

LABOR AND CAPITAL.

At the celebration of Labor Day at Galesburg the following address was delivered by Bishop Spalding: The people of America have many things to be thankful. The material resources of our country are so great that as yet neither we nor the world at large have been able to measure their extent. Hidden storehouses of wealth are continually being revealed to us. We are energetic, industrious, brave and untiring. We are convinced of the supremacy of mind over matter and make ceaseless and increasing efforts to educate the spiritual faculties of the whole people. We are averse to war and believe that disputes between nations, as between individuals, should be settled by discussion and arbitration. We are opposed to standing armies, believing that the national wealth and intelligence should be devoted to the improvement and culture of the citizens, and not to conquest and destruction. We have no dynasty to uphold, no powerful neighbor to rebel or overthrow. Our comparative exemption from war has made possible the rapid development of our country. The love of peace which is a characteristic of the American people, manifests itself also in religious good will and toleration. As dynastic wars are for us out of the question, so are religious wars. The spirit of forbearance and helpfulness manifests itself in our customs and habits as in our legislation. In no other country is property more secure; in no other it is so generally diffused. Nowhere else is opportunity for woman or for man so universal; nowhere is there such faith in the national destiny; nowhere has the fusion of peoples, differing in many and important respects, been brought about so rapidly or so satisfactorily; nowhere are the multitudes so eager to learn or so quick to avail themselves of new discoveries and inventions. The millions from foreign lands who have founded homes here are making other millions in the old world thankful that America exists. There is a confidence in whatever part of the earth, who love justice and liberty, who believe in a higher and more blessed social and religious future for mankind. Already we are the possessors of greater wealth than any other people possess or has ever possessed; and though a few men, whose names stare us in the face from the pages of the newspapers, have fortunes which seem almost fabulous, there is a diffusion among the masses of the people of a well being and comfort such as exists in no other land. This may be perceived in the housing of the people, in their clothing, in the wholesomeness of their food, and above all in the spirit of courage and hopefulness which pervades our whole life. There is no gulf between the rich and the poor, but a gradation of generally distributed possessions. In 1890 more than eight million families were land owners, and of the thirteen million families, among whom the wealth of the country was divided, eleven million belonged to the class who earn their living by manual labor. Nevertheless it is obvious that when there is question of American life, a merely optimistic view is a shallow and false view. There are great and widespread evils among us, as also tendencies which if allowed to take their course will lead to worse evil. There is the universal political corruption. There is the diminished sense of the sacredness of property. There is the loosening of the marriage tie and the sinking of the influence of the home. There is a weakening of the power to apprehend spiritual truth and a consequent lowering of the standards of value, a falling away from the vital principles of religion, even while we profess to believe in religion. There is, indeed, enough and more than enough to keep all who cherish exalted ideas of the worth of human life and who love America, lowly minded and watchful. One of the most certain signs of decadence is a failure of the will, and one might think that we are threatened with this. Our ability to react against abuses is growing feebler. The social organism is so vast and so complex that it seems hopeless to attempt to interfere, and so we permit things to take their course, abdicating the freedom and the power of the will in the presence of an idol which we call Destiny. The more public opinion is shaped by the ideals of evolution, as the supreme law of life, the less capable we become of bringing reason and conscience to bear on human affairs, of recognizing God's presence in the world and holding to truth and law as something higher and mightier than a universe of matter. The course of things is, indeed, but partially subject to human control. Human progress is unimpeded de-

ant, hence they grow rich, become capitalists and form combinations of capital, which appear to many to be a menace to the freedom and welfare of the whole people. Competition, which begins as a struggle for existence, finally becomes a desire to crush and dominate, becomes a warfare, which if less bloody is not less horrible or cruel than that which is carried on with shot and shell. As in battle, the general is however victorious, he is thought only of victory, and are heedless of the suffering and the loss of life, so in the struggle for industrial and commercial supremacy, the men of ability, the leaders and capitalists, are wholly bent on the attainment of their ends, and easily lose sight of the principles of justice and humanity. It is this that makes the organization of workmen into labor unions and trades unions inevitable and indispensable. The consciousness that if they do not protect and defend themselves they will be ground by the wheels of a vast machine or reduced to a condition little better than that of slaves, compels them to unite lest they be deprived of the common rights of man. In ancient times laborers were slaves, it is not cruel, but they became the victims of a false belief and the agents of a system which is as pitiless as a law of nature. One of the chief forces by which this condition is held in check is the religious principle and feeling that men are the children of God, that they have inalienable rights, that one of these is that work should enable the worker to lead a life not inferior to that of the rich. The riches which are procured at the cost of human misery and degradation are accursed, that what constitutes the proper value of individuals and of nations, is spiritual and not material, that there is eternal wrath in store for all who trample upon moral and intellectual good that they may add to their possessions. These truths are accepted by the public opinion of the civilized world, and hence there is a general sympathy with laborers in their efforts to obtain justice and to improve their condition. All who observe and reflect recognize that the true measure of the burden of life, that they are often forced to do work which is destructive of health and happiness, and that they are exposed to greater vicissitudes of fortune than others. All this, however, would accomplish little for their improvement if they themselves remained indifferent, if they did not organize, if they did not demand that the law be so framed that they be true to the Economic laws, which are immutable, make it impossible that wages should rise beyond a given point, or that wealth should be so distributed as to make all men rich. The multitude are poor and can never be rich. It is indeed fortunate that it is impossible that the masses of mankind should ever be able to lead an idle and luxurious life. It is a law of human nature that man shall work and abstain, if it is to be well with him, that to do nothing and enjoy much is impossible. Political economy, like government, rests on a basis of morality. Moral character alone can give a man self-respect, courage, hope, cheerfulness and power of endurance. Hence the laborer, and all who identify themselves with their cause, should have a care first of all that they be true men—frugal, self-restrained, kindly, sober, frugal and helpful; and that this may be possible, also religious. The foe of labor is not capital, but ignorance and vice. In the whole English-speaking world, at least, its worst enemy is drink. More than a combination of all employers, the saloon has power to impoverish and degrade workingmen. The influence of Christianity has been and is the chief power which has brought the world to recognize the rights of the enslaved, the poor, the weak, of all who are heavy-laden and overburdened. It aroused and it alone can sustain enthusiasm for humanity. If this faith could die out what would remain but the law of the survival of the fittest, that is, of the strongest, the most unscrupulous, the most reckless of the sufferings and sorrows of their fellowmen. These are the men who prosper among savages, in barbarous states and in periods of anarchy. But it is not conceivable that the civilized world should turn from the principles which Christ proclaimed, whose development and diffusion must in the end substitute for universal competition—the war of all upon all—the co-operation of all with all, not merely of the bread that nourishes the body, but above all for the spread of the higher life of truth and love, of purity and goodness. In America, assuredly, we have good

HAPPENINGS IN IRELAND.

THE IRISH PARTY.—A meeting of the National Directory of the United Irish League was held at the offices of the United Irish League, Dublin, recently, Mr. J. E. Redmond, M.P., presided. The members from the North included—Rev. A. Lowry, C.C., South Down; Messrs. Bernard O'Neill, Mid-Armagh; Joseph Devlin, Belfast; J. M. Farrelly, East Cavan; Francis Gallagher, North Donegal; Michael Dunmion, South Donegal; Philip McCusker, North Fermanagh; John Taggart, East Tyrone. A lengthy letter, addressed to Mr. John Redmond, was read from Mr. William O'Brien, in which, after apologizing for his absence, he said: "I had intended to suggest to the Directory that they should request you to proceed to America during the autumn, to inform our Irish-American kindred of the present position of the Irish cause, in conjunction with Mr. Davitt, who has already done such effective work. I am sure the suggestion will have presented itself already to many members of the Directory, and I trust you may be able to see your way to comply with their request, as the results will be, I am certain, triumphant." Mr. O'Brien in his letter further suggested that all the members of the Irish cause should be requested to act as a special committee for the purpose of visiting the various congested districts throughout the province, and taking evidence on the spot, and that they should invite the members of the Congested Districts Board to associate themselves with them in the inquiry, or to participate to any extent they might deem proper in the work of eliciting the facts without assuming any responsibility of their report. Furthermore, he suggested that Mr. Wyndham might with advantage be present at such an inquiry. The question of holding the annual convention was under discussion, and it was decided to hold it immediately after the return of the National delegates from America. Proposed by Rev. Joseph Devlin, Belfast, seconded by Mr. Edward O'Neill, Mid-Armagh—"That this directory avails itself of the opportunity which this meeting affords to place on record its high appreciation of the magnificent services which the Irish Party has rendered to Ireland during the past session of Parliament, representing the National organization of the country. We tender to Mr. John Redmond our warmest thanks for the splendid manner in which he guided the Irish Party during the past momentous session, and we rejoice to find that as a consequence of the patriotism, self-sacrifice, unity, and discipline, which was so splendidly displayed by the party since Parliament met, the cause of Ireland has been once more restored to its rightful position." Proposed by Rev. James Clancy, C.C., West Clare, and passed unanimously—"That we request the President of the United Irish League, Mr. J. E. Redmond, M.P., to propose to America and, in conjunction with Mr. Davitt, to place the present position of the Irish National movement before the American public, and that we authorize him to associate with himself some others of his colleagues in the Irish Parliamentary Party or the National Directory of the United Irish League." USE OF IRISH.—The following case is recorded in exchanges received by last mail:—At Kinvara Petty sessions, County Galway, before Captain Perry, R.M., and W. J. Brady Murray, J.P., the case of District-Inspector O'Sassay, R.I.C., v. Barthley Hayes came on for hearing. The defendant was charged under 14 and 15 Act, Vic. chap. 92, sec. 12, with not having his name and residence written in "legible letters" on his cart. For this alleged offence he was summoned by Constable Faughan, who detected the crime on the 31st July. The defendant maintained that his name and residence were on his cart in Irish, and he refused to affix his name and address in any other language. It was admitted that the name and address were on the cart, but the District-Inspector maintained that the writing should be in English in order to be legal. The respondent magistrate (Captain Perry) expressed himself in favor of a conviction on the ground that the name was not written in English. Mr. Brady Murray, J.P., did not agree to this. He was not clear on the point. The R. M. therefore refused to make any rule on the point, and the District-Inspector said he would have a fresh summons issued for next court day. SCHOOL STATISTICS.—From the annual report of the Commissioners of National Education it is obvious that the proportion of denominational to mixed schools shows no falling off during the past year, says the Belfast "Irish Weekly." In round numbers there were on the school rolls 559,000 Catholics, 88,000 members of the Protestant Church, 88,000 Presbyterians, and 14,000 members of other denominations. Thus, the Catholics constitute 75 per cent. of the whole. The system of education was founded on De-

NOTES OF CATHOLIC NEWS.

