

THE DIGNITY, RIGHTS AND RESPONSIBILITY OF LABOR.

Cardinal Gibbons, in *Cornet*, writes:
The Redeemer of mankind has never conferred a greater temporal blessing on the human race than by ennobling and sanctifying labor, and by rescuing it from the stigma of degradation that had been branded upon it. He is ushered into the world not envied by the splendor of imperial majesty, nor attended by the force of mighty legions. He comes rather as the rejected child of an artisan, and the day of His boyhood and early manhood are spent in a mechanic's shop. "Is not this carpenter, the Son of Mary?"

The principle cause attached to labor has been obliterated by the tolling of the bell of Jesus Christ. He has shed a halo around the workshop, and has lightened the mechanic's tools by assuming the trade of an artisan. If the profession of a general, a jurist, a statesman and a prelate is adorned by the example of a Washington, a Tanev, a Burke, and a Carroll, how much more is the calling of workman ennobled by the example of Christ!

I cannot conceive any thought better calculated to ease the yoke and to lighten the burden of the Christian toiler than the reflection that the highest type of manhood had voluntarily devoted himself to manual labor.

Labor is honorable on other grounds. It contributes to the prosperity of the country, and whatever conduces to a nation's welfare is most worthy of commendation. It is not the office or occupation that dignifies the man, but it is the man that dignifies the office.

"Honor and shame from no condition rise: Act well your part—there all the honor lies."

Cicero's last dignity to agriculture by working at the plow. Caligula, by an infamous life, degraded his crown and ancestral purple.

De Tocqueville could not pay a juster and more beautiful tribute to praise to the genius of our country than when he wrote in 1855 that every honest occupation in the United States was honorable.

The honest artisan's work is honored among us, whether his work with his hands or with his brain, because he is an indispensable factor in the nation's progress. He is the bee in the social hive; he is the benefactor of his race, because he is always producing something for the common weal.

God bless the noble workmen who rear the cities of the world, who dig the mines and build the ships, and drive the commerce of the main. God bless them for their worthy hands have wrought the glory of our lands.

As an evidence of the esteem in which the thrifty use of toil is held among us, we see from daily observation that the humblest avocations of life are no less whatever to the highest preference in the commonwealth, when talent and ability are allied to patient industry. Franklin was a printer; President Lincoln's youthful days were spent in a carpenter's shop, and in handling the plow on his father's farm.

President Johnson in his boyhood was apprenticed to a tailor. Grant was the son of a tanner, and his first ones drove a canal-boat. These examples are given, not to excite a morbid and feverish ambition in the heart of the laborer or the artisan, but to illustrate the truth that no state is exalted to the lowliest pursuits of life.

In honoring and upholding labor, the nation is strengthening its own hands as well as paying a tribute to worth; for a contented and happy working class is the best safeguard of the republic, like the paid and disinterested laborer, like the starving and enslaved population of Rome in the time of Augustus Caesar, would be a constant menace and reproach to the country.

Labor has its sacred rights as well as its dignity. Paramount among the rights of the laboring classes is their privilege to organize or to form themselves into societies for their mutual protection and benefit. It is in accordance with natural right that those who have one common interest should unite together for its promotion. The modern labor associations are the successors of the ancient guilds of England.

In our days there is a universal tendency toward organization in every department of trade and business, and union there is strength in the physical, moral, and social world; and just as the power and majesty of our republic are derived from the political union of the several States, so do men clearly perceive that the healthy combustion of human forces in the economic world can accomplish results which could not be effected by any individual efforts. Throughout the United States and Great Britain there is to day a continuous network of syndicates and trusts, of companies and partnerships, so that every operation, from the construction of a leviathan steamship to the manufacture of a needle, is controlled by a corporation.

When corporations thus combine, it is quite natural that mechanics and laborers should follow their example. It would be as unjust to deny to workmen the right to band together because of the abuses incident to such combinations, as to withhold the same right from capitalists because they sometimes unwarrantably seek to crush or absorb weaker rivals.

