

LABOR QUESTIONS.

By Our Gurbstone Observer.

In touching upon the very important topic of labor, laborers, and labor questions I have no intention of setting forth any theories of my own, nor do I pretend, in any way, to add to all that has been so ably written or said upon one of the greatest problems of the age...

present the great, central accusation, the one around which all the others revolve. "A Worker," is the signature adopted by the champion of the labor cause against the Church...

However, my purpose this week is not so much to record my personal observations as to bring to the attention of all who honor me by reading my column, the exceptional discussion regarding the Church and the worker, that is going on all over Europe, and more especially in the British Isles...

"Worker No. 2," is the first to make answer. He sets forth the question very squarely in these words: "Kindly permit me to offer a reply to 'Worker's' letter. He charges the Church with deserting the poor and oppressed. History of all ages proves the contrary."

To explain more fully the last remark I will cite a few lines from an eminent correspondent on this subject, which summarizes the whole situation most admirably. He says: "This is, obviously, but a giving effect to the encyclical 'Rerum Novarum', but the import of the command is simply tremendous."

The next writer from whose lengthy arguments I take an extract, is Mr. J. A. Cunningham, of London. He says: "Personally I feel most deeply on this question when I see daily and hourly so much apathy on the part of our co-religionists in regard to the temporal services outside the formal practices of our holy religion."

Starting from this initial point, or rather from the great centre of Catholicity, I will eventually reach the object of my remarks—namely, the visible effect of all this activity upon our own country, and the results that are even now being felt in the beneficial action of the Church in Canada in regard to trades and labor problems.

From the next letter, for obvious reasons, I will take somewhat lengthy passages. "I am a workman in every sense of the word. Ever since I can remember I have worked for my own living 28 years as a Protestant, 25 and more as a Catholic."

he would wish, he begins to grumble about Catholics not supporting him. "My belief and my experience is that nothing is gained by grumbings, but if we one and all stick fast to our Faith, keep close to our duties, and trust in God without fear and in all confidence, we shall never want, and cases such as 'Worker' speaks of at Bolton will be unknown."

"There is a deal of sound advice in this convert's statement. Still stronger and may be more to the immediate point, is what 'S. R.' writes: 'As another worker I beg to take exception to the strictures that your correspondent 'Worker' has thought fit to place on the Church. It is monstrous to blame the Church for the many social ills that afflict us.'"

"If the 'Social System' must be altered, this must be brought about by laws, by sending to Parliament a body of paid members. Your correspondent is entirely wrong in blaming the Church. I would remind him that there is such a thing as a ballot-box used at the elections."

Without going beyond our own province, or the two large cities of our province, what do we find. In Quebec, at this very moment, the cause of the workman is espoused by His Grace, Archbishop Beign, and in the difficulties existing between the employers and the employees, he is acting as an arbitrator.

RELIGIOUS TEACHING. — Religion is the basis, nay it is the very soul of moral life. Without religion moral laws become mere rules of expediency; and a system of education which substitutes expediency for religion in its moral teaching must necessarily tend to undermine the foundations of the State.

"I THOUGHT you told me your father was a retired merchant?" "So he is. When the broker's man took possession he had to retire."

CATHOLIC HIGH SCHOOL. PRIZE LIST.

The closing exercises of the Catholic High School—the report of which reached us too late for last week's issue—attracted a large audience. Among those present were Rev. Father Quinnivan, who presided; Rev. Fathers Strabbe, Ouellette, McShane, Judge Curran, Judge Doherty, Dr. Tansey, Messrs. W. McNally, M. Egan, W. E. Doran, Felix Casey, C. Casey, J. Devlin, J. O'Keefe, and many others.

