

Reception of Father Marquette by the Indians.

"Peace be with you, Hiawatha, Peace be with you and your people, Peace of prayer, and peace of pardon, Peace of Christ, and joy of Mary!"

THE RIGHTS OF LABOR.

Archbishop Ireland Preaches an Earnest Sermon on the Recent Encyclical of Pope.

At the Cathedral St. Paul, Minn., Sunday evening, Oct. 11, Archbishop Ireland lectured to a large audience on "The Rights of Labor."

"At this moment the condition of the working population is the question of the hour; and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably decided."

"God instituted labor. 'And the Lord God took man and put him into the paradise of pleasures, to dress it and to keep it.' When Adam disobeyed and was put out of paradise, the law of labor became more imperative; the continuance in life was conditioned upon the observance of the law: 'In the sweat of thy face shalt thou eat bread.'"

LABOR IS MAN IN ACTION.

"Before we advance farther let us determine the precise meaning of the word labor. Misapprehensions in this matter are the cause of many social errors. The idea is abroad, and social writers of fame adopt it, that labor is simply an article of commerce, a merchantable commodity, as bread or meat, subject entirely to the laws of demand and supply. This is altogether wrong. Labor differs essentially from mere merchandise, because it is inseparable from the man producing it. Labor is an act. We are not speaking of the product of labor—the material thing brought into form by labor—this is an article of commerce. We are speaking of the laborer of man, the personal support of the energies of man, and consequently of man in action. The plebeian concrete object of a labor contract is the working man, hence labor possesses the dignity and the rights which are inherent in the human person, and has before God and society the responsibilities of the human being. The laborer himself has not the right to depart from those responsibilities; the employer has not the right to solicit or to permit him to do so; the State which is society organized, is bound to stop both laborer and employer from degrading human nature and perverting it from the purposes of the Creator. JUSTICES OF THE LABOR MARKET."

"No man says the encyclical, 'may outrage with impunity that human dignity which God Himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of heaven.' Nay, more, a man has here no power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his own right. He cannot give up his soul to servitude, for it is not man's own rights which are here in question, but the rights of God, most sacred and inviolable. 'These words of the Pontiff are the character of labor's rights. Modern

men, and in creating each man God gave him the right to live, and consequently, the right to the necessary means to live. Private ownership, as essential as it is to the well-being of society, could never have been so instituted as to set aside God's primordial intentions, or to make life impossible to any of the children of men. Catholic theologians teach that in extreme danger of death from hunger all things become common property, and that it is no theft to take of the goods of others what is needed to preserve life."

"Only, of course, in extreme danger is this permitted by the moral law, for otherwise private property were but a name. In this danger, however, the right to life takes precedence over all social organizations and of all rights deriving from them. It is the duty of society to see that men do not fall into such danger; should extend its efforts over them in circumstances less dire, but which involve suffering and misery. The State generally recognizes this duty by imposing taxes for the support of the indigent, and, as it happens in some places, by organizing national works for the relief of those who would be otherwise employed. There are those who blame such proceedings of State authorities, and arraign them as steps of socialism or communism. They are wrong in their criticisms, and overlook totally the true nature of private property and the inalienable rights to all men of life."

"LABOR IS HONORABLE. Labor is honorable, whatever the form it takes, be it of hand or mind, be it high or low in the social scale. It is God's law, and what God orders is honorable. The Son of God, being made man, taught the world wondrous lessons as to labor. He worked; He worked at manual labor. Christ knew where teaching was necessary. Had He confined Himself throughout to a career such as marked His public life, His examples would have been taken as approving the work of the mind rather than that of the hand, which latter falls to the lot of the more lowly and the poorer. But, before His public preaching began, He worked in Nazareth at the carpenter's bench, side by side with his humble foster father, St. Joseph. He cast His lot with the toiler, with the wage-earner, with the humble people. When He sought out men to be His Apostles, to carry out His work after His return to the skies, He went down among lowly fishermen. Among the apostles there were but two or three whose profession lifted them some degrees above the lowliest. For nineteen hundred years the Church of Christ has made the cause of the poor and the toiler her own, and to-day her Supreme Pontiff is the potent defender of her rights."

