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Irish Bishops and the Land Question.

A general meeting of the Hierarchy was held at Maynooth.

His Eminence Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, presided.

The following members of the Hierarchy were also present: His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin and Primate of Ireland; His Grace the Most Rev. Dr. MacEvilly, Archbishop of Tuam; the Most Rev. Dr. MacCormack, Bishop of Galway; the Most Rev. Dr. O'Callaghan, Bishop of Cork; the Most Rev. Dr. Healy, Bishop of Clonfert; the Most Rev. Dr. Browne, Bishop of Ferns; the Most Rev. Dr. Brownrigg, Bishop of Ossory; the Most Rev. Dr. O'Dwyer, Bishop of Limerick; the Most Rev. Dr. O'Donnell, Bishop of Raphoe; the Most Rev. Dr. Lyster, Bishop of Achonry; the Most Rev. Dr. McGinnis, Bishop of Killmore; the Most Rev. Dr. Coffey, Bishop of Kerry; the Most Rev. Dr. M'Redmond, Bishop of Killaloe; the Most Rev. Dr. O'Doherty, Bishop of Derry; the Most Rev. Dr. Sheehan, Bishop of Waterford; the Most Rev. Dr. Conny, Bishop of Killala; the Most Rev. Dr. Browne, Bishop of Cloyne; the Most Rev. Dr. Owens, Bishop of Clogher; the Most Rev. Dr. Clancy, Bishop of Elphin; the Most Rev. Dr. Henry, Bishop of Down and Connor; the Most Rev. Dr. Hoare, Bishop of Ardagh; the Most Rev. Dr. Foley, Bishop of Kildare; the Most Rev. Dr. Gaffney, Bishop of Meath; the Most Rev. Dr. O'Neill, Bishop of Down; the Most Rev. Dr. Donnelly, Bishop of Caneau.

The following resolutions were adopted, and directed to be published; copies to be sent to the First Lord of the Treasury, the Chief Secretary for Ireland, and the Irish members of Parliament:—

"On consideration of the Land Bill recently brought in by the Chief Secretary, we fully recognize that the provisions which the Bill contains for the purchase of estates in globo, with a view to re-sale, for the clearing of title, and for dealing with sub-tenancies and intervening interests, would greatly facilitate the sale of

land to tenant purchasers throughout the country.

"We also notice with satisfaction that clauses 16 and 36 of the Bill have been practically abandoned, and we fully endorse the demand of the Irish representatives for reasonable facilities to discuss and amend the other remaining clauses of the Bill. "But, while earnestly desiring that the Land Bill, duly amended, would pass into law during the present session, we deem it a solemn duty, in face of the unabated exodus of our population, to declare anew our deep conviction that an adequate solution of the Irish land question never can be reached until the half-neglected grazing lands of the country are made available on fair terms for the agricultural population that is still forced to emigrate in such appalling numbers to earn a livelihood.

"This vital aspect of the Land Question, which so profoundly affects the well-being of the country at large, and of every class in the community, is essentially free from the usual conflict of interest as between landlord and tenant. It is for the advantage of both that in an agricultural country like Ireland the land should be fully utilized for its primary purpose.

"This purpose, we feel confident, can be attained without loss to the State if a clause be inserted in the new Bill distinctly empowering some really efficient body to buy up unoccupied or grass land, to divide it into moderately-sized agricultural holdings, and to sell these holdings on equitable terms to promising agriculturists, without any such restriction as to the multiplication of households as regulate the migration operations of the Congested Districts Board. Restrictions that may reasonably control the work of a board established to relieve congestion would be altogether inapplicable to a body such as we suggest to remedy emigration by bringing about a proper use, on the part of the people, of what must be accounted in the material order the first and greatest of native resources."

Chief Justice of Newfoundland Dead.

(By an Occasional Contributor.)

Another one of Terra Nova's honored sons has been called to his reward, in the person of Chief Justice Joseph Ignatius Little. He was born in Prince Edward Island, but spent the most of his life in the "Island by the Sea." The late Chief Justice Little was a man of sterling qualities, a devout Catholic, an earnest and conscientious worker, a noble patriot, and was a leader in all things pertaining to the welfare of Church and State. He was of the good old Irish stock, remarkable for that undying love for Faith and Fatherland.

"He ne'er forgot the shamrock shore,
her banner free was once unfurled,
And sparkling genius has she sent
to radiate and guide the world."

