

# Pastoral Letter of Archbishop Bruchesi.

ON THE LABOR QUESTION.

PAUL BRUCHESE, by the Grace of God, and favor of the Apostolic See, Archbishop of Montreal.

To the Clergy, secular and regular, to the religious communities, and to all the faithful of our diocese, health, peace and benediction in Our Lord Jesus Christ.

Dearly beloved brethren,— The many strikes which have occurred of late compel us to give the Labor Question and its alarming problems our most earnest consideration. Our own city seems to be on the verge of fresh labor conflicts. Employers and their men defiantly mistrust each other, and at any moment the most serious incidents may take place, the most deplorable deeds of violence may be perpetrated. We should indeed be open to reproach did we not give to the faithful confided to our pastoral solicitude the advice which present circumstances necessitate.

The Church is the Mother of all Christians. The rich and the poor are her children. She loves all men. All indeed may claim her protection. At all times she has manifested a predilection for the disinherited of this world and for those who are engaged in manual labor. Justice demands it as they are the weakest and as what they possess, howsoever insignificant it may be, is all the more sacred in her eyes.

The Catholic Church abolished slavery, uplifted and defended the serf. She founded those admirable labor organizations which secured for their members the respect due to their rights as well as due competency and comfort. By thus taking the poorest among her children under the mantle of her protection she followed the example set by her divine Master, the son of a carpenter, an artisan Himself during the greatest portion of His mortal career. At times, Our Lord treated the mighty and the rich with great severity. Towards the lowly and the little ones of this earth He was all kindness. He suffered like them and labored with them to sanctify their toils and privations. He taught them patience and resignation promising them in return the joys and rewards of eternity. Christ however did not come to destroy the inequality of human conditions because it was willed by God, His Father. The very laws of nature render it an inevitable necessity. It would be the height of folly to attempt to banish it from the world or to rebel against it. Jesus Christ, our divine Model experienced all its misery and humiliations. The poor should tread in His footsteps. Otherwise they will lose all the merit of their sacrifices. Yea more, whether they wish it or not, poverty must exist in spite of all resistance and all deceptive theories. Man will not change one iota of what God has decreed and Christ upheld. Till the end of time God's creatures will form two large classes, the class of the rich and that of the poor. It is the will of God and the law of the Gospel that rich and poor, masters and servants should live happily together in fraternal harmony without hatred or anger but full of mutual esteem, respectful of each others' rights and united by the bonds of Christian charity as the sons of a same father and as members of a same family. If not there will be no peace for society, no prosperity for nations.

Consequently, dearly beloved brethren, what responsibility is not incurred by those leaders and writers who profit by the slightest conflict between capital and labor to foment discord and rebellion and to inspire workmen with hatred towards their employers. They are the most dangerous foes of the people whose interests they pretend to serve.

Let not our laboring classes heed their suggestions. They have absolutely nothing to gain. Deceived by those false friends and urged on by them to commit the most lamentable acts they will on the contrary forfeit public sympathy with which they cannot dispense and which this country of ours has never refused them. Rather listen, dearly beloved brethren, to the counsels of your

Church, follow the advice of the Sovereign Pontiff and of your pastors.

The workman as well as the capitalist have assuredly their inalienable rights. The Church recognizes them and sanctions them with all her authority. She teaches that the rich are entitled to a full measure of justice but at the same time she will be ever ready, in the future as in the past, to defend the privileges of the poor against every unlawful attack. Workmen and capitalists however, must comply with their respective obligations. The Church enjoins on both fidelity in their discharge. The harmonious equilibrium which she is seeking to establish between their rights and duties is precisely what gives weight to her teachings and a benediction to her activity. She will not flatter popular passion nor will she be a tool in the hands of the rich. She inculcates the eternal principles of Charity and Justice to all classes of society. Leo XIII. has clearly defined those principles in his masterly Encyclical on "The Condition of the Workingmen." They alone can solve the problem with which we are now dealing.

In the first place the Sovereign Pontiff recommends the rich to refrain from all acts of provocation. Consequently they should shun all intrigue and other dishonest means which might be detrimental to the best interests of the poor. True Catholics, he writes, should endeavor to give satisfaction to the just demands of their subordinates.

It would be unreasonable on the part of capitalists and manufacturers to raise unduly the prices of articles which may be absolutely necessary or simply useful to life, and that for the sole purpose of increasing their fortune, without taking into consideration the undeserved privations which such an abusive exercise of power would impose on the working classes. We do not hesitate to declare that such proceedings would be an intolerable provocation and, in fact, a negation of justice itself. What convincing arguments would justify the Church under such circumstances, in asking the people to submit and suffer in patience?

