" to the Education Acts of 1902 and 1903 under which voluntary (parochial) schools are aided from the school rates or taxes, though only in respect to the secular instruction imparted by them in accordance with State requirement and regulation. This the Nonconformists pretend to regard as "public money for sectarian education," and they refuse to pay the tax, many of them choosing rather to go to prison as martyrs in the cause, or suffering their house furniture or other property to be seized and sold at auction in execution of court judgments. One of the most prominent and aggressive of these religious law-breakers is Rev. Dr. John Clifford of the London Baptist community, who in a recent manifesto thus sets forth the programme of himself and his "passive resisters," as they are popularly designated: "We must offer a patient and invincible antagonism to these statutes; we can do no other. We seek the total separation of churches, as churches, and clerics, as clerics, from all State education, elementary, secondary and university. The functions of Church and State must be kept apart, in control, in cost, and in every way. Let the churches do their own work at their own cost and as they will; and let the citizens do their in their way and at their cost."

GOLDEN JUBILEE OF ST. PATRICK'S PARISH, OTTAWA.

This, the Jubilee Year of the erection of St. Patrick's parish, Ottawa, will be made memorable by the record of religious services which has marked it. On the 15th March a Solemn High Mass was celebrated for the repose of the souls of the deceased Pastors and Clerics who have ministered to its people. On the 12th April a High Mass was celebrated for the repose of the deceased members of the congregation. On the 21st of current month—Feast of Our Lady Help of Christians—His Grace will administer the first Communion and confirmation to a number of children at the Children's Mass at 9:30 and will afterwards preside at the Solemn High Mass, at 10:30 which will be celebrated by Rev. Father and Gray, of Kingston archbishop of Ontario, and Rev. Father Leyden, of Columbia, O., who was rector in the parish, will preach the sermon while about

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their cost and without the interference of the churches. That is the one and only way to educational efficiency, social harmony, and national progress."

But the Doctor and his friends do not offer resistance, opposition or objections to the payment of taxes for Protestant theological teaching in the Scotch universities, the London University and Trinity College, Dublin. Neither do they "passively resist" the paying of taxes for the maintenance of the Protestant Established Church. Is it only against Catholic schools having State aid for the secular education they give that the Nonconformist hostility is excited? Apparently so. In short, their passive resistance is prompted by nothing else than religious intolerance directed mainly against the Catholic Church.—N. Y. Freeman's Journal.

St. Paul offers some strange credentials of his apostolic rights. Speaking of those who had been deceiving his converts he says: "They are the ministers of Christ (I speak as one less wise), I am more frequent" etc. (11 Cor. xi, 23). And then follows a long list of sufferings for Christ and His gospel. These are what the apostle offers to corroborate his vocation to teach—labors, prisons, stripes, deaths, rods and whips, stones, shipwrecks.—The Missionary.

Lecturing in Bradford on Monday evening on "The Rome of the Caesars and the Early Church," Fr. Gerard, S.J., said there was nothing more marvellous or miraculous in the history of the Church than the way in which she stood up against the mighty Roman Empire and conquered and subdued it. Apart from the early triumph of Christianity, ancient Rome still survived in the Popes, who were the inheritors of all the magnificence of the old Roman world and the successors of the Caesars, and who had carried on the traditions of Rome in a way no other power on earth had done.—London Eng. Catholic News.

TEACHERS WANTED

TEACHER WANTED FOR SEPARATE SCHOOL, No. 3, Nipissing, holding 2nd or 3rd class certificate, to teach a small school of about 10 students. Pleasant salary. Hugh Keals, secretary treasurer, Judge P. O., Nipissing, Ont. 1386-2. TEACHER WANTED FOR R. C. S. S., No. 1, Hibbert, holding a second class certificate, State salary and reference. Parties to begin on August 21st. Apply to Joseph Murphy, Sec. St. Columban P. O., Ont. 1386-2. WANTED A CATHOLIC FEMALE TEACHER for separate school section, No. 9 and 10 Wellesley, Teaching English and German. Commencing duties after summer holidays 1905. Apply at once and state salary to Jacob Straus Bamberg, Ont. 1387-2.

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DEATH OF HON. MRS. R. W. SCOTT, OTTAWA.

We regret that the painful duty falls upon us to record the death of Mrs. R. W. Scott, wife of the Secretary of State, Mrs. Scott died on Friday, May 12 at her residence in Ottawa. She was a most estimable and charitable lady and owing to her amiable character, was held in the highest regard by all who knew her. Mrs. Scott was one of a talented family of Sisters from Dublin, called the Herons, who sang in America in the early fifties. When the National Council of Women of Canada was formed by Lucy Aberdeen, Mrs. Scott was appointed as one of the executive, and was afterwards Vice-President of the local Council of the Ottawa Branch of the Association. We tender to the Hon. R. W. Scott and his family our sincere sympathy in their affliction.

DIED.

FULFORD.—On Saturday, May 6th, 1900, at Aylmer Road, Hull Tp., Mrs. Fulford, aged seventy eight years. May she rest in peace! HOOLEY.—At Danwich, Ont., Mrs. Margaret Hooley, aged 85 years. May she rest in peace!

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VOLUME 1 The Catholic LONDON, SATURDAY OUR NOBLE No one could help but be surprised by the difference between Sir and some of his opponents in the school debate. They have always—courts antagonists, and men of professed ridiculous light of the Constitution and the love of just Canadian hearts to Sarcasm and invective steps. He proved, was not only eloquent the tongue which Canadian hopes are not lost its proved also that a peer of the wisest federation. THE GUARDIAN The Christian laudatory terms National Review "Republicans" France." Our readers that the passive in the high throws a flood of methods of ultram is of special interest the present junct The paper in its pleading. In his self and his position of the Religion Concordat, M. C to give the facts he yielded the Revolution will not was forced to resist was, as the world's his ministry's of the British nation, and refused landing him for a temporary, how take M. Combes For instance, I word of dissent, the States again the Jules Ferry emancipation of country from what did this Under Loi Fe in the Govern done away with entrusted to teatation in 'decla Christianity. I such emancipation the non-Catholic to schools in w is flouted? We may be at a Christian beta's attack assume that the campaign of the against all del writer has del between the Rom a highly ag France the r really being the Church. Fre generally ack negligible fact. It is v commend M. Waldeck Rom civil society which sought State. But The Religio intermeddlin proof of it world. In repute, Sir the Jesuits of the French to prove it also rememb taught the needed less We cont how M. Cor as way of w Catholic m has no desin used by a been, both decidedly 1896 M. C Instruction when all less absurd tending t Lodges th morality fi The mer Governme not only of