Another potent reason for encouraging labor unions suggests itself. Secret societies, lurking in dark places and plotting the overthrow of existing governments, have been the bane of continental Europe. The repressive policy of those governments and their mistrust of the intelligence and virtue of the people, have given rise to those mischievous organizations for men are apt to compile in secret if not permitted to express their views openly. The public recognition among us of the right to organize implies a confidence in the intelligence and honesty of the masses; it affords them an opportunity of training themselves in the school of self-government and in the art of self-defense; it takes away from them every excuse and pretext for the formation of dangerous societies; it exposes to the light of public scrutiny the constitution and laws of the association and the deliberations of the members; it inspires them with a sense of their responsibility as citizens, and with a laudable desire of meriting the approval of their fellow citizens.

"It is better," as Matthew Arnold observes, "that the body of the people, with all its faults, should act for itself and control its own affairs, than that it should be set aside as ignorant and incapable, and have its affairs managed for it by a so-called superior class."

God forbid that the prerogatives which we are maintaining for the working classes should be construed as implying the slightest invasion of the rights and autonomy of employers. There should not and need not be any conflict between labor and capital, since both are necessary for the public good, and the one depends on the co-operation of the other. A contest between the employer and the employed is as unreasonable and as hurtful to the social body as a war between the head and the hands would be to the physical body.

Such an antagonism recalls the fabled conspiracy on the part of the members of the body against the head, and the head against the members. Whoever tries to sow discord between the capitalist and the laborer is an enemy of social order. Every measure should therefore be discontinued that sustains the one at the expense of the other. Whoever strives to improve friendly relations between the proprietors and the labor unions, by suggesting the most effectual means of diminishing and even removing the causes of discontent, is a benefactor to the community. With this in view we venture to touch this delicate subject, and if these lines contribute in some small measure to strengthen the bond of union between the enterprising men of capital and the sons of toil we shall be amply rewarded.

That "the laborer is worthy of his hire" is the teaching of Christ as well as the dictate of reason itself. He is entitled to a fair and just compensation for his services. He deserves something more, and that is kind and considerate treatment. There would be less ground for complaint against employers if they kept in view the golden maxim of the Gospel: "whatever you would that men should do unto you, do ye also to them."

Our sympathies for those in our employ, whether in the household, the mines, or the factory, are therefore quickened by putting ourselves in their place and asking ourselves how we would wish to be treated under similar circumstances. We should remember that they are our fellow beings; that they have feelings like our own; that they are stung by a sense of injustice, repelled by an overbearing spirit, and softened by kindness; and that it largely rests with us whether their hearts and homes are to be clouded with sorrow or radiant with joy.

Surely men do not amuse wealth for the sole pleasure of possessing their lands and contemplating their gold in secret. No! They acquire it in the hope that it will contribute to their rational comfort, and happiness. Now, there is no enjoyment in life so pure and so substantial as that which springs from the reflection that others are made content and happy by our benevolence. And we are speaking here, not of the indulgence of gratification, but of fair dealing tempered with benignity. Considerate kindness is like her sister Mercy:

"It droppeth as the gentle rain from heaven Upon the little seed; it is the blessed, it blesteth him that gives and him that takes. 'Tis mightiest in the mightiest, it becomes The throne monarch better than his crown."

We are happy to say that commercial ethics are showing the description of the English hard do not wholly belong to an ideal and imaginary world, but are really found in our great centers of commerce; and if the actual condition of the average wage worker in this country is a safe criterion by which we are to estimate the character and public spirit of a nation, employers, and the holders of an impartial judgment will concede to the majority of the honorable title of just, fair-dealing and benevolent men. In our visits to England, Scotland, Ireland and the continent of Europe, we have studied the condition of the laboring classes, and we are persuaded the American workman is better paid and fed, better clothed and housed, and usually better instructed, than his brethren across the Atlantic.

Instances of genuine sympathy and beneficence exercised by the heads of business concerns toward those in their employ could be easily cited. Some time ago the head of a Baltimore manufacturing company received a message announcing the total destruction by a flood of his unsharred mills, involving a loss of three hundred and sixty-five thousand dollars. On receiving the news, his first exclamation was: "What a loss to so many families! Here are two hundred men thrown out of employment!" Of the personal injury he sustained, he uttered not a word.