The following is the prize list: KINDERGARTEN.—H. Hales-Sanders, 1st prize reading, arithmetic; W. Kiely, 1st prize spelling; 2nd prize, arithmetic; J. McArana, 1st prize Bible history; 2nd prize penmanship; A. Kilkerry, 1st prize religious instruction; E. Kilkerry, 2nd prize religious instruction; R. Hennessy, 2nd prize Bible history; P. Mariani, 2nd prize spelling; J. Brennan, 2nd prize reading; H. Fox, 3rd prize arithmetic; F. Kilkerry, 3rd prize Bible history; spelling; W. Ryan, 3rd prize arithmetic; D. Burve, 3rd prize arithmetic; H. Brennan, 3rd prize spelling; penmanship; J. Furlong, 3rd prize reading; E. Schneider, 3rd prize penmanship; H. Paquin, 3rd prize spelling; J. Westbrook, 3rd prize arithmetic; J. Westbrook, 3rd prize reading; J. McGinley, 3rd prize progress; E. LeFebvre, 3rd prize spelling; G. Larin, 3rd prize reading; R. Larin, 3rd prize reading.

FIRST PREPARATORY.—First Division.—C. Smith, 1st prize arithmetic, Christian doctrine, composition, French, geography, reading, writing; 2nd prize drawing, spelling; V. Byrne, 1st prize spelling, 2nd prize geography, Bible history, arithmetic, Christian doctrine; W. Innes, 1st prize drawing, 2nd prize composition, French; P. Kennedy, general progress; A. Hanley, general progress; F. Doran, 2nd prize French, 3rd prize Bible history; F. Moran, 3rd prize spelling, reading; E. Macdonald, 2nd prize writing; F. Kilkerry, 3rd prize Bible history, geography; D. Morrison, general progress; A. Walsh, progress.

SECOND DIVISION.—L. Hennessy, 1st prize arithmetic, composition, drawing, Bible history, reading, spelling, writing; 2nd prize Christian doctrine; R. Lynch, 1st prize French, geography; 2nd prize drawing, arithmetic; L. Casey, 2nd prize composition, French, Bible history; J. Roche, 1st prize Christian doctrine, 2nd prize spelling; P. Ferguson, 2nd prize geography; J. Coughlin, general application; J. McManley, progress; B. Wall, 3rd prize reading; A. Gunney, 4th prize catechism; J. Mason, application.

THIRD PREPARATORY.—E. O'Keefe, 1st prize algebra, book-keeping, composition, geography, grammar, Canadian history, shorthand; 2nd prize literature, honorable mention, arithmetic, drawing, writing; J. Lyons, 1st prize Christian doctrine, literature, spelling, 2nd prize French, geography, grammar, shorthand; L. Burns, 1st prize drawing, 2nd prize algebra, honorable mention, composition, grammar, literature, reading, shorthand; A. Teirault, 1st prize arithmetic, writing, 2nd prize book-keeping, Canadian history, honorable mention, French, geography, grammar, shorthand; 1st prize writing, honorable mention, Christian doctrine, Canadian history; Langlois, 2nd prize drawing, honorable mention, algebra; G. Devlin, 1st prize reading, honorable mention, Christian doctrine; V. Ray, 2nd prize reading, honorable mention, Irish history; H. McMillan, honorable mention, book-keeping; H. Gunning, 2nd prize Christian doctrine, reading; St. Germain, 1st prize French; MacDonnell, honorable mention, spelling.

FORM I.—E. Doran, 1st prize algebra, book-keeping, literature, 2nd prize composition, Euclid, geography, honorable mention, arithmetic, grammar; C. McCabe, 1st prize Euclid, geography, grammar, 2nd prize composition, literature, Latin; reading; St. Germain, 1st prize French; MacDonnell, honorable mention, spelling.

FORM II.—J. O'Keefe, 1st prize book-keeping, Christian doctrine, composition, geography, grammar, literature, Latin, reading; 1st honorable mention, arithmetic, drawing, French, spelling; M. Letourneau, 1st prize algebra, Euclid, French; 1st honorable mention, geography, Euclid, grammar, physics; F. Penney, 1st prize spelling, honorable mention, Christian doctrine, composition, reading, shorthand, writing; E. Morrison, 1st prize drawing, physics, honorable mention, literature.

