

CHRISTIANITY A LIGHT TO ECONOMIC TRUTH

Was the Subject of a
Lecture by Hon.
Bourke Cockran,

Under the Auspices of the Har-
vard Catholic Club.

THE CAUSE AND POSSIBILITY OF STRIKES.

The Remedy for the Social Problem—
The Recent Encyclical of His Holiness the Pope on the Industrial Question Referred to in this Regard—
—A Plea for Love and Charity.

The Hon. Bourke Cockran, the well known Irish-American platform orator last week lectured under the auspices of the Harvard Catholic Club, in Sanders' Theatre, Cambridge, Mass. As early as 7 o'clock, says the Boston Post, the jam commenced; at 7.45 the crowd was so dense that almost nobody could get into the narrow entrance. Then, as the clock struck 8, the jam surged forward, broke down the frail fence which surrounds the entrance, and flooded the hall. They took every available seat, regardless of checks, ushers and officers, and the people with tickets who came late could hardly get into the outside hall.

It was 8.15 before the people were quiet enough for the speakers to come on to the platform. With Mr. Cockran there were E. L. Logan, president of the club; President Eliot of Harvard University, and others. After some introductory remarks by the president, Mr. E. L. Logan, and a short address by President Eliot, the lecturer of the evening was introduced to the immense audience, numbering it is said more than 2,000 people. He took for his subject, "Christianity, a Light to Economic Truth." Mr. Cockran said:

I have assumed to discuss tonight a question of great moment to the human race, that social problem to which the president of this club has referred. The solution of the social question is puzzling the minds of statesmen all over the world. I do not claim to have found an answer to the question which is being propounded in every nation. I have come here to meet the members of this club and their friends, to suggest the light by which mankind can find the truth, and I rely upon the courage of patriots everywhere to proclaim it after it shall have been discovered. Free labor has stimulated invention, it has increased enormously the productive power of man, it has multiplied the commodities available for its benefit, it has extended immeasurably the scope of its knowledge, lengthened sensibly the span of its existence and improved every condition of man's life, but the industrial system based upon freedom, marvellous as its fruits and beneficent results have been, contains in itself elements which threaten its existence. The magnitude of this problem and its importance has been recognized by the two men who stand conspicuous among all their fellows by the length of their years and the illustrious character of their lives. A few years ago

POPE LEO XIII.
called attention to the pressing necessity of devising means of equitably adjusting conditions among all the elements of the industrial system, and on last Sunday the papers contained extracts from a letter of Mr. Gladstone in which that veteran statesman declared that he viewed with little apprehension the threats of war which filled the press of the world, but that he regarded with deep anxiety the industrial disputes, which, in his opinion, threatened the peace and progress of Christian civilization.

Now, in that we see the statesman, Mr. Gladstone, stating a problem with all his habitual clearness of expression. He measures a danger in the light of a luminous intellect. The Pontiff not only states the danger but suggests the remedy in the application to this problem of that Christian virtue of charity which has already accomplished the political regeneration of humanity.

Some have belittled that encyclical, some have enervated it as containing nothing but generalizations. For my part, ladies and gentlemen, I believe that it contains the practical solution of this burning question, and suggests the only method by which can be preserved throughout the world that industrial peace which is at the very basis of civilization. That Mr. Gladstone does not exaggerate the gravity of this problem, that the Pope has not overstated it, can be found in the experience of every civilized community.