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But while applauding the tender feelings and magnanimity of so many capitalists, we are constrained, in the interests of truth, humanity and religion, to protest against the heartless conduct of others whose number, for the honor of our country, is, we hope, comparatively small.

When men form themselves into a business corporation their personality is overshadowed and their individual responsibility is lessened. And for this reason many will assent in their corporate capacity to measures from which the dread of public opinion or the dictates of conscience would prompt them as individuals to shrink. But perhaps the injury is all the more keenly felt by the victims of oppression when inflicted by a corporation, as it is easier to obtain redress from one responsible proprietor than from a body of men, most of whom may be unknown or inaccessible to the sufferers.

No friend of his race can contemplate without painful emotions those heartless monopolies exhibiting a grasping avarice which he dried up every sentiment of sympathy and a cold selfishness which is deaf to the cries of distress. Their sole aim is to realize large dividends without regard to the paramount claims of justice and Christian charity. These trusts and monopolies, like the car of Juggernaut, crush every obstacle that stands in their way. They endeavor—not always, it is alleged, without success—to corrupt our national and State legislatures and municipal councils. They are so intolerant of honest rivalry as to use unlawful means in driving from the market all competing industries. They compel their operatives to work for starvation wages, especially in mining districts and factories, where protests have but a feeble echo and are easily stifled by intimidation. In many places the corporations are said to

have the monopoly of stores of supply, where exorbitant prices are charged for the necessities of life; bills are contracted which the workmen are unable to pay for their scanty wages, and their forced insolvency places them entirely at the mercy of their task-masters. To such Shylocks may well be applied the words of the Apostle: "Go to, now, ye rich men; weep and howl for your miseries which shall come upon you; . . . you have stored up to yourselves wrath against the last days. Behold the hire of the laborers, which by fraud hath been kept back by you, crieth, and the cry of them hath entered into the ears of the Lord of Sabaoth."

In the beginning of the present century Mr. Pitt uttered in the House of Commons the following words, which reveal the far-reaching mind of that great statesman:

"The time will come when manufactures will have been so long established, and the operatives not having any other business to flee to, that it will be in the power of any one man in a town to reduce the wages; and all the other manufactures must follow. Then, when you are goaded with reductions and willing to flee your country, France and America will receive you with open arms; and then farewell to our commercial state. If ever it does arrive to this pitch, Parliament (if it be not then sitting) ought to be called together, and if it cannot redress your grievances, it is at an end."

How forcibly this language applies now to our own country, and how earnestly the warning should be heeded by the constituted authorities! The supreme law of the land should be vindicated and enforced, and ample protection should be afforded to legitimate, competing corporations, as well as to the laboring class, against unscrupulous monopolies. It would be also a humane measure if the government interposed its authority in forbidding both capitalists and parents to employ children under a certain age, and at a period of life which ought to be devoted to their physical, intellectual and moral development.

But if labor organizations have rights to be vindicated and grievances to be redressed, it is manifest that they have also sacred obligations to be fulfilled and dangers to guard against.

As these duties are composed of many elements, temperance and nationality, they are, in the nature of things, more unwieldy, more difficult to manage, more liable to disintegration than corporations of capitalists; and they have need of leaders possessed of great firmness, tact and superior executive ability, who will honestly aim at causing the welfare of the society they represent, without infringing on the rights of their employees.

They should exercise increasing vigilance in securing their body from the influence of designing demagogues who would make it subservient to their own selfish ends, or convert it into a political engine.

They should be true to the principles of the republic and good name of the rank and file of the society, as well as of its chosen leaders. For while the organization is ennobled and commands the respect of the public by the moral and civic virtues of its members, the scandalous and unworthy conduct of a few of them is a blot on the whole body and to excite the distrust of the community.