If the poor are expected to accept the privations which are inseparable from their condition in life, to respect the rights of others and social order, not only is it important that they be not fraudulently over-charged but capitalists and manufacturers should not deny them any of their rights.

The first of all is to give them a reasonable salary. What can be expected of a workman who is most devoted to his task, but who does not receive a just remuneration for his services, that is to say, a salary equivalent to the real value of his work and to the current prices for the necessities of life?

Likewise would it be wrong to prolong the hours of daily labor beyond the limits fixed by nature, the law of God and the exigencies of their health. It would be equally unjust to deprive the employees of the natural right which they enjoy like all other citizens, to band themselves into separate organizations, provided that the rules and by-laws of such associations give their members a just measure of mutual assistance and protection and do not degenerate into violence or socialistic tendencies. It would be somewhat cruel to lower men's wages too much on account of the disastrous, immoral at times and ill-regulated labor in which children, married and unmarried females are engaged. In recapitulation, no happy, final solution of the labor question can be hoped for until all unjust provocation shall have disappeared and until the workman shall have been restored to the enjoyment of the plenitude of the essential rights enumerated in the Encyclical of Leo XIII.

Once his just demands have been granted, he must fulfill each and every one of his duties towards his employer and towards society. He can no longer urge any serious pretext and refuse compliance. Under such conditions of justice and conciliation, if he should trammel the free exercise of the rights of capitalists he would be guilty of grievous disobedience against the divine precepts and of revolt against the natural laws. He would be neither a true Christian nor a loyal patriot because by the very fact he would reject the Gospel teachings and paralyze the general prosperity of civil society. He would be clamoring for the enjoyment of his rights and at the same time be guilty of the grossly selfish error of refusing his neighbor the privileges which he enjoys himself. Beware, dearly beloved brethren, lest you should deserve the reproach of such utter blindness. Your conduct would cast contempt upon our Holy Religion and a fatal discredit upon our city.

No human power on earth can

fully prevent you from organizing separate unions. Still this liberty does not give you the right to contend for ends which are in flagrant opposition with public weal, justice and charity. This freedom of association does not invest you for instance with any right to use violent measures and embarrass capitalists and manufacturers in their natural rights, to molest employees who refuse to join your leagues or who have freely pledged themselves by contract to work for those employers.

Let all other citizens enjoy the liberty which you claim for yourselves. Otherwise anarchy and deeds of violence will be the outcome and the poor people will be the first to suffer and that during an indefinite period. Experience evidences that fact.

With the greatest anxiety do we see the labor organizations of our city seeking for affiliation with foreign associations. The majority of the leaders and members of those international unions have nothing in common with our temperament, our customs of our Faith. Granted even that such unions were not imbued with anti-Christian principles or allied with secret societies which the Sovereign Pontiff has so severely condemned, there would still be danger in this amalgamation. By means of a deeply laïc scheme they send abroad enormous sums of money belonging to our laboring classes. Would not such money if deposited in the coffers of our national and Catholic societies promote the best interests of our country and could it not be had more readily here in case work was scarce or ceased altogether?

Would it be prudent in the hour of labor conflict to place in the hands of strangers the gravest interests that might be at stake? Have those men a thorough knowledge of our economical position? Are they absolutely disinterested? Have we not among ourselves, among our fellow-countrymen and our co-religionists, a sufficient abundance of resources, forethought and devotedness? If certain demands cannot be amicably settled by the interested parties themselves why then not have recourse to our fellow-citizens who are above all suspicion? They are not few in number.

Your priests, your Archbishop, dearly beloved brethren, will be always disposed to hear your grievances and use their influence in your behalf. Resort at once to measures of conciliation. Submit your claims to arbitration. Much useless annoyance and trouble will be thus avoided.

Demand only what is just and reasonable. Beware of fomentors of discord. Do not become the preys of demagogues. Scrupulously respect all acquired rights. Capital not less than labor contributes to the happiness of individuals and nations. Do not be their enemies. Calmness and reflection will make you realize that there are just limits to your demands. You cannot reasonably expect that the workman's wages will be ever on the increase and that at the same time the hours of labor will decrease proportionately.