THE DECREE on the virtues of the Venerable Father de la Colomiere, S.J., was published at the Vatican last week. Father Colomiere was the confessor of the Blessed Margaret Mary Alacoque. Father Martin, the general of the Jesuits, was present and read an address to the Holy Father, thanking him in the name of the Society for the publication of the decree and for his recent letter to the heads of the religious Orders. The Holy Father in replying expressed the hope that the long ago since multitudes of them in our own country were slaves, and however the fact be disguised, the natural tendency of greed, of the love and pursuit of material things, as the chief god of life, is to lead to the sense of justice and humanity, to make the strong, the men of ability, feel that they have the right to do whatever they are able to do. They are not necessarily victims of cruel, but they become the victims of a false belief and the agents of a system which is as pitiless as a law of nature. One of the chief forces by which this condition is held in check is the religious principle and feeling that men are the children of God, that they have inalienable rights, that one of these is that work should enable the worker to lead a life not inferior to that of the rich. The riches which are procured at the cost of human misery and degradation are accursed, that what constitutes the proper value of individuals and of nations, is spiritual and not material, that there is eternal wrath in store for all who trample upon moral and intellectual good that they may add to their possessions. These truths are accepted by the public opinion of the civilized world, and hence there is a general sympathy with laborers in their efforts to obtain justice and to improve their condition. All who observe and reflect recognize that the true measure of the burden of life, that they are often forced to do work which is destructive of health and happiness, and that they are exposed to greater vicissitudes of fortune than others. All this, however, would accomplish little for their improvement if they themselves remained indifferent, if they did not organize, if they did not demand that the law be so framed that they be true to the Economic laws, which are immutable, make it impossible that wages should rise beyond a given point, or that wealth should be so distributed as to make all men rich. The multitude are poor and can never be rich. It is indeed fortunate that it is impossible that the masses of mankind should ever be able to lead an idle and luxurious life. It is a law of human nature that man shall work and abstain, if it is to be well with him, that to do nothing and enjoy much is impossible. Political economy, like government, rests on a basis of morality. Moral character alone can give a man self-respect, courage, hope, cheerfulness and power of endurance. Hence the laborer, and all who identify themselves with their cause, should have a care first of all that they be true men—frugal, self-restrained, kindly, sober, frugal and helpful; and that this may be possible, also religious. The foe of labor is not capital, but ignorance and vice. In the whole English-speaking world, at least, its worst enemy is drink. More than a combination of all employers, the saloon has power to impoverish and degrade workingmen. The influence of Christianity has been and is the chief power which has brought the world to recognize the rights of the enslaved, the poor, the weak, of all who are heavy-laden and overburdened. It aroused and it alone can sustain enthusiasm for humanity. If this faith could die out what would remain but the law of the survival of the fittest, that is, of the strongest, the most unscrupulous, the most reckless of the sufferings and sorrows of their fellowmen. These are the men who prosper among savages, in barbarous states and in periods of anarchy. But it is not conceivable that the civilized world should turn from the principles which Christ proclaimed, whose development and diffusion must in the end substitute for universal competition—the war of all upon all—the co-operation of all with all, not merely of the bread that nourishes the body, but above all for the spread of the higher life of truth and love, of purity and goodness. In America, assuredly, we have good

BISHOP HENRY'S ADVICE.

Bishop Henry in addressing a recent meeting of the Catholic Association in Belfast, referred to the duty of Catholics when confronted with a spirit of prejudice and intolerance such as was made manifest on several occasions during the course of the present year. His Lordship said: "In a city where a wicked spirit of intolerance persecutes Catholics in the public streets and while earning their daily bread in the factories and workshops, it is a source of satisfaction to feel that in the members of the Catholic Association they have friends to whom they may confidentially appeal for protection and guidance. It is to be hoped that the representations which have been made to the authorities to stop these periodic outbreaks of rioting and disorder will have satisfactory results. In the meantime our people should be advised to live, as hitherto, peaceably and not to seek revenge, giving offence to no man notwithstanding the great provocation they so frequently receive. Patience is a great virtue and I believe that if we have patience for a little while longer more effective measures will be taken to put an end to such disturbances as recently took place at the shipyard and yards. Recent events unquestionably prove that there is need of a police barracks in the neighborhood of the Queen's Island. It is to be hoped that there will be more peace in our midst, and the disappearance of hand-playing on the public streets, and with the disappearance of that other public nuisance, the ribald and blasphemous street-preachers. It is my desire, and I am sure it is yours also, to see all the citizens of this great city of every creed living in peace and harmony and mutual goodwill. Now, one of the best means of bringing about this happy state of things is for Catholics to make themselves respected. While living soberly and peaceably see that your rights as citizens are respected. Secure your rights as voters at the municipal and Parliamentary elections, whether you are in a majority or in a minority, and believe me the consequence will be that those opposed to you will begin to respect you. On the occasion of the dedication of St. Peter's Church, Lurgan, His Eminence Cardinal Logue was present and preached the sermon. After the close of the impressive ceremonies at the Church, His Eminence visited the Sacred Heart Convent, where he was presented with an address of welcome. During the course of his reply he made reference to the sad scenes enacted in Lurgan. He said: "The people have prosperity to a great extent, and there is just one thing they want which I wish they had in greater abundance, and that is peace. That is just the one drawback in Lurgan. One section of the people at times take it into their head that they are obliged more or less to break the heads of another section for the glory of God (laughter). Well, now, ladies and gentlemen, what suggested to me to make these remarks is that about three or four weeks ago I had a letter from a good, honest Presbyterian who has passed most of his life in Vancouver. Of course, I know the young people know where Vancouver is—away at the extremity of the King's dominions. It was a most edifying letter, full of charity and patriotism, and it was an appeal at the same time. It stated that whenever Irishmen meet each other there they were delighted to meet. They never think of politics or difference in religion or anything, except that they were Irishmen and brothers, and he made an appeal to me to try and establish a state of things here in the North of Ireland which he witnessed, and witnessed with great satisfaction, in Vancouver. I was obliged to write back to him a very unsatisfactory letter. I said: "My Dear Friend,—Your letter edifies me very much, and there is not a word to which you give expression in your letter with which I do not agree thoroughly, but it is a hopeless case here in the North of Ireland. As long as we live we will fight, and the question is whether we won't fight in the next world as well as in this (laughter). However, I told him what is a fact, that since I had any authority to speak to the people I always advised the people over whom I have influence myself to keep quiet, and to bear like Christians, with any annoyance they get, and I told this good gentleman that as far as I was concerned I would try to see my influence with my people to keep quiet."

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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 14, 1901.

NOTES OF THE WEEK.

DEATH OF REV. MR. GRENIER.

In "La Semaine Religieuse" we find a most touching account of the extraordinary and saintly life, as well as death, of the late Rev. Charles Ovide Grenier, of St. Isidore de Dorchester. This model and greatly afflicted priest was in his seventy-first year when God summoned him to an assured reward for a life of the highest spiritual merit. Abbe Grenier was born in Quebec, on the 18th February, 1830. He made a brilliant course of studies at the Seminary, and his theological course was equally remarkable. In 1855 he was ordained to the priesthood, after which event he was made vicar of l'Islet; in 1857 he occupied a similar position at St. Basile; and in 1858 he received his first appointment as parish priest in St. Pierre de Broughton. In 1863 he went back to St. Basile as pastor of the parish. Needless to tell of his zeal for the salvation of souls and his untiring efforts in all the duties of his ministry. From early college days he had been affected with a disease of the eyes, which was augmented by his close application to study, especially when in theology. Shortly after his return to St. Basile he suffered the loss of sight in one eye. This fearful affliction did not change his course of duty for one moment. He worked on, as if nothing had happened. One day, however, he awoke to discover that he had looked his last upon the things of earth, that light had forever left him, and that he was entirely blind. As a holy priest and an humble follower of Christ he made the sacrifice with cheerfulness. He removed to his family home in St. Isidore, where for thirty-eight years he lived doing good, exercising whatever functions of the ministry that were within his power, and affording all in his vicinity an example of humility, resignation and piety that served as a perpetual sermon. He preached regularly, heard confessions, and even said Mass. As he had two Masses—one of the Blessed Virgin, the other for the dead—by heart, he was enabled daily to offer up the august sacrifice. He died as he had lived, a perfect model of priestly devotion, and after having gone through the third of a century of sufferings without once allowing a complaint to escape his lips.

REV. P. J. HEFFERNAN.

Elsewhere we publish a list of the ecclesiastical appointments made this year by His Grace the Archbishop. In the list will be found the name of the Rev. P. J. Heffernan, who has been given the position of vicar in St. Mary's parish. Father Heffernan is one of the bright promising examples of our young Irish-Canadian priesthood, and he is a child of the very parish where he is about to exercise the duties of his holy calling. Son of one of our most honored and respected citizens, he has ties binding him to St. Mary's that impart great courage to his heart in the duties he has before him. Doubly "a labor of love" must be his, for while the priest is ever ready to consecrate all his time, talents, and labor in the cause of religion and of humanity, still, for him as for all others, "there is no place like home." We need scarcely express our wish that Father Heffernan may enjoy health and strength to carry to a successful issue his every effort on behalf of St. Mary's and its parishioners.

SHAMROCK'S TRIUMPH.

The victory of the Shamrock lacrosse team over the Capitals of Ottawa on Saturday last, was a crushing blow to a large and important section of the citizens of Ottawa, who have in many practical ways shown their deep interest in their team. The triumph of the Shamrocks is a striking and most impressive lesson of what Irishmen in Montreal and throughout Canada may achieve in other walks of life, besides that of athletics, if they united and made the sacrifices which are so necessary to attain success in any undertaking. It was a service of immense importance, a service of individuality.

in order to follow the rigid rules of the captain, trainer and executive, a sacrifice of selfishness on the field, a unity of action—as one man—and that splendid courage and steadfastness so characteristic of the Irish race that won the honors of the day for the wearers of the green on Saturday. At the close of the fourth game when the score stood 3 to 1 in favor of the Capitals many of the Shamrocks' warmest supporters seemed to lose all hope. But Captain O'Connell and President McLaughlin, despite the odds against the team, were not the least worried.

All honor to the executive, the plucky captain and his gallant team for their splendid work, which added another bright page to the proud record of the organization.

LATE BISHOP O'FARRELL.

Only a few weeks ago one of our contributors made lengthy reference to the late eloquent Bishop O'Farrell, of Trenton, N.J. The recalling of his name pleased a vast number of our readers. These will be pleased still more to learn that a project is on foot to erect a memorial chapel at Hopeville in memory of Bishop O'Farrell. The fund is rapidly increasing, but it is the intention of the committee to gather \$15,000 before breaking the ground, or commencing the construction. If this wise course be adopted, there can be no doubt as to the successful issue of the undertaking.

THE HOME RULE PARTY.

It is not often that the European correspondents of the secular press pay tribute to the Nationalist Party, or its leaders, in the Imperial House of Commons. The "Star" of last Saturday publishes a lengthy letter from London in which the writer does justice, in one way at least, to Mr. Redmond and his following; and, considering all the circumstances, that letter presents a most hopeful prospect for Irish Nationalist Party. It is true that towards the end he says:—

"Ireland will have to wait a long time yet for Home Rule; but the Irish Party, if it can continue united, will, for some years to come, be able to tie England to a Government of reactionary conservatism, and keep the Liberals almost indefinitely in opposition; unless, following the settlement in South Africa, whenever that time comes, or the disappearance of Lord Salisbury from public life, there should be a realignment of political parties in England and Scotland, of which as yet there are no indications."