Long ago the Chief Justice entered the law profession, and was head for many years of the leading Irish Catholic firm of Little and Kent. A few years ago he was promoted to the Chief Justiceship of the Supreme Court of Newfoundland. He was a member of the oldest Irish society in North America, the Benevolent Irish Society of St. John's, Newfoundland, and was president of that body for some time. He was also one of the governors of the leading Catholic college of the Island, St. Bonaventure's. He was administrator on several occasions during the absence and interregnum of different governors. In this capacity, as well as fulfilling the duties of his office as Chief Justice, he gave unbounded satisfaction to all classes and creeds. At the time of his death he was in his 67th year, and was, with the exception of a short time before his death, always in good health. In the death of Joseph Ignatius Little Newfoundland loses a model citizen, a devout Christian, and a true gentleman. His memory will be cherished by a grateful and loving people.

"He is gone but not forgotten,
Never shall his memory fade;
Fondest thoughts for him shall linger,
Around the grave where he is laid."

"A national 'Requiem' plaintive and grand,
Is breathing a country's devotion

For the hope and the pride of a sorrowing Land
Has been freed from the world's commotion.

The dirge of a people, whose unfeigning tears
Are shed with full ardor of weeping;
Will echo his name, through the cycle of years,
Of the honored lamented and sleeping.

The proud Atlantic in wailing, its flow,
Will e'er keep his memory undying;
And repeat his dear name to the breezes that blow,
An accord with its waves as they're sighing.

Ah, Joseph! sweet peace to thy mortal remains,
With the earth of your country now blending;
Till we meet you rejoicing in Joseph's plains;
When the dream of vain-glory is ending."

R. I. P.,

Terra Nova.

Chicago Great Prelate Dead.

Chicago's great prelate — Archbishop Feehan — passed away suddenly on Saturday last at 3.30 o'clock at the diocesan rectory, North State street and North avenue. The cause of death assigned is heart failure and general weakness, due to advanced age and the attack of pneumonia through which the venerable Archbishop passed a year ago. Archbishop Feehan was 73 years old.

His Grace, it is thought, never fully recovered from the attack of pneumonia of a year ago. He was left in delicate health, although, he retained his grip on affairs and held full control of all his faculties. He still attended to all his duties, even so lately as Saturday morning, and seemed well enough to dispense with the regular attendance of a physician. His doctor continued to call only at intervals, to inquire into his general condition.

For some weeks Archbishop Feehan had been wishing to go to Feehanville. He would have gone earlier but for the cool, damp weather, which caused him to fear colds and a return of his pulmonary trouble.

But when the weather became more favorable he began actively planning for the trip. The excitement and in-approposd eq; no iurpuq; 133333 visit is thought to have stimulated the action of the heart and have done its part in bringing on the end.

"In the morning," said Chancellor Barry, "he was about the house, as well as he had been for many months. He transacted private and official business as usual, and was in full control of all his faculties."

At noon the Archbishop partook of a hearty meal and retired to his room where he rested for two hours. Shortly afterwards he came to his study and sat chatting with the attendants of the house. While thus engaged, without premonition of the approaching end, the venerable clergyman complained of feeling faint and unwell. His attendants, at his call, hurried to get him water and stimulants, and he reclined on a couch. A short rest was all he thought necessary, but death came in a few minutes. He was surrounded by friends, but among those present were few of the clergy of the city, as the priests could not be summoned. His attendants, many of whom had been with the Archbishop for a quarter of a century, his sister, Mother Superior Catherine Feehan of St. Patrick's Academy, and Chancellor Barry were at hand when he died.

A BRIEF SKETCH. — Archbishop Feehan was appointed the first Archbishop of Chicago in 1880, shortly after the decree of the Holy See elevated the diocese of Chicago to the rank of archdiocese. He assumed his new duties Nov. 25 of that year, and was given a notable reception upon his arrival here.

Archbishop Feehan was born at Killinane, Tipperary, Ireland, Aug. 29, 1829. At the age of 16 he entered the ecclesiastical school of Cusle Knock college, and during the two years he remained there won many honors for scholarship. He entered the College of Maynooth at the age of 18, and during the five years he was there made remarkable advancement in the study of philosophy and theology. After leaving Maynooth he entered Dunboyno, and was in attendance at that institution when Archbishop Kenrick of St. Louis offered him the opportunity of going to that city.

He came to America in 1852, against the wishes of his friends, who desired him to remain in Ireland and accept a professorship. In the same year he was ordained a priest, and for six months taught in the diocesan seminary. He was appointed assistant at St. John's, in St. Louis, in July, 1853. The next year he succeeded the Rev. Anthony O'Regan at the theological seminary at Carondelet, remaining as president of the institution for three years. In 1857 he was appointed pastor of St. Michaelis in St. Louis, and the following year was transferred to the Church of the Immaculate Conception in that city.

On Bishop Whelan's resignation of the See of Nashville in 1864 Father Feehan was nominated for the vacancy. He at first declined on account of his mother's ill-health. After his mother's death the next year he accepted the offer and was consecrated Bishop Nov. 1, 1865, where he remained until his appointment as Archbishop of the Chicago diocese.

