

THE LABOR QUESTION

As Dealt With in the Papal Encyclical—Private Property.

The Holy Father in his recent Encyclical, referring to the labor question, says: "But all agree, and there can be no question whatever, that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. The ancient workmen's Guilds were destroyed in the last century, and no other organization took their place. Public institutions and the laws have repudiated the ancient religion. Hence by degrees it has come to pass that working men have been given over, isolated and defenceless, to the unbridled competition. The evil has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different form but with the same guilt, still practiced by avaricious and grasping men. And to this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself.

THE SOCIALISTS.

To remedy these evils the Socialists, working on the poor man's envy of the rich, endeavor to destroy private property and maintain that individual possessions should become the common property of all, to be administered by the State or by municipal bodies. They hold that, by thus transferring property from private persons to the community, the present evil state of things will be set to rights, because each citizen will then have his equal share of whatever there is to enjoy. But their proposals are so clearly futile for all practical purposes, that if they were carried out the working man himself would be among the first to suffer. Moreover they are emphatically unjust, because they would rob the lawful possessor, bring the State into a sphere that is not its own, and cause complete confusion in the community.

DANGEROUS ELEMENTS.

Here, however, it will be advisable to advert expressly to one or two of the more important details. It must be borne in mind that the chief thing to be secured is the safe-guarding, by legal enactment and policy, of private property. Most of all it is essential, in these times of covetous greed, to keep the multitude within the line of duty; for if all may justly strive to better their condition, yet neither justice nor the common good allows any one to seize that which belongs to another, or, under the pretext of futile and ridiculous equality, to lay hands on other people's fortunes. It is most true that by far the largest part of the people who work prefer to improve themselves by honest labor rather than by doing wrong to others. But there are not a few who are imbued with bad principles and are anxious for revolutionary change, and whose great purpose it is to stir up tumult and bring about a policy of violence. The authority of the State should intervene to put restraint upon these disturbers, to save the workmen from their seditious arts, and to protect lawful owners from spoliation.

THE HOURS OF LABOR.

If we turn now to things exterior and corporeal, the first concern of all is to save the poor workers from the cruelty of grasping speculators, who use human beings as mere instruments for making money. Is it neither justice nor humanity so to grind men down with excessive labor as to stupify their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, must be so regulated that it may not be protracted during longer hours than strength admits. How many and how long the intervals of rest should be, will depend on the nature of the work, on circumstances of time and place, and on the health and strength of the workman. Those who labor in mines and quarries, and in work within the bowels of the earth, should have shorter hours in proportion as their labor is more severe and more trying to health. Then, again, the season of the year must be taken into account; for not infrequently a kind of labor is easy at one time which at another is intolerable or very difficult. Finally, work which is suitable for a strong man cannot reasonably be required from a woman or a child. And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently mature. For just as rough weather destroys the buds of spring, so too early an experience of life's hard work blights the young promise of a child's powers, and makes any real education impossible. Women, again, are not suited to certain trades; for a woman is by nature fitted for home work, and it is that which is best adapted at once to preserve her modesty and to promote the good bringing up of children and the well being of the family. As a general principle it may be laid down that a workman ought to have leisure and rest in proportion to the wear and tear of his strength; for the waste of strength must be repaired by the cessation of work.

PRIVATE OWNERSHIP.

With reason, therefore, the common opinion of mankind, little affected by the few dissentients who have maintained the opposite view, has found in the study of nature, and in the law of Nature herself, the foundations of the division of property, and has consecrated by the practice of all ages the principle of private ownership, as being pre-eminently in conformity with human nature, and as conducing in the most unmistakable manner to the peace and tranquillity of human life. The same principle is confirmed and enforced by the civil laws—laws which, as long as they are just, derive their binding force from the law of nature. The authority of the Divine Law adds its sanction, forbidding us in the gravest terms even to

covet that which is another's:—"Thou shalt not covet thy neighbor's wife; nor his house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything which is his" (Deuteronomy v 21). Thus it is clear that the main tenet of Socialism, the community of goods, must be utterly rejected; for it would injure those whom it is intended to benefit, it would be contrary to the natural rights of mankind, and it would introduce confusion and disorder into the commonwealth. Our first and most fundamental principle, therefore, when we undertake to alleviate the condition of the masses, must be inviolability of private property. This laid down, we go on to show where we must find the remedy that we seek.

SOLUTION OF THE QUESTION.

If a workman's wages be sufficient to enable him to maintain himself, his wife and his children in reasonable comfort, he will not find it difficult, if he is a sensible man, to study economy, and he will not fail, by cutting down expenses, to put by a little property; nature and reason would urge him to this. We have seen that this great labor question cannot be solved except by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be to induce as many of the people as possible to become owners.