But this unqualified and unsubstantiated assertion that Home Rule is still far off, is sufficiently contradicted by the very next paragraph, in which he tells us that:—

"Fortune has favored the Irish party in Parliament. In Ireland also, things are obviously going Mr. Redmond's way. The Parliamentary fund of 1901, by dint of careful management, was made to cover the expenses of the session, and provide allowances for those members who cannot attend at Westminster without pay."

Moreover, in spite of all the prognostications of failures, the Irish County Government Act of 1898, which established an equality in rural Local Government in Ireland and England, is, on the admission of the Irish Attorney-General, working well. The United Irish League is gaining strength. A new land agitation, this time for a compulsory land purchase act on a large scale, is under way, and in view of the successes at Westminster and the improved outlook for the National party in Ireland, Mr. Redmond's autumn campaign, which is to open at Westport, seems likely to approximate to some of the triumphs Parnell achieved in Ireland in the eventful years between 1878 and the Parliamentary enfranchisement of the Irish peasantry in 1884.

This is certainly explicit, but it is merely the conclusions that flow from the full column of appreciative remarks that constitute the first part of the letter. We cannot reproduce it in full, but we deem it right to extract from it a few passages,

which we bring together in a disjointed manner—remarking that the context omitted in each case merely strengthens the remark that we quote. It is thus the "Star's" correspondent sums up the situation:—

"In the newspaper retrospects of Parliament no feature has come in for more emphasis than the new position of the Irish Nationalist party. At the general election the reunited Nationalists carried 82 of the 103 seats in Ireland; and in the late session, under the leadership of Mr. John Redmond, they made England more aware of their presence in the House, and of the existence of the Irish demand for Home Rule, than at any time since the divisions in the Nationalists' ranks, following Parnell's disappearance from the scene."

"Mr. John Redmond, who has now had 20 years in the House, has, by common consent, proved himself resourceful and a most capable Opposition leader. Even the Unionists concede his success, and they now realize that the chaos of the last 10 years in Irish politics, which engulfed the Nationalists, is now at an end."

"Most of the awkward questions about the war and the details of its management which Mr. Chamberlain or Mr. Brodrick had to answer or evade were put from the Nationalist benches. From the Nationalists also came the strongest protests against the way in which the Government used its great majority to railroad business through the House. There were more divisions in the late session than in any since 1887."

"In the wearisome and disturbing session of 1887, as a result of the manoeuvring of the Irishmen, there were 485 divisions, the highest number in the history of the House. In the recent session there were 457. The Irish members were responsible for scores of them."

"For the Government the session has been a singularly barren one. In spite of their big majority, they carried only two or three of the numerous domestic measures which were introduced. The others had to be abandoned for lack of time, and at the end of the session business was pushed in a way which evoked protest from old Parliamentarians in the House of Lords, as well as in the House of Commons, and brought on the Government many rebukes from their more candid friends in the Unionist press. From the point of view of the Nationalists the session was full of achievement. They worried the Government almost as much as the Irish members harassed Gladstone and Forster from 1881 to 1885. They had demonstrated also that, whatever may be the feeling toward Home Rule, Ireland is now as insistent as ever in her demand for a separate Parliament, and that Mr. John Redmond and his followers are bent on pushing this demand."

When the "Star's" London correspondent admits all that we have just quoted, it is scarcely probable that he believes his own assertion regarding the remoteness of Home Rule. In any case the Nationalist Party must have achieved wonderful success during the past session to merit such a tribute from such a source.

REV. FATHER QUINLIVAN.

For about a month past, Rev. Father Quinlivan, the beloved pastor of St. Patrick's, has been abroad, in the Western States, where he has sought, by change and rest, to secure an amelioration in the condition of his health. We all know that Father Quinlivan has been more or less ailing for quite a long while. His zeal in exercise of his parochial duties, and the unsparring manner in which he has devoted all his energies in the service of the Church, the congregation, the children and the schools, have had a natural but most undesirable effect upon his system. It is to be hoped, however, that the trip he is now taking will procure for him the much needed renewal of strength and health which he has long desired. In about two weeks he will return home to continue his interrupted labors in our midst, and it seems to us that the occasion would be a very appropriate one to prove, by a demonstration of welcome, how truly the congregation and all friends of St. Patrick's appreciate his sterling worth and his untold services and sacrifices for the welfare of the whole community.

HOW CRANKS SUCCEEDED.

It is very remarkable that if an enterprising citizen wishes to advance his own interests with the community, by having the public made aware of his profession, or business he could not get a line published in the secular press, unless he pays a high figure for its insertion; yet the first stranger that comes to town, with the obvious object of extracting money from the pockets of the foolish, can have whole columns dedicated to his nonsense and use the press as a convenient medium of free advertisement. We have an instance of this at the present moment in our city. It is unfortunate the credulity should be so intense that it becomes the source of so much gullibility on the part of the great public. Were it not for a sensation-seeking press these itinerant jugglers would pass unnoticed by the mass of our people—much to the benefit of the latter. But when lengthy interviews are published, most romantic accounts—sarcastic or otherwise—are given, and a fictitious importance is imparted thereby to the individual in question, we need not be surprised if the people go to see, to hear, to encourage, and to pay money to a stranger, whose strength, like Samson, lies in his hair.

PRESIDENT MCKINLEY.

We had gone to press last week when the shocking news of the shooting, by an anarchist assassin, of President McKinley, one of the greatest Presidents of the United States, was dashed from Buffalo to all quarters of the civilized world. In those later days of rapid communication, such important events are made known with electric swiftness; consequently the daily press, since last Friday, has kept every country in the world acquainted with the facts of the horrid attempt upon the life of that noble, gifted and lovable ruler. It is too late, as a matter of news, for us to furnish full details of the mournful and sensational series of events that have marked the most astoundingly criminal deed of the new century. But it is never too late, provided the earliest opportunity is taken, to give expression to the sentiments of horror and of sympathy that animate us—horror at the crime, so totally inexcusable and unjustifiable, that has been committed, and sympathy for the victim of the foul deed, as well as for the frail and loving wife of the good President, and with all the true and honest citizens of the great Republic whose destinies he has so patriotically guided during the past few years.

When the press of all countries and of every imaginable political color, when the rulers and heads of every form of government known to civilization; when the pulpits of every section of Christendom; when, in our own church, from the Sovereign Pontiff down the whole line of the hierarchy and priesthood, are perfectly harmonious in the grand universal expression of hope that the Hand of Providence would frustrate the evil desires of the lawless assailant and of prayer for the speedy restoration to perfect health of the great man thus stricken down, we can do little more than blend our humble voice with those of the tens of thousands and unite in that accentuated sympathy and in those fervent prayers.

Of the countless number of writers who have paid tribute to President McKinley, during the past week, one remarked that "lightning invariably strikes in high places, and that is why there are few persons who are in such constant danger of death by violence as those who, either by inheritance or by the election of their fellow-citizens, are raised high above the level of their fellow-creatures."

The history of the last half century, and of the rulers in various lands during that period, furnishes ample proof of the exactness of this statement. If we consider that within a few years, comparatively speaking, three Presidents of Republics—one of France and two of the United States—have been murdered by anarchist, or maniacal hands, and that now the assassination of a third President of the American Republic has been attempted, we must conclude that it is as safe to be Czar of Russia, or Shah of Persia, as it is to be the head of a constitutionally-governed country—a land of liberty.

When the Nihilist flings his death-dealing bomb at the autocratic ruler in a land where certain liberties are restricted, deeply and seriously as we may denounce the act, still we cannot help feeling that there may be some ground-work, insufficient and frail in fact, but yet enough to afford an explanation of the individual's conduct; but when the arm of the same species of organization is raised with deadly purpose against the inoffending, the liberty-loving, the purely democratic ruler—who occupies his post of honor by virtue of the popular suffrage, and only for a limited time—speculation is at a loss to assign a reasonable, or even an excusable motive for the deed. If it be not mania, it must be the deepest-dyed villainy.

We have noticed, from time to time, that sections of the American press accused of the precautions taken by royal personages when going abroad, or even travelling through their own dominions. The common-sense of the people, however, has

land of perfect freedom and of republican principles, no such precautions are necessary. And, as a matter of fact, men occupying such positions as those held by the Presidents of France or America, have such unbounded confidence in their fellow-citizens that they decline to be hedged in by unnecessarily numerous precautions, and they blend unhesitatingly with citizens of every class. The result is that they expose their persons to death and they discover, when too late, that they are men who are not capable of appreciating liberty.

It is not a boon but a curse to accord freedom of action, and even of expression to these members of murderous and secret organizations. They are a perpetual menace to mankind; they are the enemies of God and man; they possess perverted natures that cannot be tamed, not even as much as the nature of a tiger, or a serpent. To legislate against them is no easy matter, for they bid defiance to all authority and all laws. We can see no way of meeting them than by denying them every benefit accorded by law to ordinary citizens. They should be outside the pale of executive consideration. Once one of them is known to be what he is he should no longer be allowed abroad amongst his fellow-creatures. It is insane to wait until some dreadful crime is committed in order to punish the culprit; a preventative course would be preferable, and that can only consist in making professed anarchy a crime against the State. It should suffice that his connection with such societies be established in order to justify his removal from the pathway of humanity—we do not mean by death, but by incarceration for a sufficient term to frustrate all designs that he might form, or that might be formed by others for him.

At all events we trust that this sad and severe lesson will not be lost on our American cousins. It is high time that greater value should be placed upon the lives of such personages as the President of the Republic; it is a national duty of the highest moment. For our part, we can only pray that the days of anarchy are numbered, and that the boon of pure Christian education may be afforded the masses.

THE MAYORALTY.

Those immediately interested are already commencing to "feel their way" in connection with the next term of the mayoralty. The first slight indication, in that direction, has come from "friends" of the present Chief Magistrate of Montreal. Our readers will doubtless recall how strongly we fought during half a year prior to the last mayoralty contest, for that small degree of justice which our people have been led to believe would be their portion in this city. We need not remind any one of our attitude concerning the candidature of Mr. Doran on that occasion. We then struggled for the maintenance of a principle, and if we failed in attaining our object, it was simply due to the tardiness and apathy of our own people. It was only at the eleventh hour that Mr. Doran was induced to come forward, after months of hesitation regarding a candidate, and yet, handicapped as he was, he made such a fight and rolled up such a vote that it was quite obvious to all citizens that had he been in the field a few weeks earlier he would have carried the election. Now, all that is passed and gone, and we have the future to deal with—but sustained by the experience of the past.