PROGRESS PRODUCES STRIKES.
These industrial disputes are products not of want or degeneracy, but of progress and abundance. They are most habitual in the cities where the conditions of comfort are greatest. They prevent the most puzzling question that has ever confronted the human race. The possibility of the strike has never yet been measured, although it has been indicated by some past experiences. We

have seen it tie up the food supply of a great city; we have seen it affect the industry of over 20,000,000; we have seen it spread over this country and other countries and we have never yet seen it carried to the extent that it may be further carried by further organization and union for its use in disputes. It is more deadly than any form of civil war or than any foreign invasion. A foreign invasion may destroy cities and may lay waste property, but it has its compensations because these very disasters induce the vanquished to come closer together and to share their dangers. Civil war may divide a country, it is true, into warring districts, but within their divisions men can still exercise brotherly cooperation. But the strike relaxes the whole occupation of men, paralyzes industry, arrests production. A strike does not only menace the community from without, but from within. It is

MORE DEADLY IN ITS POSSIBLE EFFECTS in the devastation it works than a cancer which corrodes the vitals is more deadly than any injury to a single limb can be, even though that injury involves its amputation. Now, in what I say about strikes, I am sure you will not think I am making any reference to any events that have occurred recently in this vicinity. I am discussing general principles, not special incidents. Wherever I refer to strikes I refer not to any that may be in progress, but to those in his tory. In discussing this important question, this burning question, it becomes of course necessary thus to state the difficulty, because a question fairly stated is almost solved. But when we come to inquire into the causes of industrial discontent we find ourselves beset and disturbed by clamors and cries which proceed not from actual laborers but from some well meaning but misguided persons who have constituted themselves their champions. For years the air has been filled with vague phrases which disturbed our minds without enlightening us. Preachers, politicians and agitators have been declaring in shrill but discordant choruses that the rich are growing richer and that the

POOR ARE GROWING POORER, that capital tends to undue advantage under the laws and is using its power to grind the face of the poor; that our financial legislation has been sold by corrupt legislative bodies to the control of foreign money lenders, and that revolution is impending no against the political but against the industrial system. Intoxicated by these high sounding and mellifluous but often meaningless and empty phrases, a number of feeble intellects have undertaken to amend and change the economic laws that govern the universe, and they have succeeded in making themselves apostles of disorder and fomentors of discontent.

Mr. Cockran discussed at length the power and the influence of the strike, as instanced in several of the labor wars, and declared that you cannot have peace unless it is based on justice. The whole world is one universal brotherhood of mankind, and the charity of which he spoke is that which teaches us to love our neighbor as ourselves. Mr. Cockran discussed the statement which is made by some that there is a chasm that cannot be bridged between the interests of the laborer and his employer, and he denied the proposition—arguing at length to prove that the interests of laborer and employer are identical, and when love and charity obtains they will be so recognized. The cause of the discontent which has existed in the labor world is the old idea of master and servant. The moment men come to a full recognition of the partnership existing between employer and employee, then peace, based on charity and the brotherhood of mankind, will reign supreme. Mr. Cockran made many

SUGGESTIONS FOR LEGISLATION which would improve some of the hard conditions existing, and in closing said: "As men learn to know each other better, the prejudices and the hatreds and distrust which were engendered by isolation have become softened and almost obliterated; statesmanship has not ceased to be a theatre for the display of great talents, but has adopted newer and higher fields; as the field of diplomacy declines the field of economy grows more fruitful. Whoever contributes something towards the softening of the relationships and the improvement of the relations between employers and employees is performing a service of the highest magnitude, a service that is not bounded by the limits of his own country, a service that goes beyond frontier, passes any distinctions of language and embraces the whole human part. You young gentlemen that I see before me will in a few years be employers of labor yourselves. Be yours the task to lead the opinion in your world in the direction of a broader charity, of a better feeling, a truer conception of the economic law which in itself, as we have often said, is but an application to economics of the

CHRISTIAN LAW OF CHARITY—mutual love, mutual assistance and mutual confidence. The one obstacle that lies in your pathway is this that springs from prejudice.

The Pope, the head of our church, has held aloft the light which will guide us all past this difficulty and show us how to overcome or to avoid it. Be yours the task, each one, to kindle the torch at that light. Your own friends may think you dialoag, those whom you seek to serve may think you insincere. You cannot hope to work and struggle for reward in this world. You must hope and work for that high purpose of those early ones who went singing to torture, and prayed for their tormentors with the last words on their expiring lips of love.