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Temperance Among Doctors.

"What is the latest teaching of science as to alcohol being a food or a substitute for food in health in richness?" was the question which Dr. Nathan N. Davis, of Chicago, who had been "the apostle of medical temperance," recently asked at a meeting in Washington. The doctor first spoke of the large sum of money absolutely wasted every year in the purchase of intoxicating drinks, which side of the question he said had been fully discussed by the political economists, while its deleterious moral effect upon society at large was continually being shown by the wide-awake clergymen. "But," said the speaker, "the great barrier in the way of the abandonment of alcoholic stimulants is found in the erroneous education of the people as to the effects of alcohol upon the system in sickness and in health."

He then proceeded to show from a series of careful, direct, scientific experiments, which had been conducted by the most eminent medical authorities in this country and Europe the exact detriment that alcohol, no matter how taken, is to the human system, making it liable to such dreaded afflictions as paralysis, apoplexy, structural diseases of the kidneys and liver, Bright's disease, which every year kills thousands of the moderate drinkers, not to mention the habitual drunkards.

He then took up statistics prepared by life insurance companies, and others and demonstrated that the man who habitually interferes with the processes of nutrition of his system by drinking any alcoholic preparation was more liable to attacks of sickness of all kind than those who do not take the poison, and that they suffer a subsequent loss of time from their work to the detriment of themselves and their families. He then presented some labor statistics, the result of examination of a large number of laborers in particular occupations, which proved that in the cases of men working side by side, some total abstainers and some taking their regular rations of moderate alcoholic liquors—usually beer—at the ability for work was greater in the abstainer and the ratio of mortality much less. The same thing was shown of soldiers in the field by statistics relating to the revolutionary war, the British soldiers in India, and to the civil war in this country. In no field of labor of which record has been kept, has it failed to be shown that total abstainers present a smaller percentage of sickness and death than those who drink, be it ever so moderately.

Dr. Davis also showed the absurdity of the belief entertained by some people that alcohol in some cases proves beneficial to the nervous system. He said that instead of stimulating, strengthening or supporting the use of alcohol simply diminishes the consciousness of the patient concerning his or her condition, just as chloroform or any other anesthetic would do. Instead of warming the patient it simply diminishes his consciousness of cold. Alcohol can act neither as a tonic nor a supporting agent in disease. It certainly and surely lessens all nervous force and vigor.

That tired, languid feeling and dull headache is very disagreeable. Take two of Carter's Little Liver Pills before retiring, and you will find relief. They never fail to do good.

Parnell and Labor.

An Irish correspondent says:—"Mr. Parnell is evidently building his hopes of retrieving his position on the labor interest, which he is assiduously cultivating. His speech at Inchicore, on Sunday was full of all captaund appeals to the coming men of the impending political struggle for place and power. Becoming prophetic he predicted that Ireland will return a far larger working class representation in proportion to her population to Great Britain. The future undoubtedly is with the working classes. They have been admitted to the power of the Constitution—a gigantic power before which all politicians, governments and nations must bow. Referring to the diminution of the population of Ireland, as disclosed by the Census returns, he said:—"The population of Inchicore has increased from seven thousand to eleven thousand. Give me one hundred Inchicores throughout Ireland, one hundred places where the ingenuity, the talent, the industry of our people can have fair play, and I predict that in the coming decennial period we shall make up for the diminution the last ten years." This thriving oasis in the industrial desert

of Ireland, overrun by flocks and herds, is the creation of the enterprise of the great Southern and Western Railway, aided by the engineering skill of a well-known Liverpool man, Mr. J. E. Aspinall. Replying to Archbishop Croke, Mr. Parnell and was less confident in his predictions, made rather light of the serious charge growing out of his Grace's speech and the disclosures of the National Press. "His Grace the Archbishop of Cashel," he observed, "said the other day that Home Rule was dead and buried. If it were possible to kill Home Rule it would have been killed by the action of the seceders and by the action of his Grace. But it is not possible to kill it so long as you hold fast by the principles which produced it. It will not come to-morrow. It will not come next year. It will be the work of degrees. It will come by struggle, by effort, and exertion on the part of the people of Ireland."

THE NAMES

Given to Places in the United States—Old Associations Reflected.