On that occasion we took our stand upon principle, and in favor of the inviolability of the unwritten compact, which accorded each of the three elements of our population, its turn in the mayoralty representation. The election was lost, and the honorable gentleman who had occupied the civic chair for two years was given a second term of two years. It was then argued that Mayor Prefontaine had initiated many civic works and commenced the solution of several civic problems, and that it would be unwise and unfair to the city to prevent him from having an opportunity of solving his problems for the benefit of Montreal. He then, declared that if he were again accorded a term he would see that the Irish Catholic candidate would receive no opposition on the next occasion. We may state, while recalling the past, that when elected by acclamation for his first term, Mr. Prefontaine declared that he would not seek a second one. Well! He did seek a second term of two years; at least "he was" in the hands of his friends, and his friends' hands grasped at the second term, and got it. Now, it is rumored and reported that Mr. Prefontaine (or rather his friends) intend that he should be candidate for a third term of two years—making his mayoralty career one of nine years.

It is a very unusual thing for a dying priest in this country to bequeath what he has to his family, and where it is done the prayers at his funeral are said without fervor orunction by his fellow-priests. It is considered discrediting for a priest, to be wealthy, and a disgrace for him to leave his wealth to his relatives.

opposition this time to the Irish Catholic candidate, he (or his friends) makes use of the very peculiar argument that, as the Irish Catholics lost their turn last year, it becomes again the turn of the French-Canadians next year; that is to say, Mr. Prefontaine's turn. To say the least this is a very modest pretension on the part of a person who did not intend to seek a second term, but who took one, and who purposed securing their term for the Irish people next time.

Of course, we are only now referring to a published report that may or may not have any solid foundation. And, we may add, if it is intended that the mayoralty of Montreal should be vested in one individual as a life office, we have no objection that Mr. Prefontaine should be that one. He belongs to the element which can claim a vast majority over all the others; he has been a creditable chief magistrate, doing honor to the city, to the office and to himself, on all important occasions. By all means, if the position is to become the monopoly of one man—let Mr. Prefontaine be the one. He has occupied the chair for four years almost; another term will see him six years king of our civic domain; a life-term would not bring on the deluge. However, if it be agreed (between the present Mayor and his friends) that his occupation be in perpetuity, at least, we object most emphatically to the succession being made hereditary. At least let there be an election—open to candidates of the other two elements—when in their natural course the life of Mr. Prefontaine and that of his mayoralty come to a close.

In case, however, that our present chief's magistrature's ambition (or rather the ambition of his friends, in whose hands he is) should fall short of a perpetual mayoralty, we would advise our fellow-citizens of the Irish Catholic element to learn from their experience of last year, that it is high time they should be girding, on their armor and selecting their champion for the fray. Don't let us be caught napping again. To use plain English, the aim seems to be to exclude us out of representation in the civic chair, and we have no intention of submitting to the same. We can stand defeat with equanimity, but we will not be humbugged, nor cajoled any longer.

Now, all that we have just written is based merely upon the supposition that the published rumor of Mr. Prefontaine's candidature for a third term of two years be well founded. But we must add that whether the report be exact or not, we know that the majority of the French-Canadians would never willingly consent to such a course. It is true that in our province, and our city, the French-Canadians are in an immense majority, but characteristic of their national and natural chivalry, they never sought to prejudice the rights or interests of any other element, and they never are likely to do so.

PRIESTS AND WILLS.

Our friend the "Western Watchman," seems to have developed a faculty for saying most unpleasant things, or, at least, saying indifferent things in an unpleasant manner. In a recent issue that organ contains an article upon "Priests and Their Wills," in which, very properly, it is stated that priests should make wills and even deposit them in the diocesan chancery. We agree fully with every consideration in that article as far as it regards the inconveniences and troubles arising from priests dying intestate; equally we are of accord with the editor in his remarks concerning the relatives of a priest as his heirs, and the church, the religious institutions and the poor. But it would seem, that the "Watchman" could not even treat that simple subject without introducing some phrase, or other, calculated to grate upon the Catholic ear. As, for example:—

"It is a very unusual thing for a dying priest in this country to bequeath what he has to his family, and where it is done the prayers at his funeral are said without fervor orunction by his fellow-priests. It is considered discrediting for a priest, to be wealthy, and a disgrace for him to leave his wealth to his relatives."

We would be long sorry to think that the foregoing represented the ideas and sentiments of our clergy—and we believe that it does not. "His fellow-priests" must needs bring a very mercenary spirit to the altar, if the "prayers" at the dead priest's funeral are said without fervor orunction" by them, merely because he did not leave them a few dollars. Surely our priesthood is animated with loftier and nobler aspirations. If they pray "without fervor orunction" for their departed fellow-priest, it would be preferable that they should restrain themselves from attending his funeral, or from presiding at an appeal for the saving of his soul. We know, to the certainty, that if it is not the case, we can only attribute the unfortunate connection to the shame and discrediting of the "Western Watch-

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TOPICS OF THE DAY.

A BASELESS INSINUATION. In an editorial upon "The Manitoba Schools," and the recently forced compromise, whereby the separate schools pass under the direction of the Public School Board, the "Gazette" gives vent to no small degree of bigotry. It says:—

"In Winnipeg, and Winnipeg was practically the only place where there was hope of the separate school effort being successful, the education of Catholic boys, and of girls largely, also, will be under public school control. The pupils will probably benefit, so far as the facilities for instructing them are concerned. There will be such assurance as passing the public school examinations gives that the teachers they will be under will be educationally qualified for their duties."

It would have been more manly to have come straight out and stated that the respective merits, as teachers, of those in charge of the public schools and those over the separate schools, indicate an assurance of superiority on the part of the former, and an indication of the spirit of less reliability on the part of the latter. We may as well say frankly what we think. If a competition could take place, we would soon behold the vaunted assurances of the public school teacher pale before the calm, dignified and patriotic endeavor of our religious. The only assurance that the pupil has is that of not having his religion taught unless during extra hours—an unjust and serious strain upon his young mind. As to the talents, ability, and accomplishments of the two categories of teachers, no sane person will pretend that the common school diploma-bearing mistress could ever rank with the nuns of any of our teaching orders. They occupy a totally different level. In fact, we remember when, in France, certain teaching nuns had to submit to an examination, they astounded their judges, or examiners. It would be the same to-day, in Manitoba, if all were to undergo the same examinations—for the Catholic religious teacher is invariably a superior person in education and refinement. But we are not going to institute comparisons for the sake of refuting the mean insinuation that we have just quoted.

While legally, or legislatively, or whatever other way it may be, that a compromise has been reached, the Catholic authorities feel that they are submitting to "brute force." As Mr. Langevin aptly says: "The general who is forced by numbers to surrender, may do so with honor, yet still feel that the cause for which he fought, though lost, was just. So the Catholics of the Northwest—while carrying out the desires of Leo XIII. in accepting all they can get awaiting their chance to get more—feel that their cause is just, and must eventually triumph. The insinuations of the secular press are as ill-timed as they are false, and as false as they are bigoted."

EMPTIED PEWS.—Editor Kirk, of the "Messenger"—an organ published in New Canada, Conn., gives some reasons why the poor do not attend church on Sundays. Of course he refers to Protestant churches. Amongst other things the editor says:— "Why more of the common people do not attend church is due to a great extent to the actions of leading church officers and members regarding the common people, when they attempt to attend public worship. Take any church in city or country; take any church right here in New Canada, and the reception of the common people is about the same. The wealthy or well-to-do visitor, is received with cordiality. The usher will look over the head of the common man standing in the vestibule waiting to be seated and see the flashing jewelry or rich trappings of the well-to-do caller, who is smilingly ushered to a prominent seat in the central portion of the church, while the other is waved to a seat in the rear or 'poor section,' without a smile of welcome or the appearance of cordiality."

"There are various reasons why people do not attend church. Many more would attend if they were actually convinced that they were wanted for any other reason than the financial support their membership would bring the church. The whole cause for empty pews is not found outside the churches."

This may be very true, and we believe it is, of a great many of the non-Catholic churches throughout the United States. But we must not forget that as far as the Catholic Church goes no such complaint can arise, for inside her fold there exists no distinction of poor or rich.

INSANE OR NOT?—The "Catholic Journal" of Memphis, Tenn., seems to applaud a recent decision of Judge Fitzgerald of New York. He recognizes the Christian Scientists as a religious body in the eyes of the law. The article says:—

Scientists have been recognized by the courts and given a legal standing through a decision handed down last week by Judge Fitzgerald of New York.

Then the article adds:— "Irish Catholics on or off the judicial bench do not believe in religious persecution. Judge Fitzgerald doubtless believes the members of the new creed are wrong, but he does not think that they are crazy or should be persecuted; he says that under our constitution everyone has a right to worship God as he pleases, and the Christian Scientists are going to have a fair deal in New York State."

This is one of the many cases in which the private religious faith of the judge conflicts with the pronouncement that the law obliges him to make. In the present instance, which is the case of a legacy left to the Christian Scientists, Judge Fitzgerald is right as far as the law goes; and they are not to be condemned simply because the judge may happen to be a Catholic.

A NEW SYSTEM.—One Mr. Miles M. O'Brien of New York has discovered a new system of education. It appears that he believes in the perfection of the system for the good reason that he has invented it himself. We know nothing of Mr. O'Brien's acumen as an educationalist, for his claim to such a distinction reposes solely upon his expressed view that "no uniform shall be allowed." The editor of the "Guidon Magazine" has some fun with Mr. O'Brien, or rather at the latter's attempt to do away with all religious garbs. The article says:—

"The uniform to which he objects is the religious habit worn by the Sisters or Brothers in charge of some of the institutions named. Of course this directly, and perhaps solely, affects Catholic institutions. Mr. O'Brien is himself a Catholic and acknowledges that he expects opposition from 'bigots of his own side as well as those of the other side,' and only asks that other people will be as liberal as he. If the wearing of a religious habit is the great objection he has to the present system, and he does 'not even hint at another, really we think Mr. O'Brien is the biggest and the liveliest of our side, which looks only to the good accomplished and is indulgent to such a harmless detail as the style of the teachers' dresses. Mr. O'Brien will not be disappointed in the opposition he expects. Not that Catholics put so much store by the religious habit, 'it is not the inky cloak, nor the customary suit of solemn black, we have that within which surpasses show,' but we think the Board of Education has enough to occupy its attention without busying itself with dress goods and millinery when these do not altogether offend good taste and decency. If we might venture a suggestion to educators in search of the perfect system it would be to follow the example of the 'learned scribe, who takes from his treasure old things and new,' instead of depending solely on their own inventive resources. There have been educators before them, men with as much intelligence as they possess. The problem of reconciling secular and religious instruction is by no means new."

We know a number of Catholics of the Miles O'Brien class. Their presumption is only equalled by their ignorance of Catholicity and Catholic teachings. These people, who imagine themselves to be educationalists, know about as much concerning education as many of their kind do about running a newspaper arse, for inside her fold there are inexperienced and positively unqualified men who do not feel able to dictate a whole code of journalism, supply a magic system, and claim to know all about the business. God help the poor people—for poor they are, in every case, poor journalists, poor educationalists, and poor Catholics.