They should therefore be careful to exclude from their ranks that turbulent element composed of men who boldly preach the gospel of anarchy, socialism, and nihilism; those land-lords who are preying on the industry, commerce and credit of the country; whose mission is to lay down and not to build up; who, instead of upholding the hands of the government that protects them, are bent on its destruction, and instead of blessing the mother that opens her arms to welcome them, insult and defy her. If such revolutionists had their way, socialism would supplant legitimate authority, and poverty would stalk throughout the land.

We are persuaded that the system of boycotting, by which members of labor unions are instructed not to patronize certain obnoxious business houses, is not only disapproved of by an impartial public sentiment, but that it does not commend itself to the more thoughtful and conservative portion of the guilds themselves. Every man is free indeed to select the establishment with which he wishes to deal, and in purchasing from one in preference to another he is not violating justice. But the case is altered when a man, in the name of the society, is debarricaded from a particular house. Such a prohibition assails the liberty of the purchaser and is an unwarrantable invasion of the commercial privileges guaranteed by the government to business concerns. If such a social ostracism were generally in vogue, a process of retaliation would naturally follow, the currency of mercantile intercourse would be checked, every center of population would be divided into hostile camps, and the good feeling which ought to prevail in every community would be seriously impaired. "Live and let live" is a wise maxim, dictated alike by the law of trade and by Christian charity.

Experience has shown that strikes are a drastic and at best a very questionable remedy for the redress of the laborer's grievances. They paralyze industry, they often foment fierce passions, lead to the destruction of property, and, above all, they result in inflicting grievous injury on the laborer himself, by keeping him in enforced idleness, and by which his mind is clouded by discontent while his family not infrequently suffers from want of even the necessities of life.

From official statistics furnished by Bradstreet and Carroll D. Wright, United States commissioner of labor, for eight years ending December, 1888, compile the following summary: Number of strikes in the United States for eight years, 5,453; number of employed involved in the strikes, 1,870,282; loss to employed in wages, \$77,538,324.

The loss inflicted by the strikes on the employers is but a little over half the amount sustained by the employed, who could much less afford to bear it.

It would be a vast stride in the interests of peace and of the laboring classes if the policy of arbitration which is now gaining favor for the settlement of international quarrels were also availed of for the adjustment of disputes between capital and labor. Many blessings would result from the adoption of this method: for while strikes, as the name implies, are aggressive and destructive, arbitration is conciliatory and constructive; the result in the former case is determined by weight of the purse, in the latter by weight of argument.

BURNED AT THE STAKE.
CAPT. WILLIAM CRAWFORD'S HORRIBLE FATE—HIS BROKEN SWORD FOUND RECENTLY.

The recent discovery of the portion of a sword in Seneca County had the supposition that it once belonged to Col. Crawford brings to mind, says the Toledo Blade, the terrible sacrifice of that pioneer by the savages, and the connection of the renegade, Simon Grity, with the capture of the Wyandottes.

The savage Wyandottes and Shawnees in that year so harassed the settlers that a strong force of woodmen were raised in Western Pennsylvania and sent to subdue them. Col. William Crawford, a pioneer, and a man who was never accused of fear, was placed in command.

Early in June, after long and strenuous fighting, the savages and the woodmen were driven back to the Wyandottes. A sharp battle was fought with the Indians. So strong did the opposing force appear to the troops that they fled from the battle field, and Crawford, with many others, was captured.

With great rejoicing the white chief and his companions were marched to the chief village of the Wyandottes. Stripped and beaten with clubs in the terrible manner, the men knew that they must meet death at the stake, for the savages were already kindling the fire. Crawford's hands were tied firmly behind his back, and with heavy thongs bound to the stake.

The pile of wood, dry as timber, was lighted, and with a hiss the blaze leaped about the body of the doomed man. In calling distance, sitting upon his horse, calmly watching the operations, sat the white savage whose name will go down to infamy blacker than Benedict Arnold's.

"Girty! Girty!" cried Crawford, as he felt the scorching breath of the fire. "Do they mean to burn me?"

"Yes," replied the wretch, a malignant smile spreading over his face. Crawford set his lips and, through all the horrible pain which he survived for more than two hours, only once did he cry out in agony. Then, as the hellish flames danced about him, pressing brands into the flesh, now and then putting out the fire to prolong his misery, the soldier cried out:

"Girty! Girty! For God's sake shoot me through the heart! Don't refuse me! Quick! Quick!"