SPECIAL PRIZES. KINDERGARTEN.—Conduct, P. Mariani; regularity, J. McArana; application, E. Nugent; R. Hennessy; home work, H. Fox. FIRST PREPARATORY.—Conduct, J. Coughlin, J. McManley, F. Kilkerry; regularity and conduct, C. Smith; regularity and home work, P. Kennedy. SECOND PREPARATORY.—Conduct, E. Cardinal; regularity, J. Halpin, J. Casey; home work, J. Gould; general proficiency, T. Lyons. THIRD PREPARATORY.—Conduct, J. St. Germain; regularity, A. Tetraut, G. Langran; home work, H. McMillan; general proficiency, J. O'Keefe. FORM I.—Regularity, J. Casey; home work, E. Kenny; general proficiency, E. Doran. FORM II.—Conduct, M. Letourneau, regularity, M. Letourneau; home work, C. Thompson; general proficiency, J. O'Keefe. Silver medal for Bible history, donated by Rev. Father McShane, awarded to C. Smith. Silver watch for eloquence, awarded to St. G. Devlin, 2nd, H. Gunning, 3rd, J. Hammill. Ten dollars in gold, donated by Rev. Father McGrath, awarded to St. G. McCabe, 2nd, F. Love. Gold watch for Irish history, awarded to St. F. O'Keefe, 2nd, W. Love. Gold watch for English history, awarded to St. E. Doran, 2nd, J. O'Keefe, 3rd, F. Penney. Christian instruction prize, donated by Rev. Father Ouellette, awarded to C. Thompson. Honor prize, awarded to St. C. McCabe, 2nd, J. St. Germain.

THE ROSARY.

The following explanation of the Rosary is from a letter written by the late Bishop Ullathorne of Birmingham, England, to Lady Georgiana Chatterton, shortly after her conversion in 1875. It is published in a book of memoirs of her husband, Edward Henage Dering.

"The principle of the Rosary is very ancient. Beads were often used as an instrument of prayer in the East long before Christianity. The Fathers of the desert counted their prayers in some recorded cases, with pebbles. But St. Dominic, about the beginning of the Thirteenth Century, gave it its present form. The Paters and Aves attached to the beads are the body of the prayer. To get at the religious philosophy of the Rosary we must go to its soul. The beads of the Rosary is the meditation of the life of Christ. To understand this you must have a little Manual of the Rosary. There you will see that the Rosary is divided into three parts, and one of these parts is represented by the material rosary, or string of beads—no part only being said at a time, as a rule."

"First is said the Creed, then, 'Our Father,' represented by the large bead next the cross; and three 'Hail Marys,' represented by the three beads next it. Then come the mysteries of Our Lord's life, suffering and triumph, which are the objects of meditation. The first part is the five Joyful Mysteries, put in two or three sentences each in the manual, to keep the mind to its subject. Each of these is thought upon while saying one 'Our Father,' holding the large beads; ten 'Hail Marys' holding in succession the ten little beads. Then the next mystery is taken in the same way, until the whole circle is completed, after which there is a little prayer. For the five Sorrowful Mysteries of the Passion the same round of beads is similarly used on another occasion. So likewise the five Glorious Mysteries. 'Our Fathers' and 'Hail Marys,' its path and soul is the meditation. The beads, as they are held in the fingers, give escape to nervous restlessness, and so leave the attention more free. Thus the weakness of a nervous or restless or 'extroverted' mind is provided against. Many people can only think freely on a point—his thread snapped, and his thinking stopped. The fingering of the beads and the vocal prayers do this function, disposing and freeing the mind for meditation. Human nature is very complex; and its complexity of activity, which is in the Rosary provided for, is the source of those distractions that arise when we kneel inactive in body, and repeat customary vocal prayers. A little activity of the hands and a fixed object for reflection to animate our vocal prayer cure much of this distraction. A lady can think over her needle who can not think so well sitting still with unused hands."

"The Rosary was the book of the unlettered before the ages of printing, which familiarized their hearts with the chief mysteries of the Gospel. It is excellent for two classes—those who like it, and those who do not like it. Millions of souls have been made contemplative and interiorly spiritual in all classes, by its use, without it could never have become so. As to those who do not like it because it is childish—I once gave a Rosary to a gentleman of high character, great attainments and rare shrewdness—a convert. I said: 'Say that for three months, and ask me no reason for it. After that you yourself will give me a good reason.' He did so, and at the end of it he said: 'I understand. You wanted to put down my pride; to make me simple and childlike, and to get me into the habit of spiritual reflection. I shall never leave it on again.'"