FRATERNAL SOCIETIES. C.M.B.A. CONVENTION.—The triennial convention of the Catholic Mutual Benefit Association of Canada, which was held at Niagara Falls, Ont., on August 27th and 28th, was most successful from every point of view. The procession of the morning of the first day to St. Patrick's was most imposing, and the people of the town turned out in full force along the route. The service at the church was also well attended. The Provincial of the Carmelite Order, Rev. Father Kreidt was the preacher. After the ceremony at church, the delegates returned to the town hall, where an official welcome was read by Mr. T. F. Battle, of Branch No. 18, and a capital speech of greeting by Mayor Stanton to the visiting delegates.

Grand President, Hon. M. J. Hackett, in reply to both addresses, expressed the great pleasure it afforded him to acknowledge the kind sentiments in which they were couched. The business of the convention opened by the Grand President, reading his report and the reports of the Grand Secretary, Grand Treasurer, Finance Committee, Board of Trustees, Supervising Medical Examiner and Solicitor was presented in printed pamphlet form. These re-

ports show the Association to be in a flourishing and prosperous condition.

Since the Quebec convention in 1898 nearly five thousand new members have been enrolled in the Association, the present membership being nearly 16,000. During the same period over fifty new branches have been organized. The Association has paid to the beneficiaries of deceased members the sum of \$576,540.91. The reserve fund amounts to \$117,480.55.

The successful management of the Association certainly speaks well for itself. In its present condition, the percentage for management is only 4 1/2 per cent. of the total receipts, whereas in the very lowest of other similar organizations it is at least 7 1/2 per cent.

Several amendments to the constitution were considered, but very few changes were made. Among the latter are the following:—

Hereafter branch recording and financial secretaries and treasurers shall be, in addition to chancellors, eligible as candidates for representative or alternate. Beneficiary claims shall be so far as possible be payable at par. Policies for \$1,500 may be issued. Where proof of age is satisfactory at time of admission into the association further proof on decrease of members is dispensed with. Affidavits may be taken before any commissioner of the High or Supreme Court of the various provinces. The Reserve Fund limit is increased from \$125,000 to \$250,000. The same limit shall be payable at the same time as assessments with the same penalties attached to non-payment as for non-payment of assessments, this however to be in the discretion of the various branches.

The following are the officers of the Grand Council for the ensuing term: Spiritual adviser.—Archbishop O'Brien, Halifax, N.S. Chancellor.—O. K. Fraser, Brockville, Ont. Secretary.—Hon. M. F. Hackett, Stanstead, Que. First vice-president.—Dr. L. J. Bellevue, Shediac, N.B. Second vice-president.—Bernard O'Connell, Dublin, Ont. Secretary.—Samuel R. Brown, London, Ont. Treasurer.—W. J. McKee, M.L.A., Windsor, Ont. Marshal.—J. D. Callaghan, Arthur, Ont. Grand—Jacob J. Weinert, Neustadt, Ont. Trustees.—Rev. J. E. Crinion, Dumville, Ont.; J. J. Behan, Kingston, Ont.; P. J. O'Keefe, St. John, N.B.; J. A. Chisholm, Nalifax, N.S.; Chs. Dupont, Herbert, Three Rivers, Que.

Law Committee.—W. J. Bolduc, Toronto, Ont.; J. A. Renaud, Joliette, Que.; John A. Murphy, Cayuga, Ont. Finance Committee.—John Ronan, Hamilton, Ont.; Hon. A. D. Richard, Dorchester, N.B.; John T. Hallesey, Truro, N.S. Supervising Medical Examiner.—Edward Ryan, Kingston, Ont. Solicitor.—Hon. F. R. Latchford, Ottawa, Ont. Assistant secretary.—J. E. H. Howison, London, Ont.

On account of condolence on the death of Judge Rouleau of Calgary of the Superior Court of the N. W. T., was adopted. Telegrams of fraternal greeting were received from the Chief Ranger and officers of the Provincial Court of Ontario of the Catholic Order of Foresters and the Canadian Fraternal Association and others. An exchange of cablegrams with His Holiness Pope Leo XIII. was made in which the Holy Father bestowed upon the convention his apostolic blessing. A pleasant feature of the convention was an address by Rev. John Gaudard, pastor of St. Andrew's Church at eloquent gentleman named at Niagara Falls, and referring at considerable length to the vast amount of good accomplished by the association. His words were received with the greatest enthusiasm, a rousing ovation being accorded him as he resumed his seat. Grand President Hackett and the Hon. F. R. Latchford responded. Toronto is to be the next place of meeting.

THE A.O.H.—In the last issue of the National Hibernian the following reasons are set forth why all Irishmen and their sons should become members of the A. O. H.:— "What arguments can we use in speaking to our friends that we may induce them to join our ranks? We can tell them that our Order is the only American fraternal organization which is essentially Irish, as well as Catholic; that it now has a ritual second to none for the exemplification of its degrees; that it pays a sick benefit of five dollars per week for thirteen weeks in case of sickness; that it pays a substantial death benefit; that it includes and promotes Friendship, Unity and Christian Charity; that the charges of admission are low and within the reach of all eligible for membership; that it requires every member to be a practical Catholic, and is an ardent supporter of the Church; that it believes in and encourages the cultivation of the highest standard of Irish race unity, and in the preservation of the language, history, and traditions of the Gael; that it provides for a Ladies' Auxiliary membership, thereby giving the women of our race an opportunity for social advantages thereof; that it has been in the forefront in the promotion of worthy aims and purposes for the elevation of the American Gael, as illustrated by its raising \$50,000 to fund a chair of Gaelic at the Catholic University of America; that it provides for its members a monthly journal of unsurpassed interest, and last, but by no means least, that the sacred cause of Irish freedom is advanced within its ranks by every legitimate means."

CONDOLENCES.—At a recent meeting of St. Anthony's Young Men's

Society reference was made to the death of Mr. Charles Donnelly, brother of Rev. J. E. Donnelly, P. P., of St. Anthony's and spiritual adviser of the Society. A well-words resolution of sympathy was adopted, and copies of it order to be sent to Father Donnelly and other members of the family of the deceased.

CONDOLENCES.—At a meeting of Div. No. 9. A.O.H., a resolution of sympathy with Bro. A. Duffy, vice-president of the Division, who recently suffered the loss by death of his beloved sister, Miss Agnes Duffy, was passed.

SUNDAY IN OUR PARISH CHURCHES

In making the announcements of the week at High Mass, on Sunday last, Rev. Martin Callaghan made reference to the dastardly attempt upon the life of the President of the United States. He spoke with much feeling, and his remarks made a profound impression upon the large congregation present. He said in part:—I should recommend to your prayers the President of the United States, who is just now in danger of death from having been wounded on last Friday afternoon. We cannot afford to be indifferent to his welfare. He is the temporal ruler of a most important Republic that is our next door neighbor. He governs a country where all Irish Canadians have friends or relations, a country where all Catholics know their Church has been prospering, and is bidding, fair to extend its influence in a measureless manner. All American citizens feel sad and alarmed. They have all our most cordial sympathy. They are weeping. To their tears we join the tribute of our own. McKinley is a name which is interwoven with the affections of a most intelligent, practical and flourishing nation to which he has consecrated his life, and his physical abilities. May his life be spared for many years! May God rescue him from the danger in which his life has been placed and enable him to resume in the near future the functions of the exalted office with which he has been charged, is the most ardent wish and earnest prayer of all those who have learned to appreciate, to admire and cherish the blessings of liberty and progress that are enjoyed beneath the folds of the Stars and Striped banner! I am sure you will not feel inclined to contradict me. I assert in all sincerity that at this hour there is not upon the surface of our globe any heart suffering with intense agony than the heart of the Roman Catholic priest, no matter what his racial or national sympathies may be, who feels the tragedy which took place in the city of Buffalo. It must be admitted on all sides that in the United States any man who knows how to respect himself by doing his duty will live happily and as happily as could wish to live, and that nowhere else will he find a home more congenial to his tastes or more suitable to the objects of his ambition. A few words in reference to the deed that was attempted. Blame the man who undertook to do this deed. Nothing could justify him. In blaming him do not identify him with the race or nation to which he belongs. It would be illogical—both unfair and unkind—to undertake all his accomplices. By accomplices I mean all those who by their tongues or pens, by their utterances or writings, have been propagating the spirit of anarchy. Crush this spirit. Crush it in all its forms and by all the means that can be devised. The anarchist is the enemy of both God and man. He aims at overthrowing all divine and human authority. He must be the only sovereign upon earth, and his sovereignty will not be too dearly purchased at the sacrifice of what is noblest, purest, truest and worthiest. Anarchy is tyranny, and the worst kind of tyranny that could be imagined. If it prevailed we would have upon the reign of hell, we would have nothing but impiety, insubordination, blasphemy, injustice, cruelty, nothing but chaos and a universal wreck.

WEDDING BELLS. A very pretty wedding, which attracted a large gathering, took place at St. Patrick's Church on Monday last. The contracting parties were Miss Lizzie O'Connor, daughter of Mr. Frank O'Connor, and Mr. Frank Tansey, son of our well-known fellow-countryman Mr. B. Tansey, and brother of Ald. Tansey. The Rev. Martin Callaghan officiated. Miss W. O'Connor, sister of the bride, acted as best man. The bride wore a tailor-made travelling gown. Immediately after the ceremony Mr. and Mrs. Tansey left for New York, Washington and Atlantic City. The bride was the recipient of a very large number of handsome presents.

On Saturday evening the directors of the S.A.A.A. presented Mr. Tansey with a handsome case of cutlery as an evidence of their appreciation of his splendid endeavors in connection with one of the affiliated clubs of the association.

CATHOLIC HIGH SCHOOL. The drawing of prizes in aid of the Catholic High School took place on Friday evening, September 6th. The results were as follows:— Gold chain and locket, No. 3,174, Miss C. F. Farrell, 44 Beaver Hill Hill. Painting of Crucifixion, No. 615, Edmund Burke, 21 Victoria street. Gold chain, No. 610, Rev. J. P. Murray, 770 Dorchester street. Cooking stove, No. 1,744, D. Ryan, 909 Dorchester street. Gold Cross, No. 2,736, John Furlong, 44 Wellington street.

RECENT DEATHS. JAMES MCGUIRE.—There died a few days ago one of the oldest inhabitants of St. Alphonse, Joliette Co., Que., in his person James McGuire, who was born in 1837 in Ireland. He came to Canada at an early age and started out with the usual Irish pluck to make a fortune for himself. He succeeded beyond his own expectations, and up to the day of his death, was one of the best known and respected persons in his section of the country. He died on Saturday, the 7th, and was buried on Monday, the 9th.—R.I.P.