Submissive sons of Holy Mother Church! be generous and accept the lot assigned you by Divine Providence. Think of heaven; the day of eternal retribution. Lead a better life, be more temperate in your habits and more economical in your domestic affairs. Never have recourse to strikes unless rigorously compelled, and unless all other means have failed. The most general annoyance and of painful privations for the poorer classes.

The almost inevitable result of a general or a partial strike is to fill cities with a host of emigrants who come to swell the ranks of workmen, and thereby cause a reduction in the scale of wages. Another disastrous consequence of a strike is depression of commerce and industry, emigration to other countries or the sinking in banks of capitals and savings which, otherwise, might be in circulation and benefit all concerned.

Our pastoral solicitude, dearly beloved brethren, obliges us to condemn most energetically the tumult and violence that usually follow in the wake of strikes. They violate the first laws of justice, private property, individual and social liberty. Nothing can render them lawful or palliate their disorders and excesses. Organizers and strikers yield to an unwholesome impulse and openly declare themselves hostile to society. We beseech employees to react against the use of means which tend only to foment, and that without the slightest honest compensation, anger and hatred between two classes whose union would secure the moral and material prosperity of the community at large.

They are bound in conscience to sever all connection with leaders or unions which would urge them to adopt that plan.

To remedy those evils and to prevent them, once more do we advise employees to accept their condition in life with patience, to raise their eyes to heaven, their future home, and to their Savior, their Brother and Model.

This is, however, but a part of the remedy to solve the Labor Question. To fully comply with the intentions of Leo XIII. it is not enough to have attempted to stem the tide of the disinherited of the world by unfolding before their eyes the consoling perspective of the abode promised them by Jesus Christ. No it is the duty of the pastors of souls, of social leaders and journalists to set to work resolutely and actuated by the same Christian charity to strive and establish the perfect reign of mutual rights and obligations between capital and labor.

Let everybody do his share, writes the Holy Father, and that at once, lest, by delaying the application of the remedy, so grievous an evil should become incurable. Governments should employ the protecting authority of the civil laws and institutions. More particularly should the wealthy people and masters remember their sacred duties. Employees should consult their interests by lawful and just means. And as religion alone is capable of uprooting evil, all should be convinced that the first of all conditions of success is the restoration to every grade of society, of Christian morality and divine charity without which the measures suggested by human prudence will be inadequate to effect any salutary result.

The present Pastoral Letter shall be read at the prone of the parochial Mass in all the churches of the city of Montreal wherein divine service is held, the first Sunday following its reception, and it may be also read in all the other parishes if the reverend pastors deem it opportune. Given at Montreal, under our hand and seal and the counter-signing of our Chancellor, the 23rd April, 1903.

PAUL, Arch. of Montreal.  
By order of His Grace, Arch.  
EMILE ROY, priest,  
Chancellor.

## Sanitary Condition Of Churches.

The Bishop of Fano has issued instructions, in regard to the sanitary condition of churches in his diocese, which have attracted much attention.

According to "The Dolphin" the Bishop's instructions are:—"After all important feast days, when there have been crowds of people congregated in the churches, the floors of all parts of the building that have been especially used, must be gone over carefully with an antiseptic solution—bichloride of mercury in a solution of 1 to 1,000 being suggested for the purpose. At least once a week all pews and the woodwork, as high up as it can be reached, must be wiped with a damp cloth. The sweeping must never be done on a day when the church is to be used for any purpose before the next morning, and must always be followed by the removal of dust with a moist cloth. Dusting, so-called, with a dry cloth or leather duster, is not to be permitted.

"The Bishop of Fano's instructions are made to apply particularly to the inside of confessionals—a part of the churches that is apt to be sadly neglected by the church cleaners, unless they are exceptionally conscientious, or have been given special directions. Owing to the lack of light this part of the church is apt to harbor dirt of many kinds. Pentents, safe from observation, do not hesitate sometimes to expectorate in it, and the accumulation of shoe scrapings is apt to be considerable. All confessionals then are to be thoroughly cleaned once a week by a mop and water, and the grating is to be washed off with a dilute solution of lye or ammonia. The usual sanitary condition of confessionals constitutes an especially dangerous factor of bad hygiene for priests of delicate health. The confessional service is often exhausting, it is sometimes undertaken when fasting; not infrequently the discomfort of a cramped position and the cold air in the church lowers the resistive vitality and makes priests liable to infections. Confessionals, very seldom cleaned properly, often left untouched for months, or only touched with a dry cloth, become saturated with effluvia from the breath, and it is no wonder that priests are almost invariably victims of any epidemic like gripe that may be going around in a community. The example of the good Bishop of Fano deserves to be emulated."