"When I speak of labor as honorable, I take it in its widest sense, from the shoveler of the street to the judge on the bench, or the president in the nation's mansion. But, if distinction is to be made, draw the lines with Christ, and the harder the lot of labor the more it secures my respect. The heavier the burden, the heavier the debt of society to him who bears it; the more distressing the lot, the greater is the need of sympathy. Wealth and position have their own honor, and I accord them with their due share. They do not, however, lift their possessors out of the rank of their fellow-men; they impose stricter obligations of justice and charity toward the less fortunate in the struggle of life. The country is sick at heart, and false no less to its own interests than to the teachings of divine wisdom when the line of separation between rich and poor is widening and classes grow apart in relations of sympathy and mutual interest."

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industrialism sees nothing beyond the labor market. The very word indicates the degradation to which greed of power and pelf has sunk the laborer. Specious words are spoken to hide away, 'Free labor,' 'free competition,' 'freedom of contract' between laborer and employer, between buyer and seller—such the maxims and the rules of the game. The facts are these: The employer needs workmen; the cheaper their labor the larger his profit. He accepts the lowest offer; he invites competition that the offer be still lower. The more crowded the labor market the wider is the room for choice and the more imperious may be his way. The laborer must find work at any price, or else here is hunger at home. What there is at home is no concern of the employer whose business as he would, amid competing offers, purchase the cheapest horse or cheapest machine. He operates his machines day and night, and sometimes seven days and seven nights in the week, he calculates how far he can make the laborer hold out alongside the machine, and the hours of toil are prolonged to the measure of present physical endurance. But yet the profits are not made for cheapness, but for strength or maidenly modesty, and children are doomed to stunted growth and premature decay by being forced into the darkness of mines and the fetid air of factories while their little forms should be basking in sunshine or receiving love and direction from mother or teacher."

"I am not speaking, you will understand me, of every locality and of every employer. Were I doing so I should often have to alter my language. What I say is true of the general industrial system of the world; indeed my language is true of the faintest idea of its complexities, and everywhere its tendencies are in the same direction. Let no one imagine that the bitter cry which from one end of the universe to the other goes up in loud and ceaseless tones from the laboring classes is without reason, and let no one imagine that the cry may with impunity be passed by unheeded."

"RECKLESS COMPETITION. 'No' are employers always in a position to correct with safety to their enterprises the evils of which we complain, and which often their own consciences repudiate. The whole system is wrongly constituted. Underneath there lies a fierce greed of gain, which the materialistic spirit of the times, the pride of life and the concupiscence of the senses are constantly fanning into irresistible fire. The opening up of new continents before the vision of speculation, and our amazing facilities for production, irritate covetousness and add fierceness to its ambitions. The natural result of all our discoveries and inventions is what would seem should labor, to lighten the burden of labor, and to disseminate through the whole population ease and comfort; and this we affirm, is the design of the Great Father, who owns all men as His children. That this be the fact as well as the design of Providence, we must strive to effect. For the present, there is but slight repression of selfishness and avarice, and slight regulation of ambitious raings for wealth. The laborer is at the mercy of the employer, and the employer at the mercy of his competitor. There is the so-called freedom of competition, as well as that of labor. In this freedom are enmeshed all the promises of the prevailing economic liberalism, and the halo surrounding the word is supposed to cover up all deceits and miseries. A producer finds his goods unsold in the public market; the remedy he at once seeks is the reduction of the salaries of his workmen. Sometimes he may have no other remedy; and often he might, without much harm to himself, allow a diminution of his own profits, and spare further oppression to his inferiors. Competition reaches out across seas and oceans. The industries of one country are run more by more prosperous and cheaper efforts of foreign lands along the same line. Capital combines in order to be more powerful in crushing out weak competitors; and with power capital grows bolder, and is farther removed from the laborer, who is no longer known except as a cog in the wheels that moves the great machines in the factory. There is no heart or soul in the modern system of industrialism. The capitalist, brought face to face with the laborer, should perhaps feel a stir of sympathy within him for a fellow-being. But we have neither capitalists nor laborers; we have purely and simply capital and labor, abstract entities, which neither see nor pulsate, which are as cold and heartless as the iron of their machines. To place itself together out of reach or touch with the laborer, capital has made itself nameless and inaccessible. We have nothing any more but corporations and syndicates, and they are proverbially and in dead fact without souls. Meanwhile the chief sufferer and victim is the laborer, upon whose vital forces heavier draughts are being made, and whose pecuniary rewards are ever lessening. The laborer is a piece of general machinery, a tool of the factory, neither more nor less, to be employed at as little expense as the market allows, and to be cast aside into the roadway or the ditch when no longer serviceable. I should have said that he is considered less than the material tool, or machine; for he can be replaced more easily and with less expense. The material tool has to be purchased, human tools are always on