PHOESLYTING.—In a despatch to an American secular newspaper, from Winchester, Tenn., an account is given of the exposure of missionaries to non-Catholics, held under the presidency of Bishop Byrne, of Nashville, in that locality. It is quite amusing to find the correspondent setting out with these words:— "Vigor has been added to the proselyting work of the Roman Catholic Church in this country by the congress of missionaries to non-Catholics which has just been held at the Paulist settlement here. It was the first congress of the kind ever held in any country and practically no one participated in the discussions except priests who devote their entire time to giving missions to those outside the Roman fold."

The report is all right enough, but we fail to see how the word "proselyting" can be made applicable to a work that is emphatically the very opposite. The Paulists and other religious, who carry on this work, most positively object to the system of the exposure of missionaries to non-Catholics. They have for main object the proper explaining of all leading dogma held and taught by the Catholic Church. In fact, these missions are not controverted, but rather explanatory. The missionaries give, in clear and precise terms, the reasons why they are Catholics. They neither dispute points of doctrine, nor criticize other creeds, nor condemn the tenets of a non-Catholic; they merely make it clear that the Catholic faith is in accord with reason, and logical from the Alpha to the Omega of its doctrine.

but they can, if they will it, leave to their sons and daughters—the most enviable kind of inheritance—that of a sound education. There is nothing easier than to have your children educated in this parish. There is close at hand a sufficient abundance of schools, and we have all the kinds of schools that could be desired. In these schools all the grades of education—from the highest to the lowest—are imparted. In these schools all secular matters are taught, the teachings of our religion inculcated and the practice of all Christian virtues emphasized. All good Catholic parents are not slow or ungenerous in promoting the happiness of those confided to their care. They consider it a pride and a delight to maintain the reputation of the Celtic race for the acquisition of learning. They show in a practical way how unfounded is the charge made against the Church, now and again of hostility to education. They are intimately persuaded that she, and she alone, is the fountain of the best friend of knowledge, truth, principle, virtue.

AT ST. ANTHONY'S.—Rev. Father Donnelly, P. P., St. Anthony's Church, at the conclusion of High Mass on Sunday last, also referred to the attempt on the life of President McKinley. He read to the congregation a message from Buffalo regarding the condition of the distinguished patient, and asked the prayers of the congregation in his behalf.

AT ST. ANN'S CHURCH.—Rev. Father Ward, of the diocese of Armagh, Ireland, preached an eloquent sermon at High Mass, in St. Ann's Church on Sunday last. Father Ward has only been ordained a short time, and is in Montreal on a visit to two of his brothers.

HEIRS WANTED.

Information wanted of the whereabouts of James Charlotte and John Marsa, heirs at law and children of John and Jane Marsa, (nee Jane Hackett), of Caledon, Tyrone County, Ireland. An estate in Iowa County, Iowa, awaits their presence or instructions for settlement. Address, J. B. Murphy, Attorney at Law, Marengo, Iowa.

Fraser's "PURE" JAMS. In 5 LB. FIBRE PAILS. In 7 LB. WOODEN PAILS. In 14 LB. WOODEN PAILS. We do not and will not handle the "compound" impure and adulterated jams and jellies with which the market is flooded. You can get these at the departmental stores, all you want and in abundance, but they are dear at any price.

WE HANDLE ONLY PURE GOODS. Honest, clean and appetizing. The maker of our Jams writes us under date the 7th September as follows:— "owing to the scarcity of fruit this year and the great advance in price, we are obliged to advance materially the price of your Pure Fruit Jams. The quality will, as usual, be strictly maintained."

Fraser's Pure Fruit Jams. In 5 lb. Fibre Pails. Fraser's Pure Peach Jam, 65 cents per pail. Fraser's Pure Plum Jam, 65 cents per pail. Fraser's Pure Raspberry Jam, 65 cents per pail. Fraser's Pure Strawberry Jam, 65 cents per pail. Fraser's Pure Fruit Jams. In 7 lb. Wooden Pails. Fraser's Pure Peach Jam, 90 cents per pail. Fraser's Pure Plum Jam, 90 cents per pail. Fraser's Pure Raspberry Jam, 90 cents per pail. Fraser's Pure Strawberry Jam, 90 cents per pail. Fraser's Pure Fruit Jams. In 14 lb. Wooden Pails. Fraser's Pure Peach Jam, \$1.70 per pail. Fraser's Pure Plum Jam, \$1.70 per pail. Fraser's Pure Raspberry Jam, \$1.70 per pail. Fraser's Pure Strawberry Jam, \$1.70 per pail. Fraser's Pure Currant Jelly. Fraser's Pure Black Currant Jelly. In 14 lb. Wooden Pails. \$1.70 per pail.

Fraser, Viger & Co. ITALIAN WAREHOUSE. 707, 709 & 711 St. James Street.

THE ROAD TO Success in Business.

There is no royal road to riches, and, in a business as big as mine, no back lane. My methods are open, and anybody can see them. A successful concern is created and maintained by the recognition of great facts and obvious principles—the growth of population and the increased facilities of inter-communication among men and nations.

If I opened to speak of my own application of these principles, and of the individual qualities necessary to work them out in the details of business, I fear I must fall back on some very old saws. My receipt for prosperity, in such a concern as mine, is at the disposal of all. Here it is: "Work hard, deal honestly, be enterprising, exercise careful judgment, advertise freely but judiciously."

Though he who drives fat oxen need not himself be fat, a captain of industry must live up to his name, must himself be industrious. That is my belief and it has been my practice all my life. Beginning work at an early age, I left Glasgow for New York, in the hope of finding shorter avenues to fortune than the old country afforded. I got experience, and at any rate—in New York city, on a South Carolina plantation, and elsewhere. I got a little purse together, too, enough to take me back to Glasgow and my parents, to better whose position was then the main spring of my effort and ambition.

"Never despair; keep pushing on!" was my motto during all that time of struggle. No successes have been sweeter to me than those early ones which my parents shared with me. In High Street, Glasgow, was opened the first of the provision markets which are now numbered by hundreds through England, Ireland and Scotland. That multiplication of places of distribution was the application, once again, of the great wholesale principles. Expenses of production and of supply decreased as the consumption and the demand increased. I was able to go to my native Ireland as a great buyer of her produce; by degrees I got my own tea plantation in Ceylon; my own carts and ships and ice-storage vans; my own fruit gardens in Kent; my own biscuit factory; my own tin factory. London by degrees became the great centre for collection, for storage and for distribution; and the monster warehouses in the city road are the result.

It has been said that a certain attention to business is necessary, even for falling in it. Yes; and that gives some clue to the immense attention bestowed by a successful organizer upon his child—his business. To foster it like a child; to know it cannot thrive by itself; to keep an ever-watchful eye on its thousand details; to tie its very shoestrings, so to speak; and, above all, to do these things one's self and not leave them to the less interested—to do the work that others would do only a little less well—all this is the way to make the baby of a business thrive and come to a flourishing maturity.

The details of a small business are many; of a great business they are multitudinous. By the number of the details of his work that a man can personally master, one may usually judge of his capacity for success. There are men with a singular grasp of this or that—of a certain limited branch in the great organism of a business, but, outside that special branch, they lack interest and even common intelligence. This may seem to say that the mind capable of large interests and great issues is rare; but I do not intend to say that. The rarity consists rather in the mind of large interests that is able to concentrate itself upon small details and be the master of a hundred branches of a trade, working in all with one object, but having in each, perhaps, a different method of procedure and a separate spirit.

Far less facile, for instance, is the mind required in the management of an estate. The manager of a business must have a mind that travels—even as his goods do. Often I have proved to myself the truth of Daniel Defoe's words: "An estate is a pond, but trade is a spring."

In my case, the spring soon became a brook, the brook a rivulet, the rivulet a river rich and with innumerable tributaries, and navigable for great ships. It is perhaps not too fanciful to say that the master trader's consciousness must follow those tributaries to their own sources. Tea-planting in Ceylon, for instance, involves some knowledge of native labor, therefore of native life. Through agriculture the producer touches geology, botany, chemistry, as well as the history of races. It would be unfair to be ignorant of the conditions and circumstances of one's laborers. Under all skies they are sensible of a false-feeling. One of the first students of public economy in France in the nineteenth century said that all the difference between a liberal and successful enterprise, and one that was tyrannical and unpromising, lay between the two phrases in the mouth of the master: "Go to work" and "Come to work."

He said that in farming, at any rate, "Go to work" meant ultimate failure, and "Come to work," with ordinary luck, led securely to fortune.

Even amongst people accustomed not only to be commanded but driven, the industry of the observer, who is present, has its sure effect, and the attention of the master who is seen at intervals has its undeniable influence. How much more is this the case in the European workshop and in the complex work of distribution! Here also there is a ready response to the beginnings of profit-sharing. In the agricultural system of one of the best tilled districts of Europe—central Italy—the cultivator shares the gross profits with the landlord. This is very far from the English system of wages; but I find that a little interest may be pleasantly combined with the routine of the employer. My packers are at work, so many to a table, and I give a bonus to be divided amongst the workers at the table that shows the greatest number of finished packages. A zealous workman thus not only earns his own gratuity, but helps to increase the wages of his comrades, and is in favor with them. This emulation is combined with good-fellowship, and money-making with a little fun.

How much value I place on industry, and how I believe in devoted hard work at the thing once for all accepted as a man's "calling" in life, may be seen from the fact that even at this stage of my career I generally work from nine in the morning to ten at night. It has been said by many who have a right to speak, that labor is never anything but painful, however willingly undertaken and courageously done. But I think this is the conclusion of men who have only two kinds of labor to do—the entirely physical and the entirely mental. It is painful to stoop under a burden all day, and "the man with the hoe" is not one of the favorites of fortune. The philosopher grappling with infinite anything else than a voluntary martyr. But a mingling of the kinds of work, a variety of interests and of fortunes, the labor of the directing head and that of the obedient hand, the change that traveling brings, even when it is traveling for a purpose—these make of business anything but a painful vocation.

What more can I say in answer to your queries? I hardly know. Work, work, always work, is the only talisman. The goods of life are not unfairly apportioned, as some suppose. The man of leisure and of "pleasure" helps to keep his comrades, and is so man of wealth and of health. Success in one career is the reward of sacrifices made for its sake. I do not say that hard work has not its own liberty, its own enlargement, its own relaxation. It has all these. It has also its own romance—a romance that does not exist for the mere dilettante. The trifle trifles even with happiness. I think that a man who makes a great business must put himself into it; but I do not mean by that that he must necessarily become a machine. Against that notion I would put a long list of names, beginning with Peabody and not ending with Carnegie.—Sir Thomas Lipton, in the Saturday Evening Post, Philadelphia.

HOUSEHOLD NOTES.