You, too, must face misapprehension. You must be prepared to declare the truth with whatever hazard. Fix your eye on that grand motto of your college, "Veritas"—that star of truth. Follow it

as the wise men of the east followed the star of Bethlehem. It will lead you as they were led to the Fountain of Justice, which was and is the one fundamental commanding law, equality of all men in citizenship and the partnership of all men in industry and the brotherhood of all men in Christian charity."

TRAINING OF CHILDREN.

A Nun Offers Some Important Advice Upon the Subject.

The Teachers and Parents Should Work Together--The Effects of Diet, Dress and Play.

We take the following interesting article from the Catholic Review in regard to the training of children. It is from the pen of a member of one of the Sisterhoods:—

There are as many books on children and their ways as there are books on books. Some wise and some new, some decidedly unwise. The child itself is the best book to con, if we mean to be of any real use in the education of the little ones. The following suggestions are offered by one who has been nearly thirty years a constant reader, an ever wondering reader of that book. She can not say this book has ever seemed dull and meaningless; on the contrary, the interest grows. She would beg to say to parents and teachers: give the child invidious notice, all through the years properly called school years. The darlings of comfortable homes get all and more than they need of special notice during their blissful nursery period. Perhaps that is where most of the knots are tied tight that are going to give the teachers and parents so much untangling to do later on. Mothers should not leave the nursery to the uncontrolled rule of the nurse.

THE DIET, DRESS PLAY, AND SLEEP

during this period, have much to do with the future. Just think of all the mischief an indiscreet diet can do towards the miseries of the future. Think of how soon the girl child especially learns to know the power of dress. But why should play do mischief? It does, i. e. the playmates do. Some children don't play enough; some play too much, and, alas! some play amiss. And do all children get the full benefit of sleep? In a word the home education must begin in the nursery, and it should be inspired by a conscientious love, as well as by a kindly nature. No judicious teachers would sigh when the darlings are consigned to their hands if only the home education were well started. Once the school phase proper begins, God pity the teacher who is expected to undo all the mischief done by over-indulgent parents. God forgive those parents. Let teachers and parents work together. But we must suppose we have the right kind of parent; the Christian parent who makes religion the corner stone of the work about to be reared. Parent and teacher will find it easy to make their religion loved. This is so easy when one's soul is aglow with love for these growing wonders. Children have a love for the supernatural. The child loves to hear the Bible stories; loves to be brought to church; then let the children always hear religion and its beautiful rites spoken of in

DIGNIFIED THOUGH SIMPLE LANGUAGE.

But do, please, pious teachers mothers and Sunday school teachers, tell only true things to the eager listeners, who love the marvellous, but who easily develop and soon begin to ask the questions of the soul. Exaggerated holy things are the most pernicious of exaggerations. The child loves to pray, that is to talk to Jesus and Mary and the saints. But let all the prayers in common be short and never, never, said in a singsong hum drum. Should not children be always spoken to in reasonable language? How pleasant would the work of the grammar teacher be if only at home as well as at school it heard correct language. Baby talk may be very cute, and so it is, but does it not last too long? Of course we don't want the little fishes to talk like whales, but one syllable words can be made to say correctly nearly all we have to say to the little babblers. By all means let us not make little pigs of them, and, oh! dear teachers and dear mamma and papas, do all of you protect against the slow child at home and at school.

WHEN THE WEE ONES GET THEIR TURN as they should now and then at entertaining us, let it be as well as bright ordinary children can do with some senior help, but let them sing and recite and pose like free and happy children, not like embryo footlight insanities. The stage—I mean the amateur stage, of course—no more than the drawing-room or the fashionable promenade, is not the place for any child under fifteen. In a word let us have the children as long as we can. How much could and should be said about the study of the child as coming under the following heads:—The children of poor parents, good and bad,—The children of bad parents, rich and poor. God speed the day when it will be true of every child that heaven lies about it in its infancy. We teachers, you parents, can speed this day

LUNACY INCREASING IN PRUSSIA.