But the fiend only smiled and said: "Don't you see I have no gun?"

Crawford said no more. He soon fainted from the pain and agony, and to be rescued by some new torture, and praying for death to end his sufferings; the prayer was answered.

His black and swollen body lay a mass of charred flesh at the foot of the nearly consumed stake, to be brought up again and again in memory as condemnation for the savage and the Indian.

The white man who witnessed this was more of an Indian than the reddest-blooded Shawnees. His parents, brutal and bestial almost as the savages themselves, jealous of being promoted when in the colonial service, deserting like Arnold to the British, he plunged into the most hideous massacres and cruelties of the Indian war.

It is to the credit of this man that he saved the life of his friend, Simon Grity. In all the blackness of his career this is the one spot of honor and justice.

Kenton had for years been a scout. He knew the forest from the Alleghenies to the great lakes and the Mississippi. In Lord Dunmore's expedition he and Grity had been companions.

Now, when captured, Kenton, standing before the Indian council condemned to die, was to burn in the morning. Grity was present. Seven scalps of white men hung at his belt and seven white prisoners were in his train.

"What is your name?" said the outlaw to Kenton.

"Simon Butler," for that was the real name of Kenton.

The renegade threw his arms around the old scout's neck and begged him to forgive his rudeness.

"Sime," he said, "I know you are condemned to die, but though it shall go hard with me, I shall save you from that. I beg of the Indians for the release of my old friend. He said it was the first time he had made such a request. They knew he was a brave warrior, and he shook the bloody trophies of his expedition aloft. A long debate followed. Indian eloquence was for the time plentiful, but at last, when the vote was taken, Grity had won and Kenton was free to live.

Present at St. Clair's defeat, Grity was far enough away when Mad Anthony Wayne struck destruction and terror to savage hearts along the Maumee in 1791 to escape to Canada, where on a farm he spent the most of his life dying in 1818, near Malden.

Marriage.
Is but the stepping-stone to those divine institutions, the family and the home, which constitute the very foundation on which our nation rests; and upon the health and strength of the wife, and mother, depends the sunshine and enjoyment of the home, and the prosperity of the family. Thousands of wives, and thousands of single ladies drag out a weary existence in consequence of perplexing "female disorders," in total ignorance of the fact, that Dr. Pierce's Female Purifier is a positive cure for the most complicated and obstinate cases of leucorrhoea, prolapsus, weak back, "female weakness," interversion, retroversion, bearing-down sensations, chronic congestion, inflammation, etc., and a kindred ailment. Guaranteed to give satisfaction, or money refunded. All druggists.

Dr. Pierce's Pellets—cleanse and regulate the stomach, bowels and system generally. One a dose; purely vegetable.

NATIONAL PILLS are a mild purgative, acting on the stomach, liver and bowels, removing all obstructions.

LIFE'S ILLUSIONS.

Did you ever stop short in the midst of the grind and toil and whirl of life at the thought: after all, what will this never-ending fret of body and soul amount to? Did you ever then begin to reckon upon the unfulfilled promises of life within your knowledge, as if you had but just heard of them?

But there is your acquaintance Mr. —, who, since he came to years of maturity, has had but this one object, to secure a pecuniary independence for himself and his children. At fifty he has achieved it; and now he has nothing to do but enjoy himself. But how?—that is the question that racks his brain day and night. He has a library, to be sure; but that is part of the furnishing of his house; but, alas! he has no taste for reading. He has fine pictures upon his walls, but he has no eye for their beauty. He has daughters but they are devoted to the love of finery and fashion. He has sons, but they are emulating each other in spending money, criminally and foolishly; and now he stands agape at the goal, to reach which he has sacrificed the better part of himself and his life; his sun is setting, and he has only the ashes of the *Dea Sepe* of Victory between his fingers.