COAL OR GAS AS FUEL.—The result of an experiment to determine the relative cost of home cooked and purchased food, undertaken by the committee on domestic service of the Boston Branch of the Association of Collegiate Alumnae, has just been made public by the Massachusetts Labor Bulletin. From the report we take the following extract which deals with the fuel problem.— "In determining the cost of food cooked in the house the cost of fuel is an essential item. The fuels commonly used for cooking in Boston and vicinity are coal, kerosene, oil and gas. In a series of three experiments in which the same menus and equal weights of food were used, a coal stove, a gas stove and an oil stove were used for each, respectively, the time required for cooking was as follows: Coal, 27.60 per cent. more than coal, and gas 27.60 per cent. more than coal. In the present transitional state

of cooking apparatus, it appears from these experiments that coal is the cheapest fuel, at least for this section of the country. It is also a convenience to have the hot water boiler heated by the kitchen stove, if the latter is used in summer, rather than by the furnace or other heating apparatus of the house. But the amount of hot water that can be heated in this way is limited; the coal stove gives a great deal of undesirable heat in summer, and requires considerable time for care of fire and cleaning. Moreover, the fire is not so readily controlled as gas or even oil. The oil stove used in the experiment was so unsatisfactory, because of odors and deposits of carbon—both due to incomplete combustion of fuel—as to preclude its voluntary use as an ordinary means of cooking. However, this objection holds rather for the stove rather than for the fuel itself, and a stove that insures complete combustion would be free from these objections. In any case, with present ap-

pliances, the time required to properly care for all the stoves would be greater than in the case of gas. Gas, while the most expensive of the three fuels, is undoubtedly the most convenient. The comparatively small amount of time required to care for the fire and the rapidly with which the oven can be heated or water boiled recommend it strongly to the housekeeper who wishes to secure the minimum of labor. But the possibility of rapid cooking makes it probable that with an indifferent or inexperienced cook the tendency would be toward too great haste, particularly with meats, breads and soups, which require slow cooking. High heat and rapid cooking lead also to waste—from food burned. The possibilities of waste of the fuel itself by a careless cook are also largely increased in the case of gas. For these reasons, gas would seem to be a fuel to be entrusted especially to the skilled worker. Undoubtedly the cooking as well as the heating appliances for the individual house are in process of evolution, and the housekeeper suffers because she dwells in this transitional period. The particular fuel which will best fit the needs of any one housekeeper is conditioned by so many factors other than the cost of the fuel itself that no generalization would be warranted on the basis of the scanty data of these experiments, which were undertaken mainly to furnish, for the food investigations, a working basis for comparison of the cost of different fuels.

INFANT MORTALITY.

Many Deaths Largely Due to Ignorance on the Part of Mothers. The disorders of children seem to the rugged and hearty grown persons to be simple and not particularly dangerous. This point of view on the part of parents has been the cause of the loss of thousands of baby lives. You will always find that the mothers who are successful in bringing up families of hearty, happy children with scarcely a day's sickness, are always those who are careful to note the slightest evidence of illness and to check the difficulty at once. They do not belong to the class of mothers that stify their children with sleeping draughts and similar medicines containing opiates. They stick to the purely vegetable, healthful medicines which cure infantile disorders quickly, and of these Baby's Own Tablets are the best of all. For colic, simple fevers, croup, constipation, diarrhoea, irritation with itching, indigestion and sleeplessness, these tablets are a quick, effective, never-failing cure. Dissolved in water the smallest baby will take them without the slightest objection. Do not trifle with medicines concerning which you know nothing, when here is a time-tried remedy which is used constantly and with the best results in thousands of homes. Mrs. H. H. Fox, Orange Ridge, Man., says: "I have found Baby's Own Tablets a perfect medicine for children of all ages, and would not be without them in the house. They are truly a baby comfort and mother's friend." Baby's Own Tablets can be found at drug stores, or will be sent prepaid upon receipt of price, 25 cents, by addressing The Dr. Williams Medicine Co., Dept. T., Brockville, Ont.

TABLECLOTHS.—All housekeepers like to have tablecloths ironed with only one fold through the centre. To keep them after this laundering they are best rolled on a stick. Each tablecloth has its own stick, as long as the cloth is wide when folded lengthwise through the centre, the sticks being neatly covered with first, several folds of flannel and afterwards with muslin. When the cloth is ironed in one fold, one end is evenly pinned to the stick and the cloth loosely rolled on it, so that it will not crease. Afterwards the whole is slipped into a long, narrow bag and laid in the linen closet, or in the long drawer of the sideboard, if that is kept for the purpose.

HEAVY-SOLED SHOES.—Many young women buying the heavy-soled shoes now so much worn by them seek the youth's shoe department for the purchase. As a girl of eighteen remarked the other day: "I find that a boy's shoe is much more comfortable than that made for a girl." I simply have my foot fitted to the shoe without regard to the size, and they wear longer and better than even the so-called mannish shoes sold for women."

DANGER OF CONTAGION.—An American contributor on domestic affairs relates the following extraordinary incident. He says: "The recently reported case of the illness of two children with diphtheria, disease which toys used by a child who had died from the malady fifteen years before, should be a warning to mothers. The toys were in a trunk in the attic, and the children strayed up there and found them, with this serious and perhaps fatal result. That the germs of the disease should be active after so long a period suggests discouraging possibilities in the common use of school books by public school pupils. A book once contaminated is evidently a source of menace indefinitely. The fact emphasizes the responsibility of every woman who has any care of a child in her home. Isolation should be complete, and after death or recovery all belongings should be ruthlessly destroyed."

FOR CATHOLIC UNITY.

The convention of delegates of various Catholic societies of the Eastern and Middle West States, which met at Long Branch, N.J., on August 28, to effect a national federation of Catholic societies, closed its labors Aug. 29 by establishing a temporary organization. The need for such an organization has been long felt and the proposition has been advanced and favored by many prominent Catholics within the last two years. As outlined by its promoters, the scheme is simply to unite the various societies as Catholics, each society preserving its own individuality. The Catholic societies of Ohio are already united in a State federation, and it is proposed to use this as a nucleus for the national organization. Bishop McFaul, of Trenton, presided. Plans were offered for a constitution and form of organization, Thomas W. Fitzgerald, New York, secretary, John J. O'Rourke, Philadelphia; treasurer, M. P. Mooney, Cleveland; spiritual director, Bishop McFaul; Executive Board—J. J. Coyle, Pennsylvania; E. D. Reardon, Indiana; J. G. McGuire and L. J. Kaufman, New York.

The convention for the formation of the permanent organization will meet at Cleveland on Dec. 10. REQUESTS.—Evidences are not wanting to show that well-to-do Catholics are becoming more impressed with the importance and necessity of sharing some portion of their wealth with the Church and its auxiliaries. A recent case in point is that of the late Patrick O'Mullen, whose death occurred recently in Halifax. By his will Mr. O'Mullen leaves an estate of \$300,000 and large bequests are made to religious and other institutions: \$25,000 to the Association for Improving the Condition of the Poor; \$10,000 to the Monastery of the Good Shepherd; \$25,000 to the Catholic Orphanage; \$25,000 to the Home of Angel Guaco-

dan; and \$100 each to the Blind and Deaf and Dumb schools. After minor bequests the residue is left to provide an income for Robert and John C. O'Mullen and on their death \$15,000 each to the Paulist Fathers and Dominican Fathers; \$10,000 to help educate young men for the priesthood in Halifax diocese; and the residue to the Superior in Canada of the Society of Jesus.

IRRIGATION.

In India a simple yet effective method of irrigation has long been in vogue, but only recently has it attracted the attention of foreigners. The apparatus consists of a long, clumsily fashioned balancing pole, which is fastened at the middle to the fork of a tree. At one end of this primitive balance, which is as stout as an ordinary beam, is fixed another long pole, the lower end of which is sunk into a well and carries a large vessel made of baked clay. At the opposite end of this pole are two coolies, who are constantly in motion and thus form a living counter balance. One after another, they walk with great strides over the narrow path, passing with a mechanical yet a rhythmical and supple movement from one end of the pole to the other and hardly touching a slender bamboo balustrade, which is within their reach and which is intended to serve as a guide. When they arrive at one end and are bowed down beneath the weight they know that at the other end the enormous vessel has been filled with water and raised to the surface of the ground. Large notches cut in the trees serve as a ladder for the barefooted Indians, and render it easy for them to reach the tip of the pole at the moment when, having arrived at the end of its course, it is almost vertical. While they are making this ascent with incomparable agility another coolie empties the water from the enormous vessel into trenches by simply oscillating the vessel, after which the manoeuvre is repeated. The work of the coolies is by no means so onerous as it seems, for pains are always taken to have the pole balanced correctly and of the proper weight, and in this way the task is much simplified. The weight of the coolies themselves is also taken into account, and there are cogs by means of which the balancing pole can be lengthened or shortened as may be desired. "The method of irrigation," says Dr. H. Sicard, a traveler, "is not applicable everywhere, since it is essential that the subsoil should be moist, and doubtless it is inferior to the methods employed in Europe. On the other hand, it has the advantage of being entirely appropriate to the economic and social conditions of India, for machinery there is scarce and expensive, and man, though poorly paid, is still the most useful factor of burden."

NOTES FOR FARMERS.

AUTUMN FOLIAGE.—No phenomenon of nature is more generally misunderstood than the color change that takes place in the leaves of plants in autumn. This is one of those common things that most people never think of studying, just because they are so common. But to neglect them is to neglect a veritable mine of interest and beauty, to say nothing of the information that lies there ready for our seeking. Ten persons out of twelve, perhaps, believe that the leaves turn red, or yellow, or purple, or brown under the action of frost. The truth is that frost has nothing to do with the change. If you will take the trouble to notice the trees in September and October you will see that the change begins long before we have frost. As a matter of fact, it is merely the ripening of the leaves, just as an apple reddens when it is ripe. Leaves are green in spring and summer because they have in their cells a substance called chlorophyll, which is made green by the action of sunlight. As the autumn comes on, the chlorophyll is early spring because the chlorophyll is not fully formed. When that substance is fully formed the green turns darker. Toward the end of summer the chlorophyll begins to decay, and it is not until the leaves are three thousandth of an inch changing color or ripen, the green producing substance no longer being present. Exactly why some leaves turn red, some yellow and some brown is not readily explained, except by what we know of the action of light in producing colors. Some substances absorb the yellow and blue rays of light and reflect the red; others absorb the red and blue rays and reflect the yellow; and so on. The scientific reason why some rays are absorbed and others are reflected is that the chlorophyll of the substances vary in size. This applies not only to leaves but to all colored objects.

AGE OF BIG TREES.—The Big Tree keeps its youth far longer than any of its neighbors. Most silver firs are old in their second or third century, pines in their fourth or fifth, while the Big Tree, growing beside them, is still in the bloom of its youth, juvenile in every feature, at the age of old pines, and cannot be said to attain anything like prime size and beauty before its fiftieth hundredth year, or under favorable circumstances becomes old before its three thousandth. Many, no doubt, are much older than this. One of the King's River giants, 35 feet 8 inches in diameter, exclusive of bark, I counted upward of four thousand annual wood rings, in which there was no trace of decay after all these centuries of mountain weather. There is no absolute limit to the existence of any tree. Their death is due to accidents, not, as of animals, to the wearing out of organs. Only the leaves die of old age—their fall is foretold in their structure, but the leaves are renewed every year, and so also are the other essential organs, wood, roots, bark and buds. Most of the Sierra trees die of disease. Thus the magnificent silver firs are devoured by fungi, and comparatively few of them live to see their three hundredth birth year. But nothing hurts the Big Tree. I never saw one that was sick, or showed the slightest sign of decay. It lives on through fabulous thousands of years, until

PARDONABLE VANITY.