hand for the asking, clamoring even for permission to be employed. Beyond all question, whatever be the cure, there cannot be social peace among the nations of the earth until a change comes upon the economies of the modern world. A great step has been made towards the solution of the difficulty, when attention is called to it by the highest authorities in the State and Church. A short while ago Germany's European nations to a special congress, and now the Head of the Church, Leo XIII., puts forth his great letter on the 'Condition of Labor.'

What, then, should be the remuneration of labor? I will not this evening discuss the question in its whole breadth. I will consider labor's minimum remuneration in a healthy, normal social organization, leaving, also, out of present discussion the means of attaining to labor this minimum wage, below which the laborer himself is not free to descend, and is not justified in descending unless under absolute pressure of want, and below which society should not permit him to go, or permit the employer to force him. The market does not regulate this wage, for man is not a marketable thing. The apparent freedom of contract on the part of the laborer does not render it legitimate. There is no freedom, when the alternative is work at nominal price, or to be hungry and listen to the cries of famishing little ones. Is there freedom of contract for the pale-faced girl singing the 'Song of the Shirt'? The market price of labor is paganism, or atheism; it is not Christianity. The Pontiff says: 'Let it be granted, then, that as a rule, workman and employer should make free arrangements, and in particular, should freely agree as to wages; nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort.' This is immediately further explained as 'sufficient to enable him to maintain himself, his wife and his children.' Man must live; he has a God-given right to live. He is to live by labor; if he does not work, he should not eat. But if he does work, he must find, under the laws of the eternal God, wherewith to eat. The laborer must live in a manner not unworthy of a human being, a rational creature of God. I do not demand for him luxuries, but I will not depart from the words of the encyclical—'enough to support him in reasonable and frugal comfort.' Capital depriving him of this much degrades him. Nor must the work, in return for which he receives the means to this comfort be so oppressive as to diminish unreasonably his strength and tenure of life. Nor is his physical nature alone to be considered; he is a moral and intellectual being, he has hopes of a future life to which this one is a preparation. His complete nature and his future hopes must be kept in view, and time and opportunity accorded so that he may respond to the duties that are thence begotten. Men cannot be reduced