"Some people do not like to take the rosary, they will heal them, and call it nonsense. The Rosary is exactly that nonsense which cures an amazing lot of nonsense. Call it spiritual homeopathy if you like. Many a proud spirit has been brought down by it; many a distracted spirit has been made recollected by it. 'The weak things of the world hath God chosen to confound the strong.'"

"As to the relative number of 'Hail Marys,' I will not give the Irish carman's solution in reply to the query of his Protestant fare—that one 'Our Father' is worth ten 'Hail Marys' every day. There is a deeper solution. You will remember in Ivanhoe where the wounded hero, on his bed of pain, sees the whole conflict as it rages round the fortress through the eyes and heart of the Jewish maiden, who beholds and describes it with tender accents from the window of his apartment. There you have the essence of the 'Hail Marys.' Through the pure and tender soul of the Mother, more allied to our human weakness, you behold the life, acts and sufferings of the Son, whereby our own soul is opened to tenderness, to simplicity, to all of the mother within us; whilst we look on Him through her, invoking her to let our same time with hers, the Mother and the Queen, by His heavenly throne."

ST. PATRICK'S SOCIETY. At the meeting of the St. Patrick's Society, held on Tuesday evening, the Committee of Management reported having almost completed arrangements for the annual excursion, which will be held on the 1st of August. This date seems to be a favorite one with the patrons of this society, as the excursion held last year on the same date was one of the most enjoyable of the season. The friends of this charitable organization may expect a pleasant outing, and at the same time aid the Society to carry out the work they intend doing during the coming winter of aiding the poor and needy.

Address and Presentation. The teachers and friends of education in connection with St. Mary's School have presented the principal, Mr. P. J. Leitch, with a well-worn address and a beautiful walking cane. The cane was a work of art, especially the handle, which was a very pretty figure. Mr. Leitch thanked the donors for their gift, and was glad to know that he had won the work they intended doing during the coming winter of aiding the poor and needy.

A Successful "Brothers' Boy." It has been our pleasant duty on many occasions to record the success of boys educated by the Christian Brothers. In competitive examinations for West Point and the Naval Academy they have been 'singularly successful.' The latest "Brothers' boy" to win fame as the son of humble Italian parents. The New York Herald says of him: "Angelo Fesano may enter the Naval Academy. In an examination of candidates for the Annapolis school, the boy of humble origin, outstripped all his competitors. Pitted against him were sons of wealthy parents, who had provided private tutors, in the hope that one of them would win the prize. Angelo left his place in a plumber's shop to go to the examination room, the youngest and highest. Angelo is seventeen years old, and the eldest of the six children of Mr. and Mrs. Vincent Fesano, who live on the top floor of No. 219 Mott street. He was graduated from St. Patrick's School, at No. 272 Mulberry street, in June, 1900, and has just completed a year's study at LaSalle Academy, No. 44 Second street." Sunday Democrat, New York.

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CATHOLIC GENEROSITY.—John T. Boyle, of Fond du Lac, Wis., has given \$25,000 to the Sisterhood of St. Agnes for the St. Mary's Springs Sanitarium, to be built on the farm owned by the Sisterhood, three miles east of Fond du Lac.

A GRACEFUL RECOGNITION by Protestants of the work of a Catholic priest is reported from Toledo, Ohio, where it is said a number of Protestant neighbors and fellow-citizens of the Rev. Edward Hammill, believing that he had overworked himself in the interests of his parish in the erection of a new church, quietly collected among themselves more than \$1,000 and tendered it to defray his expenses on a health trip abroad.

SISTERS' LOVE. Sisterly love gets great credit in our country, his year Land, and his year for his relatives to note the all-Irish women for we come daily in spite of Irish men cannot be appreciated. A recent case of a woman—Mrs. East—after 27 years after 27 years

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