The early Italian, Spanish and French navigators were Catholics, and their discoveries were honored with the names of saints—St. Lawrence, St. Sebastian, St. Lucia and a host of others. The Holy Saviour is acknowledged in San Salvador, the Holy Cross in Santa Cruz. The early Spanish and French settlements are easily recognized by names of saints—along the east and west coasts of America, throughout Canada and in that part of the United States originally called Louisiana and belonging to the French. The French Catholic missionaries left many an evidence of their zeal for God and love to man in the names of the towns, lakes and rivers, and had there been no written reports of their travels, discoveries and settlements, much could be learned from a study of these geographical names. In giving to places the names of patron saints the Catholics simply repeated what had been done in Egypt, Greece and Rome centuries before. In all these centuries were cities whose names indicated at once to what God they owed their protection, or whose lanes of devotion they had the honor, and often the exclusive right, of containing. Although the names of saints have been freely given to many localities in the old world the excessive use of them in the new world elicited from one of the European priests the witty remark: "Those missionaries have produced more saints in this devil's country than sixteen centuries of christianity have produced in Europe."

The early history of New England can be read in its local nomenclature. Few saints found a habitation in that land settled by puritans, who were heretics of the heretics and wished to have nothing to do with Roman ways or Roman saints. Their devotion to biblical names is seen in Salem, Lebanon, Canaan, Bethel, Providence. Boston remotely is St. Botolph's town. The far off ancestry of the name was doubtless forgotten and the only association was with the town Boston in England, from which many of the puritans emigrated. The attachment to old England was strong and many of the early settlements received the name of the old English home, as Plymouth, Sandwich, Cambridge, Portsmouth, Dartmouth and others. Here again the original significance of the name was lost or the name would not have been transferred so readily. Cambridge in England is so called from the great stone bridge that was built over the Cam, probably in old Roman days. Bartmouth is the town at the mouth of the River Dart, as Plymouth is at the mouth of the Plym. Neither of these towns in Massachusetts is at the mouth of a river. Sandwich is a more fitting name as will testify who have seen the excellent glass made from its sand. Many of the names of the older states and towns savor of royalty—Virginia, Georgia, Maryland, the Carolinas, Princeton, Annapolis, and Charleston indicating a period when the power of kings and queens was not offensive in America. These royal names are more abundant in the South than in the North because many of the prominent southern settlers were remotely allied to the English aristocracy. After the revolution evidences of freedom are seen in the great number of Freeports, Free-towns, Freedoms. The names of patriots are multiplied in the Washington, Adams, Jeffersons and Jacksons, with which our country abounds. Many of the newer cities, cities and towns, that have been settled since the close of the civil war are honored with names prominent in the war of the rebellion—history and geography closely linked, as has been the case since either was known. The Indian names are a significant feature in our geography and justly so. Their beauty

and significance, as well as early associations, entitle them to permanence. It is true that a certain amount of sympathy is to be given to the child who, beginning the study of geography, is at once comforted with Passamaquoddy Bay and Androscoggin River, but it is marvelous how soon these impossibilities are conquered and the self importance of the child that has acquired such extensive information is not to be underrated.

INSPIRATION OF IRISH MUSIC.

Memories Awakened on the Occasion of Moore's Anniversary.

"Dear harp of my country, in darkness I found thee, The cold chain of silence had hung o'er thee long."

The one hundred and twelfth anniversary of the birth of "The Bard of Erin," Thomas Moore, by the Philo-Celtic Society of New York, at Nelson Hall, 134 East Fifteenth street, Wednesday evening, May 27th, was a great musical and patriotic event.

Of the many luminous minds which lit the gloomy atmosphere of long-suffering and persecuted Ireland there was none of her sons, during her centuries of bondage, whose charm of wit and wealth of national melody and song helped so much to lighten the burden of her oppression, and to inspire generations of her race at home and abroad to bear aloft the national ensign "in dark and evil days," and keep an organized vigil for an opportunity to shake off her yoke, as did the immortal melodies of Moore.

It is not for want of example and inspiration from their early history and bards that the Irish race have not regained their independence. It is for want of unity of thought and action.

"Some too slow and some too rapid, Some too timid, some too bold."

No such diversity of opinion exists in another race. Some for weeping, some for praying and begging from heartless oppressors who have always been united, rich and poor alike, in exterminating and vilifying that grand old race which produced him who sung to us "Remember the glories of Brian the Brave" and to

"Forget not our wounded companions, who stood In the day of distress by our side; When the mist of the valley grew red with their blood, They stirred not, but conquered and died."

And again, "But onward! the green banner rearing, Go, flesh every sword to the hilt, On our side is Erin and Erin, On their's is the Saxon and guile."

But, alas! it is the sword of the oppressor which is always to the hilt against the oppressed, who are yet too scrupulous and divided in opinion to take Moore's or Davis's advice; although a "million a decade" are lost, not in fighting, for that could not be, but in praying and begging, and forgetting the true path which alone leads to independence. The true path may be considered narrow by modern pretending patriots, but it led the Greek and Spanish, the Swiss, and the American to the broad daylight of freedom.