Pere Monsabre, the celebrated Dominican preacher, may appropriately be called the Father Burke of France. He is just as fond of a joke as was his famous Irish brother. A story of him is that one day he was just going to preach, a message came to him that a lady wanted to see him. She was worried about an affair of conscience, she felt, she'd like to see him, etc. After much waste of time she came to the point. She was given up to vanity, that very morning she confessed she had looked in her looking-glass and yielded to the temptation of thinking herself pretty. Pere Monsabre looked at her and said quietly: "Is that all?" "Well, my child," he replied, "you can go away in peace, but to make a mistake is not a sin."—Exchange.

burned, blown down, undermined, or shattered by some tremendous lightning stroke.—(John Muir, in The Atlantic Monthly.)

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ST. ANTHONY'S COURT, O. O. F.

meets on the second and fourth Friday of every month in their hall, corner, Seignours, and Notre Dame streets. A. T. O'Connell, C. R., T. W. Kane, secretary.

ST. PATRICK'S SOCIETY.

Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlivan, P. P. President, Wm. E. Doran; 1st Vic. T. J. O'Neill; 2nd Vic. F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran, B. O. L.; Recording Secretary, T. P. Tansy.

LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1.

The above Division meets in St. Patrick's Hall, 92 St. Alexander street, on the first Sunday at 4.30 p. m., and third Thursday, at 8 p. m., of every month. Mrs. Sarah Allen: Vice-President, Miss Annie Douvan; Financial Secretary, Miss Emma Loyal; Treasurer, Mrs. Mary O'Brien; Recording Secretary, Nora Kavanagh, 155 Inspector street. Division Physician, Dr. Thomas J. Curran, 3076 St. Catherine St. Application forms can be procured from the members, or at the hall before meetings.

A. O. H.—DIVISION NO. 2.

Meets in lower vestry of St. Gabriel New Church corner Centre and Laprairie streets on the 2nd and 4th Friday of each month, at 8 p. m. President, John Cavanagh, 885 St. Catherine street; Medical Adviser, Dr. Hugh Lennon, 255 Centre street, telephone Main 2239. Recording Secretary, Thomas Donohue, 312 Hibernia street.—to whom all communications should be addressed; Peter Doyle, Financial Secretary; E. J. Colfer, Treasurer. Delegates to St. Patrick's League—J. J. Cavanagh, D. S. McCarthy and J. Cavanagh.

A. O. H., DIVISION NO. 3.

Meets on the third Wednesday of each month, 568 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M. P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec. Secretary, 1528 Ontario street; L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennell, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S YOUNG MEN'S SOCIETY.

organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p. m. Spiritual Adviser, Rev. E. J. O'Neill; President, D. J. O'Neill; Secretary, J. Murray; Delegates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casey.

ST. PATRICK'S T. A. & B. SOCIETY.

Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p. m. Rev. Father McGrath, Rev. President; James J. Costigan, 1st Vice-President; Jao. F. Gullin, Secretary, 713 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCE 26.

(Organized, 13th November, 1889.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p. m. Applicants for membership or any one desirous of information regarding the Branch may communicate with the following officers: Frank J. Curran, B. O. L., President; P. J. McDonagh, Recording Secretary; Robt. Warren, Financial Secretary; Jno. H. Feeley, Jr., Treasurer.

ST. ANN'S T. A. & B. SOCIETY.

established 1863.—Rev. Director, Rev. Father Flynn, President; J. G. Lally, M. P., Sec., J. F. Quinn, 625 St. Dominions street; M. J. Ryan, treasurer 18 St. Augustin street. Meets on the second Sunday of every month in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p. m.

GRAND HOTEL

The International Limited. Leaves Montreal daily at 8 a. m., reaching Toronto at 4 p. m., Hamilton 4.45 p. m., London 5.15 p. m., and Ottawa 6.15 p. m., and returns at 11.30 following morning. A Cafe Pullman is attached to this train, serving luncheon at any hour during the day convenient to passengers.

FAST SERVICE MONTREAL

Leaves Montreal daily at 8 a. m., reaching Toronto at 4 p. m., Hamilton 4.45 p. m., London 5.15 p. m., and Ottawa 6.15 p. m., and returns at 11.30 following morning. A Cafe Pullman is attached to this train, serving luncheon at any hour during the day convenient to passengers.

PIRENAEQUE PAN-AMERICAN

Meets in Buffalo.

DISCUSSED IN THE CATHOLIC PRESS.

CATHOLIC UNSOCIABILITY is a perennial topic of comment with writers for the Catholic press. It is a live question, too, and touches a matter that vitally concerns the social and religious welfare of the Catholic community at large.

concern for the well-being and the glory of the Church does not develop spontaneously it is something deserving of cultivation. It tends to enlightenment, to edification and to the strengthening of the faith.

THE HIBERNIAN MALL, AUCKLAND, NEW ZEALAND.

Some time ago the Auckland branch of the Hibernian Australasian Catholic Benefit Society obtained possession of the Catholic Institute, a building which for over thirty years has been associated with almost every Catholic and Irish festivity in this city.

NATIONAL SENTIMENT mixed with a fair share of bigotry, national or religious, or both, and sprinkled with a few grains of heroism, or dare-devilry will make an average audience of good British citizens wild with enthusiasm.

OUR OWN SCHOOLS.—The timely admonition addressed to their flocks last month by the Catholic bishops of England ought to be seriously considered by parents on whom Providence has laid the solemn responsibility of the rearing of children.

PRIDE OF RELIGION.—What the publishers of Catholic weeklies need most of all are the forbearance, the indulgence, the long-suffering, and the practical support of all schools of opinion.

AGRICULTURE IN IRELAND. The London correspondent of the New York "Post" thus summarizes the new programme for agriculture in Ireland. He says:—

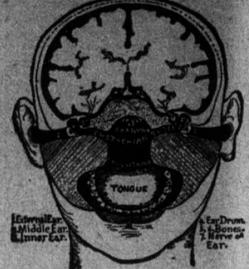
Another of the lesser political movements upon which comment has from time to time been made in these letters is the reconstruction of Irish agriculture, a movement which began in the early part of the century.

Before long every county in Ireland will have its agricultural inspector—a practical man with scientific equipment—to lecture here and there during the winter, visit farms, and give practical advice upon actual farm operations.

The Hon. J. A. Tole proposed the next toast, "The Hibernian Society," coupled with the name of "Ireland." The hon. gentleman said he was exceedingly gratified to be present with his Hibernian and other friends that evening.

CATARRH SPECIALIST SPROULE

CATARRHAL DEAFNESS.



There never will be a treatment for Deafness that will cure all cases. Such a thing is ridiculous and impossible. There never will be a treatment that will cure every case of any disease.

etely cured, and still many others who are rendered by their deafness totally unfit to transact business, or have intercourse with their friends, can receive enough benefit to make them useful citizens, and a comfort and a blessing to their homes, and the community at large.

entirely cured, and still many others who are rendered by their deafness totally unfit to transact business, or have intercourse with their friends, can receive enough benefit to make them useful citizens, and a comfort and a blessing to their homes, and the community at large.

THE SYMPTOMS OF DISEASE OF THE EARS. Deafness and ear troubles result from catarrh passing along the Eustachian tube that leads from the throat to the ear.

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THE S. CARSLEY CO. LIMITED.

Notre Dame Street, Montreal's Greatest Store. St. James Street

SATURDAY, September 14, 1901.

GRAND FALL EXHIBITION OF Ladies' Jackets and Capes.

Immense crowds of people visited the three large sections allotted to Jackets, Capes and Costumes to see the novelties that are now on exhibition.

SPECIAL BLANKET SALE.

Table with 2 columns: Blanket Prices. Lists various sizes and types of blankets with their corresponding prices.

NEW CARPETS for Autumn.

The four great carpet rooms are fast filling up with new goods for autumn trade. Numbers of patterns in the better goods are reserved exclusively to The Big Store.

NEW BRUSSELS CARPETS.

New Brussels Carpets for drawing rooms with 1/2 border to match, 89c. New Brussels Carpets for dining room, with 1/2 border to match 89c.

THE S. CARSLEY CO. LIMITED.

1765 to 1783 Notre Dame Street, 184 to 194 St. James Street, Montreal.

HAPPENINGS IN IRELAND.

CONTINUED FROM PAGE ONE.

but there were elements outside my people that I had no control over (applause), and not likely to have any control over, and still I think that if the Catholic people take the advice I always give them it would contribute very much to put an end to this state of strife, which is a disgrace to the North of Ireland.

JOHN MURPHY & CO.

Ladies who place their orders for Fall Tailoring with us can depend upon the Perfection of Fit, Finish, Style and Workmanship.

FLAGS FOR THE ROYAL VISIT

Our collection of Flags includes all kinds, all qualities, all sizes and prices!

Bunting for Decoration Purposes

In All Wool, Cotton and Gypsy. Buttons, Badges, Medals.

New Fall Importations

New Cloaks, New Jackets, New Capes, New Costumes, New Skirts, New Flannellette Bouses.

JOHN MURPHY & CO.

2545 St. Catherine Street, corner of Montreal Street.

THE OGILVY STORE

Ladies' Fall Underwear

A full range of Swiss Ribbed Underwear in White or Gray, short or long sleeves.

For Decoration Purposes.

Flags, with and without sticks, the largest assortment in the city. The following are some of the different kinds:—

Millinery Special.

A line of Nicely Trimmed Summer Hats, were \$20.00 and \$15.00; for \$5.00.

Blankets.

A large range, in all sizes and qualities, moderate in price.

OGILVY'S

St. Catherine and Mountain Sts.

Vol LI PRES

Scarcely had gone to press when the news would be no the outburst announcement many a colu versal expres swept in from family who head was so taken away, the whole A chief executive ruler, was la of a miserab the first tide subsided an ment consequ news of t place, in a ness that is reflect upon t events of th with a more Undoubtedly McKinley wo circumstance, and elevated America's his and after wh all shall be ty. If Lincol insane enthus mechanical infac actually given salvation of h ruler of seven the popul of one of the earth, the ma of emolument, very last wor hovered over he bequeathed God and of s mightily Ruler nations, that the vestibule yet be the key vation and of in centuries ye "It is God's not ours, be d and fruitful co prayers, fal orings of anr this grand adnition shine bef millions yet u the death-kn frenzy which s its way into of whose constitu are the env the down-tro his death McK people of his l so faithfully a such a real enemy that m stamp out for struction, like old, from h springing the glo the stability of time. And, per that heroic cl glady make th vation of the Was it the sp faced that spe of the hand of an ac? In either c that the so-cr loud-voiced tes of all orde tuted the prin ble crime. Of ninent position upon the McKi surely MrKinfle