Then there is Mrs. —, who has staked all on her beautiful young daughter. She was educated at home, for fear of the contamination of associates; she was never from under the watchful eye of her parents, lest her manners should receive a flaw. She was drilled in the rules of good looks, and in the art of making a good impression in society. She must perfect herself in music, in the languages, in drawing. Her eyes, hands, teeth, nails, must undergo a careful supervision each day, lest any attraction should be prematurely shown of its glory. At last the dawn of the beautiful womanhood. The evening is fixed for her triumph. The entrance into society. Dressmakers, hairdressers, jewelers and florists are called into requisition. The important toilet is finished, when suddenly the house is thrown into consternation by her violent indisposition; and before morning the young girl sleeps in her shroud. The agonized woman groans out: "Ye have taken away my rich, a what have I left?" and she feels that life for her has nothing but a dreary waiting for its close.

Then there are the great army of parents, whose heart strings are wrung with pity at the little eyes which may never hear, the little feet which may never step, or the little hands which may never grasp, or the little voices which may never utter a word. "Father!" "Mother!" Then there are sons whose god is the wine-cup, and living daughters whose own mothers had rather look upon their dead faces.

These heart-wrenching and disappointing scenes, are they not legion? And yet the children whose toes are after another, are broken or taken from them, we still reach out our hands for the glided bubble of hope all the same as if it had never burst between our fingers. When our dearly loved children are taken from us, our torn heart-strings hasten to twist about their children, forgetting the little feet that have soiled the "dainty valley."

Surely, by this love-yearning which may never die in us, shall we find in another world than this interrupted and perfect fruition.—Fanny Fern.

Mr. George Tolen, Druggist, Gravenhurst, Ont., writes: "My customers who have used Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure say that it has done them more good than anything they have ever used. It has indeed a wonderful influence in purifying the blood and curing diseases of the Digestive Organs, the Liver, Kidneys, and all disorders of the system."

Rely on This.
DEAR SIR:—I have used Dr. Fowler's Extract of Wild Strawberry for the last three years, and can always rely upon it as a speedy cure for diarrhea and all summer complaints. I can recommend it highly and I wish you every success.

MRS. R. C. FOWLER,
12 Oxford St., Toronto.

Do not delay in getting relief for the little folks. Mother Graves' Worm Expeller is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

A Good Regulation.
Disordered kidneys give rise to rheumatism, dropsy, pain in the back and loins, etc., besides many dangerous complaints affecting the kidneys themselves, as Bright's disease, uræmia, etc. Regulate the kidneys with Burdock Blood Bitters, the best diuretic and kidney remedy ever devised.

Thoroughly Cured.
Having given Dr. Fowler's Extract of Wild Strawberry a thorough trial, I do not hesitate to say that I believe it is the best remedy in existence for all summer complaints, diarrhea, cholera, etc., etc.

MRS. R. C. FOWLER,
Springfield, Ont.

WHY YOU SHOULD USE Scott's Emulsion
It is Palatable as Milk.
It is three times as efficacious as plain Cod Liver Oil.
It is far superior to all other so-called Emulsions.
It is a perfect Emulsion, does not separate or change.
It is wonderful as a flesh producer.
It is the best remedy for Consumption, Scrophula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.

Sold by all Druggists, 50c. and \$1.00.

FARM TO RENT OR FOR SALE.
ONE HUNDRED AND SEVENTY acres, well improved, residence, barn, well watered, etc.; Township of Bidouville, No. 10, N. of the London Road; (about 4 miles from London) on gravel road; 1 mile from Lunenburg market. Good reasons for renting or selling. Terms easy. Address Mr. Conlisk, Lunenburg, Ont.

KENDALL'S SPAVIN CURE.

The Most Successful Remedy ever discovered, as it is certain to cure and does not blister. Read proof below.

Dr. R. J. KENDALL, Co., Enniskillen Falls, N.Y.
Gentlemen:—I have used Kendall's Spavin Cure for many years, and have cured many cases of spavin and swellings of the joints and found it a sure cure in every respect. I cordially recommend it to all horsemen.

Very respectfully yours,
CHARLES J. BACKLICK.

Dr. R. J. KENDALL, Co., Enniskillen Falls, N.Y.
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