## Lessons Of Catholic Organizations.

THEIR BIRTH.— It was at Mayence, the cradle of the Catholic Congress, that Windhorst, launched his scheme. It was designed principally for the struggle against Socialism, which, in the Congress at Halle, had just declared war against Catholicism. But it was in no way limited to anti-Socialistic objects; its interests were simply those of the Catholic Body; and its organization and methods, modeled largely on those of the Socialists themselves, were admirably conceived and executed. There is a Central Governing Committee, located in Mayence, consisting of president, vice-presidents, secretary, treasurer, and ordinary members. They are chosen, year by year, at the general meeting, held concurrently with the "General Congress;" and last year, Franz Brantsch, manufacturer, of Gladbach, was re-elected president; and among the other members of the committee we find nobles, merchants, priests, pressmen, lawyers—the elite of the Catholics of Germany. This committee appoints in each district a chief agent, with whom it maintains a constant intercourse, and through whom it communicates with local branches. In his turn, he applies to a few of the leading, most earnest Catholics in each town or parish—he may know them himself, or they may be pointed out to him by the clergy; he explains to them the nature of the association, asks them to secure members for it, and to act in their own neighborhood for the Central Committee. These Vertrauensmänner, as they are called, or "Trust-men," become the apostles of the association, collect members, manage all its local affairs, and stand in close contact always with the district agents. Every adult German Catholic man, who pays a subscription of one shilling a year is eligible for membership, and at Mannheim, last year, it was announced that it numbered 210,000 members, scattered over all the Empire.

THE PRESS.—But its activity and its power for good are out of all proportion to its numbers. It carries on a vast and unceasing propaganda through the most varied ganada through the most varied of the most powerful means of reaching and influencing the people in our days. The German Socialists had declared that they intended to fight their battles largely with "the soldiers of Gutenberg;" and Windhorst planned to meet them on their own ground with their own weapons. Happily, the Catholics of Germany had already an admirable press. In the first days of the Kulturkampf, a network of Catholic papers, metropolitan and provincial, large and small, had grown up all over the country—widely read, well written, and honestly and unreservedly Catholic; the Volksverein had only to utilize what had already been provided. And it selected an excellent method of doing so—it publishes every week a paper—Social Correspondence it calls it, with articles from the ablest specialists of Germany, which is sent gratis to the other Catholic papers, either to be reproduced in them or to form the basis of other articles, as editors may judge most desirable. In this way leading Catholic writers on all the more important social questions of the day speak to all the Catholics of Germany; and no German Catholic need be long ignorant of the best scientific and Catholic view of such questions. And, further, the League publishes directly for all its members an organ of its own, the Stimmen aus dem Volksverein, which appears every six weeks, gives an account of the doings of the League and contains scientific essays, articles, and stories in furtherance of its objects.

Pamphlets are still a favorite means of propagating ideas in Germany. Cheaper and more easily read than books, more permanent than newspapers, the Socialists have inundated the country with them; and the Volksverein at once set up a counter-propaganda. It adopts the publications of others; it produces pamphlets of its own; some it distributes gratis, others it sells at a nominal price; and there is scarcely a form of socialistic or religious poison for which it has not already in this way provided an antidote.

SPEECH.—But it exercises an antipathy of speech as well. There seems to be something in the atmosphere of public meetings which opens an entrance for ideas into the mind and awakens an enthusiasm for a cause or party. The public meeting is, of course, a weapon which lies ready to any hand, and may be invoked for any cause, however discreditable; but it is undoubtedly a potent weapon. The Volksverein takes full advantage of it. The local association is established, if possible, at a public meeting; each local association must hold at least one public meeting every year; other public meetings are to be held when necessity arises or opportunity is offered. All may attend these meetings—not members of the Verein only, not even Catholics alone, but any, even adversaries, who may be disposed or can be induced to come. The truth is for all; and Catholics have everything to gain from its public and free discussion. Able Catholic speakers, provided, if necessary, by the Central Committee, are appointed to treat the great religious and economic problems of the day; exact and reasoned Catholic teaching is brought home to the laborer, the peasant, the artisan, as well as to the better educated; the false principles, the sophistical arguments of Socialist and un-Catholic theories are refuted; and in these local meetings of the Verein, as in the yearly "General Congresses," Catholics learn to respect themselves, to know each other, and to prepare for united action when it becomes necessary.