All honor, then, to the Philo-Celtic Society in giving an opportunity to the Irish race of New York and vicinity an opportunity to celebrate the anniversary of our own "Tom Moore," whose songs will for all time make the homes of the Irish people at home and in exile more bright and happy and induce the veteran and aged patriot to shoulder his crutch and to show how fields were won while listening to his child or grand-child singing.

"Where is the slave so quietly, Commanded to chains so mildly, Who would not burst His bonds at first, But pine beneath them slowly?"

Honor, then, the memory of Moore, the companion of Robert Emmet, who exclaimed when the former was playing the "Red Fox," ("Let Erin remember the days of old"), "Oh, that I was at the head of twenty thousand men marching to that air"—so exquisite was Moore's performance and command of Irish music.

"I was but as the wind passing heedlessly And all the wild sweetness I waked was thine own."

We are pleased to note that the orator on this occasion is that eminent jurist and distinguished orator, Hon. John W. Goff. No better selection could be made, as few Irish-Americans are so thoroughly imbued with the spirit of Moore and Davis, and Emmet and Wolfe Tone, as is Mr. Goff, and no better one can interpret the spirit and history of Moore than he can who is as willing to sacrifice a great and lucrative office to uphold a principle in the interest of the republic as he is to plead the cause of his native land and rebuke those who, under the guise of patriotism, would sell and barter national interests for mercenary motives. With such an orator and such a truly orthodox Irish programme of music and melody as the Philo-Celtic Irish Society can prepare, Nelson Hall, if it was as large as Madison Square, should be overflowing with the excited children of the Gael.—N.Y. Weekly Union.

CHEMISTRY

As It Bears upon the Events of Every Day Occurrence.

The average person has no notion of the real scope and functions of the science of chemistry beyond a lazy impression that medical practitioners have mastered its theory, and druggists its practice. The greater portion look upon it as alchemy was looked upon in the time of Galver; that is, as a very mysterious science and a difficult subject to understand. But undoubtedly if they would pry into some text-book they would soon be convinced of the opposite and would not only gain a little every time they applied their mind to such a book, but would be encouraged to pursue the subject to its almost fathomless depths. Few are they who know what air really is, and the reason why we breathe it. They do not know that we breathe the air for the oxygen contained in it, and the gases expelled from the lungs are not of the same nature as those taken into them, and by breathing

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air we deprive it of its vital principle oxygen. If they did perhaps the masses would be healthier in general. Chemistry is that which teaches this, and it teaches the why and the wherefore of all these various necessities of life. It teaches the farmer, who is acquainted with the elements of agricultural chemistry, the modes of the application of artificial manures and the numerous other practices employed in tilling the soil. It teaches him that when brine is applied to the soil that sorrel and all other ruinous grasses are banished from the old pasture, and that good crops ripen where formerly they languished and yielded scanty returns. He learns that that those waters which are "hard" contain salts in solution and are good for his animals, and those which are "soft" are devoid of these salts, and he will know how to remedy the difficulty.

Of what great advantage would a limited knowledge of chemistry be to a housewife whose daily cares demand frequent application of this science. She would learn to expose her plants to the sun for a portion of each day in order to promote their growth and to purify the atmosphere of the room in which they are kept. It would be of boundless benefit to her in the kitchen where she frequently comes in contact with chemical changes—as, for instance, in the making of tea and coffee—to add while they are boiling a little carbonate of soda which would greatly improve the taste and make them a much more nutritious drink. It is chemistry that tells us that our food ought to contain a due admixture of animal and vegetable substances in which the proportions of the three most important constituents, fat, starch or sugar and gluten, or some other flesh-forming nutrient, are present in properly adjusted proportions, and that the substance if not naturally liquid must be intimately mixed with a large quantity of water before it is introduced into the stomach. It is for these reasons that the epicure eats his pease pudding with bacon and his ham with eggs, in order that he may mix the gluten and starch of one with the fat and oil of the other, and not merely to suit his taste as is commonly supposed. Chemistry is not only beneficial to the practical side of life but is almost a necessity for those whose duty it is to theorize and reason. To look upon the laws guiding the circulation of matter and the grand scheme of nature—the conservation of matter—makes the most pessimistic of us believe that there is really a bright side to life, and the most matter-of-fact and conceited of us believe that there is a rude degree of sublimity in the curious reasoning of Hamlet when he says:

"Imperial Caesar, dead and turned to clay, Might stop a hole to keep the wind away, O that that earth which kept the world in awe, Should patch a wall to expel the winter's flaw!"

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