A secular journal says:—The late Archbishop Feehan's life was almost eventful one and his work in Chicago gives some idea of the capabilities of the man. He entered upon his labors in Chicago when the city was making its greatest strides and the immigration of Roman Catholics to this diocese was at its fullest. The problem of establishing church services and schools in different languages was growing in importance. The financial question of permitting new parishes to buy property and build, and how far they should be permitted to buy, was a feature of the complex problem. The establishment of schools before churches should be built was a policy on which the Archbishop insisted. It was the ability to solve these great questions, as well as to his personal qualities, which endeared him to the hearts of the Catholics of Chicago. He preserved unity and harmony in this diocese by giving to the different nationalities the service of the church, their own schools, and priests of their own tongue.

SOME TRIBUTES.—Father Thomas F. Gullivan, St. Patrick's Church, said: "The loss to the church and the archdiocese of Chicago by the death of our beloved Archbishop is one that seems almost irreparable. For decades the Catholics of Chicago have looked to him with unquestioning and unwavering faith. Following so closely upon the death of that other great prelate, Arch-

bishop Corrigan, it has been indeed a sad year for Catholicity in America."

"The world will never know how great and good a man Archbishop Feehan was," said the Rev. J. Theobolt, rector of St. Joseph's Church, Hill and Market streets. "He disliked to parade his virtues before the public, and when he sought to befriend somebody he generally took pains to conceal his identity from the person who profited by his kindness."

"The magnitude of some of his acts of charity and philanthropy which I happen to be personally cognizant of was astonishing. He was of a retiring disposition, although always kindly, and possessed of a fund of quiet humor, exhilarating to those who knew him. He was always affable toward his subordinates. While preserving the dignity demanded by his position, his attitude was fatherly rather than severe. I have known him well for eleven years, I feel that the archdiocese of Chicago has sustained a great loss in his death."

The executive committee of the United Irish societies, which met to make arrangements for their annual demonstration on Aug. 15, adjourned on learning of the death of Archbishop Feehan. Colonel John F. Finerty, who made the announcement, eulogized the dead prelate in eloquent words. He said that Archbishop Feehan had always proved himself a sincere lover of Ireland.

"His heart and purse were always at the service of the land that cradled him," Colonel Finerty said. "While he was known and respected generally as a distinguished churchman, conspicuous for his learning and piety, those engaged in active work for the cause of Ireland had a close acquaintance with him and all ways knew him as a man whose devotion to the old land had never faltered. His last public utterance, perhaps, was a letter in which he gave his encouragement and benediction to the United Irish League."

Representative M. J. Kelly, in an interview with a reporter of a Chicago daily newspaper, said that Chicago had lost one of its best citizens and the Irish people their best friend in the death of Archbishop Feehan.

"I knew Archbishop Feehan since he first came to Chicago and had learned to love him for the kindly acts he had done for people of all creeds," he said. "I remember an instance when I called at the home of the Archbishop on business. We were seated in a bay window overlooking a path that led to the house. While we were talking an elderly man came up the path and rang the door bell. The Archbishop noticed the man, and after he had rung the bell went into the hall to where one of the servants was talking to him at the open door. The day was cold and considerable snow lay on the ground. The man was begging, and when he asked for something to eat the Archbishop instructed the servant to let him in and feed him. As the man passed the Archbishop noticed that he limped, whereupon he caught his arm and asked what crippled him.

"My feet are frozen," the man said as he exhibited a pair of shoes that were full of holes, and had hardly a sole left on them.

"The age and miserable condition of the man touched the Archbishop so that he kept him at his house for several days, and then, finally, obtained a position for him as sexton in one of the churches."

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TRUE WITNESS.
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Pope Leo and the Labor Question.

In view of the strikes going on on this continent at the present time, the following extracts from the Holy Father's encyclical on the labor question are opportune, and apply with equal force to capitalists, legislators, and workmen:—

"Rights must be religiously respected wherever they exist and it is the duty of the public authority to prevent and to punish injury, and to protect every one in the possession of his own. Still, when there is question of defending the rights of individuals, the poor and helpless have a claim to especial consideration. The richer, class have many ways of shielding themselves, and stand less in need of help from the State; whereas those who are badly off have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State. And it is for this reason that wage-earners, who are undoubtedly among the weak and necessitous, should be specially cared for and protected by the Government.

"Here, however, it is expedient to bring under special notice certain matters of moment. It should ever be borne in mind that the chief thing to be realized is the safe-guarding of private property by legal enactment and public policy. Most of all it is essential, amid such a fever of excitement, to keep the multitude within the line of duty; for if all may justly strive to better their condition, neither justice nor the common good allows any individual to seize upon that which belongs to another, or, under the futile and shallow pretext of equality, to lay violent hands on other people's possessions.