The steady increase of insanity in England has long been attracting attention, but it seems from a recent German official return that in this respect Prussia is no whit behind, if, indeed, it is not tending to fill its lunatic asylums at a more rapid rate than this country. In 1871 the total number of lunatics in Prussia was 55,068, in 1880 it had risen to 66,345, while in 1896 it had gone up to 82,850. It is curiously interesting to note also that while the growth of insanity is general, it is more marked among men than among women. Of 100,000 Prussian males it seems 278 are found insane, but in a like number of women only 243. From the figures given in the same return it would seem that blindness is diminishing, while the number of deaf mutes is rather increasing.—Exchange.

OUR PHILADELPHIA LETTER.

(FROM OUR OWN CORRESPONDENT.)

PHILADELPHIA, January 24, 1898.—Occasionally, there comes to us in the medley of publications with which we are embarrassed something that is 'American.' That is, something that is written of a phase of life that could only have been found in the United States, for it has come to us among other egotisms to consider 'American' as relating only to that portion of the great new world. We are a nation of all peoples, and in our language—where it is at its best—we tell a story as nearly as possible in the manner of our English ancestors and their sons and daughters. We may give it a flavor in Pennsylvania of some Dutch noun or adjective, we may enliven it with a French turn, or we may even go farther afield for some decoration of the plain English, but in the telling we can scarcely lay claim to anything distinctively and indisputably our own. It must be the thing itself that is American—the love or hate, the patriotism or religion, the acceptance or rejection of the sorrows or the joys of life. There is a character by this time that is truly American. Many sided as the many lands from which have come those who directly influence the outlook and inner growth, it is a character never to be found under other circumstances than are found here, impossible to any other country, inexpressible in any other language of the heart than that learned of the years spent beneath this sky. It is not often that the writer "with the best intentions in the world" strikes off a true impression of such a character, and puts on record for the world at large an

AMERICAN AS HE IS

and as only an American can be. The most of such successes in the literature of a new land are to be found in the Far West or the Middle South. They are inland folks, for the sea coast lies open to the rovers of all climes, and it is comparatively an easier matter to be floated into a haven than to conquer the slow miles of hill and forest, therefore strangers and their customs are to be found amid the dwellers on the sea coast. Those who leave the wash of the waves for the sighing of the forests take up a lonelier and a more individual future, of which they are to take what they will or can. They are people who become "a nation," meaning by that term a people who differ from all other peoples in certain particulars. It is a truth to take home with proud and grateful heart that of the few portraits in the crowded galleries of history and fiction who are thus "American," each and all thrill that beat to the wish for better things. There is nothing "mean" in the strength of the purely American character. It is the admixture of the old evil heaven indeed that mars and grimes the strong white soil. Recently we have had a story of this sort put before us—

AN AMERICAN STORY

of which we may be proud. It is blazoned with no mystic title and offers no conundrum to the intending reader. It is simply and sensibly "The Kentuckians," by John Fox Jr. It is not long and it is perfectly illustrated by W. T. Smedley. Perhaps there is no current example of perfect illustration to compare with it, since the story and the illustrations do exactly agree, and a part of the story's strength lies in the happy understanding of the author's meaning by the artist. Take, for instance, the illustration of the speech in the Senate Chamber of Kentucky. There are half a dozen figures naturally grouped around the speaker, and each and every one of them fills out the idea, the hints, the references of the text. And they are all Americans. Such a collection of faces could be brought together nowhere else on earth than in America—in the United States. You would say of any one of them, in Japan or Italy, "That man is an American and from the States. It is not that they are of the same type, that they were

The pathetic story of Romeo and Juliet is repeated every day in modern life, with the exception that Juliet does not die by poison. She dies because of her own neglect or ignorance. Neglectfulness causes many of woman's peculiar sicknesses, and is the neglect of the minor troubles causes serious complications. The irregularities, the burning, dragging ache, the debilitating diseases, are passed lightly over or are borne in ignorance of their cause. Their continuance means death or insanity. This is all unnecessary. So-called female weakness can be cured. It can be cured quickly and permanently, and right in the privacy of the home without the humiliating local treatment so universally insisted upon by physicians. Dr. Pierce's Favorite Prescription does this and more. It acts directly on the delicate organs concerned and makes them strong and healthy. It banishes the usual discomforts of the expectant period and makes baby's coming easy and almost painless. It tones and strengthens the nerves. At all medicine stores.