For the Verein acts, and acts energetically and effectively, when it is set in motion. It is largely due to the Verein that the "Centre," or Catholic Parliamentary Party, exists to-day. It is matter of common knowledge how Windhorst, most probably the greatest Parliamentary leader of the century, built up the "Centre." With the support of the General Congresses, the assistance of Bishops and clergy, and the persevering enthusiasm of the Catholic electorate, he slowly formed a party of Catholic representatives, midway between Radicals and Conservatives, differing among themselves on not a few points of merely political significance, but pledged to act together wherever Catholic religious interests were involved. No Parliamentary Party has ever had a more glorious history. No Parliamentary Party has ever been more successful. It utterly defeated the Kulturkampf; it has won back almost all the Catholic rights which the Kulturkampf took away; it has initiated and carried through a whole Christian social legislation for the Empire; it decides the fate and guides the policy of ministers. And it has done all this with tact, in peace, with dignity—in a religious spirit, and a unity, which make it irresistible.

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UNITY.—And to what is the victory due? To the Catholic popular organizations, to the "Catholic Congresses," which for nearly fifty years has been welding the Catholic population, gentle and simple, priest and layman, countryman and townsman, into one compact mass, instinct with Catholic faith and Catholic feeling; to the Volksverein, which had already spread throughout the country, and whose members, under the guidance of the Central Committee, set in motion and directed the whole body of Catholic electors; to the Catholic Press, which fulfilled nobly its high mission—for, out of 450 Catholic papers, scarce two or three proved traitors; and to the Catholic clergy, which, like our own, is with the people because of the people, identified with them in all their interests, beloved and trusted by them.

These great organizations, then, seem to represent and constitute the whole strength, and much of the spirit, of German Catholicity to-day. They have drawn into the circle of their membership, without distinction of politics or class, the most earnest and the most influential of German Catholics. They are looked to unquestioningly by the whole Catholic body for advice and direction. And they have grown to their present dimensions, and exercise their present authority, because they are animated through and through with genuine Catholic principles; because they are blessed each year, by the Head of the Catholic Church; because they have the earnest co-operation of the Catholic Bishops and clergy; and because their leaders and their members are whole-hearted, single-minded Catholics.—P. Finlay in New Ireland Review.

CARNEGIE'S MUNIFICENCE.— Announcement of a gift of \$250,000 by Andrew Carnegie for the extension and enlargement of the Mechanics and Tradesmen's Institute, in West Forty-fourth street, near Fifth Avenue, New York, was made at the graduation exercises of the school department, April 17.

# The National Language

BY "CR"

HERE we are so many long migrations qu arrived at t was first pr study; the national land. I will at once subject and complet from Davis, by rep preface, his essay of Language." Once m our present purpose, time help to revive t mirable gens of Iris which his were far less significant. Re lows:—

Men are ever value llar and original qu who can only talk co act according to ro weight. To speak, t what your own soul orders you, are credi ness which all men acknowledge. Such a has more influence t ing of an imitative o man. He fills his ch dence. He is self-po curate, and daring. the pioneers of civili rulers of the human

Why should not na thus? Is not a full natural tendencies o "people's" greatness? ners, dress, languag tion of Russia, or I America, and you and distort the whole people.

The language whic a people, is conformi gans, descriptive o constitution, and ma inseparably with the their soil, fitted by language to express thoughts in the most ficient way.

To impose another such a people is to s tory adrift among th translation—it is to tity from all places— tute arbitrary signs and suggestive names of the entail of feelin the people from their a deep gulf—it is to very organs, and abr er of expression. The nation's youth is the full speech for its m its age. And when t its cradle goes, itself What business has the rippling language dia? How could a G organs and his soul upon the sides of Hy beach of Salamis, or where once was Spart befitting the fery, o Celt to abandon his l docile and spirited "sweet as music, s nave"—is it befitting don this wild liquid mongrel of a hundred English, which, powe be creaks and bangs who tries to use it?

As already extract have been quoted, aw winter, I will skip s that do not directly l points we are soon t will repeat others th moment, and which n forgotten by the re I desire to bind readi ing arguments.

In another place D unnatural—how corrup us, three-fourths of v Celtic blood, to spe Teutonic dialects. F For centuries upon e was spoken by men o Ireland, and English save to a few citizen the Pale. "Tis only y late period that the r people learned English. But, it will be ask language be restored i answer this partly b through the labors o logical and many les is revived rapidly. W this question of the viving it more at len day.

Nothing can make u it is natural or hono Irish to speak the a