"Most true it is that by the far the larger part of the workers prefer to better themselves by honest labor rather than by doing any wrong to others. But there are not a few who are imbued with evil principles and eager for revolutionary change, whose main purpose is to stir up tumult and bring about measures of violence. The authority of the State should intervene to put restraint upon such firebrands, to save the working classes from their seditious acts, and protect lawful owners from spoliation.

"When work people have recourse to a strike, it is frequently because the hours of labor are too long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralyzing of labor not only affects the masters and their work people alike, but is extremely injurious to trade and to the general interests of the public; moreover, on such occasions, violence and disorder are generally not far distant, and thus it frequently happens that the public peace is imperiled. The law should forestall and prevent such troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between employers and employed.

"If we turn now to things external and corporeal, the first concern of all is to save the poor workers from the cruelty of greedy speculators, who use human beings as mere instruments for money-making. It is neither just nor human so to grind men down with excessive labor as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, should be so regulated as not to be protracted over longer hours than strength admits. How many and how long the intervals of rest should be, must depend on the nature of the work, on circumstances of time and place, and on the health and strength of the workman. Those who work in mines and quarries and extract coal, stone, and metals from the bowels of the earth, should have shorter hours in proportion as their labor is more severe and trying to health. Then, again, the season of the year should be taken into account; for not unfrequently a kind of labor is easy at one time which at another is intolerable or exceedingly difficult.

Finally, work, which is quite suitable for a strong man cannot reasonably be required from a woman or a child. And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For just as very rough weather destroys the buds of spring, so does too early an experience of life's hard toil blight the young promise of a child's faculties, and render any true education impossible. Women, again, are not suited for certain occupations; a woman is by nature fitted for home work, and it is that which is best adapted at once to preserve her

modesty and to promote the good bringing-up of children and the well-being of the family. As a general principle it may be laid down that a workman ought to have leisure and rest proportionate to the wear and tear of his strength; for waste of strength must be repaired by cessation from hard work.

"In all agreements between masters and work people, there is always the condition expressed or understood that there should be allowed proper rest for soul and body. To agree, in any other sense, would be against what is right and just; for it can never be just or right to require on the one side, or to promise on the other, the giving up of those duties which a man owes to his God and to himself.

"We now approach a subject of great and urgent importance, and one in respect of which, if extremes are to be avoided, right notions are absolutely necessary. Wages, as we are told, are regulated by free consent and therefore the employer, when he pays what was agreed upon, has done his part and seemingly is not called upon to do anything beyond. The only way, it is said, in which injustice might occur would be if the master refused to pay the whole of the wages, or if the workman should not complete the work undertaken; in such cases the State should intervene, to see that each obtains his due;—but not under any other circumstances.

"This mode of reasoning is, to a fair-minded man, by no means convincing, for there are important considerations which it leaves out of account altogether. To labor is to exert oneself for the sake of procuring what is necessary for the purposes of life, and chief of all for self-preservation. In the sweat of thy brow thou shalt eat thy bread. Hence a man's labor bears two notes or characters. First of all, it is personal, inasmuch as the exertion of individual strength belongs to the individual who puts it forth, employing such strength to procure that personal advantage on account of which it was bestowed. Secondly, man's labor is necessary; for without the result of labor a man cannot live; and self-preservation is a law of nature which it is wrong to disobey.

"Now, were we to consider labor so far as it is personal merely, doubtless it would be within the workman's right to accept any rate of wages whatsoever; for in the same way as he is free to work or not, so is he free to accept a small remuneration or even none at all. But this is a mere abstract supposition; the labor of the workman is not only his personal attribute, but it is necessary; and this makes all the difference. The preservation of life is the bounden duty of one and all, and to be wanting therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than through work and wages.

"Let it be then taken for granted, that workman and employer should, as a rule, make free agreements, and in particular should agree freely as to the wages; nevertheless, there underlies a dictate of nature more imperious and more ancient than any bargain between man and man, namely, that the remuneration must be sufficient to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice.

"In these and similar questions, however—such as, for example, the hours of labor in different trades, the sanitary precautions to be observed in factories and workshops, etc.—in order to supersede undue interference on the part of the State, specially as circumstances, times and localities differ so widely, it is advisable that recourse be had to societies or boards, or to some other mode of safeguarding the interests of the wage-earners; the State being appealed to, should circumstances require, for its sanction and protection.

"If a workman's wages be sufficient to enable him to maintain himself, his wife and his children in reasonable comfort, he will not find it difficult, if he be a sensible man, to study economy; and he will not fail, by cutting down expenses, to put by some little savings and thus secure a small income. Nature and reason alike would urge him to this. We have seen that this great labor question cannot be solved save by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be to induce as many as possible of the humbler class to become owners."