W. R. Malcolm, Esq., of Knobel, Clay Co., Ark., writes: "My wife for perhaps four months previous to the birth of our child took the 'Favorite Prescription.' This strengthened her entire system and child with, to her, was very easy, being attended with little pain. Our baby Ruth is thirteen months old and she has never been sick a day, not so much as had the colic, she is hearty and stout, and pretty as a picture—pretty because she is healthy, and we very much blame Dr. Pierce's family medicines for it. We keep Dr. Pierce's Golden Medical Discovery, the 'Favorite Prescription' and Pleasant Pellets in our home and use them. We have benefited almost three years and I have called a physician into my family but one time—at birth of our baby."

Rosy cheeks. The rich, pure, red blood of health makes them. Keep the blood pure and you will have them. Constipation causes impure blood. Dr. Pierce's Pleasant Pellets cure it promptly and permanently, and never gripe. They are purely vegetable and perfectly harmless. No other pills act so naturally and perfectly. Druggists sell them.

Special Prices.



in
SMOKING JACKETS
and
DRESSING GOWNS.

Form luxuries brought within the reach of all by our small prices.

Don one of our Lounging or Smoking Jackets and you'll be able to appreciate the word "comfort." A Smoking Jacket is a garment of ease, to be worn after the cares of the day are over. It is a sign of gentility. A Dressing Gown or Bath Robe is a certificate of cleanliness, and it does not require a month's wages or the rice of a loaf of wheat to buy one of the other. Our prices enable the workman to enjoy the comforts that were once only within the reach of a Bank President or a railroad magnate. We handle the finest goods from Welch, Moxton & Co., also from Young & Rochester, London, and we offer these goods at the following prices:

SMOKING JACKETS.	
Men's Black Serge Smoking Jackets, nicely trimmed with Silk cord, at.....	\$2 50
Men's Navy Blue Serge and Brown Tweed Smoking Jackets, Collars and Cuff-trimmed with Colored Silk, at.....	4.00
Men's Smoking Jackets, in Tweed Mixtures, well made and trimmed at.....	5.00
Men's Smoking Jackets, made of fancy figured Tweed, in Brown and Grey, at.....	6.50
DRESSING GOWNS.	
Men's Dressing Gowns, in Brown and Grey Tweed Mixtures, with Silk Cord and Tassels.....	8 50
Men's Silk Dressing Gowns.....	9.00
Men's Fancy Figured Tweed Dressing Gowns, in Brown and Grey, at.....	10.50

CAN BE HAD AT EITHER OF OUR STORES.

ALLAN'S,

2299 St. Catherine Street.
661 Craig Street.

sketched from the same model, they have strongly marked mannerisms or peculiarities. It is, rather that

UNCONSCIOUS AIR OF SOVEREIGNTY that belongs to every intelligent, thoughtful American face. When a man feels that he is the equal of any man, and it is a fact so evident to the law no other man will dare to dispute it, there will come the seal of such a truth to eye and mouth and brow. It is as different as possible from the conscious, high-bred haughtiness of the nobility of any other land—and it belongs most undoubtedly to Americans. Franklin wore it in the court of France, and it has adorned with an imperishable coronet countless hearts we have long laid low. It is the birthright of many a brave, pure, true souled man of to-day, no less, and the author of 'The Kentuckians' has modestly, yet firmly, called one of the type into the deathless existence of a well told story.

Of course, 'The Kentuckians' is not a Catholic story—in the usual sense Catholics do not abound in the Cumberland Mountains, where the people are strangely lone and untainted of this century. But it is Catholic in another sense—that it suggests Catholic virtues and deepens the sense of how much better is every good thing from a Catholic standpoint, how much surer every upward step, how much happier every ending built upon the One True Foundation. It is a good story for anyone to read. To say

ONE WORD MORE OF ILLUSTRATIONS. Why is it such a merit in an artist who illustrates to narrow down his "sphere" to a few mannerisms? Since we grow weary of one strain of music continually repeated, and since "there is nothing tedious as a twice told tale," why should we not tire of Gibson's girls, or rather, Gibson's girl and man. It has come to be the "same old thing" and very much the same. Always the cross beauty and the sulky attendant, she with her nose in the air like the bill of an old goose, and he with his set jaw and beautiful, hard mouth. A reputation is a great thing. I don't know either Gibson or Smedley, but I have a thousand delightful sketches of Smedley's work on the walls of my dream palace, while I am already long ago sick of that girl of Gibson's, who was very "taking" at first sight. Since she is Gibson's, however, there are many, many ambitious young and old people who dare not do anything but admire her.

The Catholic Club of New York keeps up its reputation for energy and action. Last Monday night saw the beginning of an "Author's Guild" within its walls—a Catholic Author's Guild, with a list of good names, and a regular organization that will be quite able to protect, guide and advance its own interests. It is wonderful what strength and courage has come to our writers within a few years, and, better than all, with what kindly good will they have cast in their lots together. I think the Catholic Summer Schools have done a great deal to bring about this state of things, for all who have visited the Sessions have been pleased with the experience and have come away thinking better of each other than ever before. How much there is

still to do! Books, books, books, are still in growing demand and it is most true of the vivid, they are wanted to fill that it will be filled with something, if not good, then evil. There are natures attuned to evil from the very beginning, no doubt, but the majority of minds will like good reading if not vitiated by bad reading. Bad reading is not always immoral, for silly, commonplace, utterly weak and unwhimsy panegyric will weaken and degrade the mind that it will become incapable of good reading. That was a good and wise writer who told us, the other day, that "children's books" were not needed, that they were an evil in themselves. They are. When you come to think of it, it is not necessary that a child should read at all for amusement. It would be far better if a child never looked inside of any book but a text book until it was of an age to understand and enjoy the best of literature. I say "understand and enjoy" for that time comes long before the time of appreciation. I know children who have read with me and to whom I have read at their own request exactly the books I would choose for my own delight from the time they were babies, and I find that they understand and enjoy quite enough, while there is still left for them the keen and delicate appreciation which will come with maturity. They would reject with scorn the 'children's books,' which, really, are for the most part food for the feeble minded only. The children's books that are worth reading at all are of interest to the 'grown ups' as well, and are too brilliant, witty, too finished in their cleverness for any rightly constructed child mind. There are all sorts of people in the world, and all sorts of parents among them. Let the way and the stupid parents turn over their children to the pastures of the 'children's books,' but the clever, the wise and the faithful parents will see to it that their children read only good grown up literature, will be quite willing to wait for them to begin reading only at such an age as fits them to find pleasure only in that sort of literature. Writing "down to a child's mind" is an insult to the child. It plainly means that the child who needs it is more or less an idiot, which is true, thank God of very few children. The most of them are quicker, deeper, wiser than we who are old-r think. Look back to your own childhood and see if you needed to be led on "upon victuals" when you took your fiction or your truth. The ball contemptuous tone of most children towards the books urged upon them by all-chronic 'aunties' etc., will go farther to prove the truth of the assertion that children do not want children's books, than any more words on the subject.

SARA TRAINER SMITH.

"ONLY THE BEST"

Should be your motto when you need a medicine. Do not be induced to take any substitute when you call for Hood's Sarsaparilla. Experience has proved it to be the best. It is an honest medicine, possessing actual and unfeigned merit. Be wise and profit by the experience of other people.

Hood's Pills are the favorite family cathartic, easy to take, easy to operate.