TO THE LEVEL OF THE ANIMAL, even of the sufficiently fed and sufficiently housed animal. Nor is the passing day in the life of the workman the sole measure of his needs. There are days and years before him, when work will not be possible—days of sickness, and of old age, and of declining years. Either the wage must be sufficient, so that prudent economy may set aside a portion to meet coming necessities, or provision must be made by the employer, and encouraged and insisted upon, if there is need, by the State. Man is not destined by his Creator to live alone; he is to be a husband and a father, and to build up a home. This is his natural, inalienable right, from which no social or economic system may in justice deprive him. Moreover, the State owes it temporarily to itself to protect man in this sacred right. For without homes, without families, without safeguards, cast around the fecundity and the virtue of children, there is no public virtue, there is no social strength, there is no living, strong, hopeful nation. And, as I look over the various industrial countries of the globe, right here do I discover the worst blight which unrestricted industrial greed has put upon the children of men. It has either made the family impossible, or has spoiled it of its sacredness and its bloom. The laborer is frightened away by poverty from marriage; if he marries he is unable to provide decently for his little ones; the mother is forced to forgo her maternal responsibilities in order to add a loaf to the scanty provision made by the husband; the children are dragged out to work while yet immature and unprepared. Therefore, 'the reasonable and frugal comfort,' which the minimum wage should give to the laborer, must be, as the encyclical declares, 'sufficient to maintain himself, his wife and his children.' The maintaining of a family means an education for the children proportioned to their condition of life, and the provision for the old age of the wife, as well as that of the laborer himself. Capital is the direct foe of the human race, when it sets a premium on the absence of a family, or in any manner leads men and women away from marriage. We may, therefore, take the maintenance of a home as the minimum of a just wage, and to emphasize this statement I will quote again words of Cardinal Manning: 'It follows that an employer who should take single men without homes at lower wages commits a social injustice, full of immoral and dangerous consequences to society.'

TRIBUTE TO LABOR.

"I will say no more this evening. My theme, however, is not complete; for I have not told all the rights of labor, not what is as necessary for the laborer's sake, the duties of labor and the just limitation of its demands. In conclusion, let me salute Labor, and in heartfelt words give to it the praise it deserves. I speak of the hard, toilsome labor of hand and limb. Weariness is the march through life; begrimed the face; stiff and careworn the form. Yet most beautiful art thou—walking in the light of God's command, and obeying His divine will. Thou must have charms, when He chose thee as His bride, and cast His lot with thee during His tabernacling among men. Atlas-like thou bearst on thy shoulders the whole social fabric, which is strong only of thy blood. The most severe of life's strugglings are thine; therefore my gratitude goes out to thee, and my heart throbs in sympathy with thee. Pain would I defend thy independence and thy honor, and show around thee in the field and shop, but especially in thy homes, in contented joys and sky-reaching hopes. There are those who condemn thee, who lay thee aside as a worm of the earth, who know not thy merits or thy rights. They call for our commiseration. Be thou, notwithstanding, ever true thyself and to thy God, ever just and righteous, ever honorable in thy bearing, ever obedient to the law, ever faithful to the principles of the Divine Carpenter and thou shalt conquer."

THE MINIMUM WAGE.

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Judge Kalliburton on Catholicism.

The following passage from "Sam Slick" is old, but none the less valuable on that account: "Sam, mind what I tell you, my poor father said, 'if a man don't agree in all particulars with his church, he can't go the whole hog with 'em, he ain't justified on that account no how to separate from them; for, Sam, 'schism is a sin in the eye of God.' The whole Christian world, he would say, is divided into two great families, the Catholic and Protestant."

"Well, the Catholic is a united family, happy, and a strong family; and Sam, as well as eggs is eggs, that one family will grub out 'dother one, stalk, branch and root; it won't as much as leave by seed of it in the ground to grow by itself as a natural curiosity. Now, the Protestant family is like a bundle of refuse shingles when withed up together (which it never was and never will be to all eternity), no great of a bundle arter all; you might take it up under your arm and walk off with it without winking."

"But when allaying loose, as it always is, just look at it, and see what a sight of doctrine, some away up, 'em almost out of sight; others rollin' over and over in the dirt; some split to pieces, and others so warped by the weather, and cracked by the sun, no two of 'em will be so as to make a close joint. They are all divided into sects; railin', quarrelin', separatin', and agreen' in nothin' but latin' each other. It is awful to think on 'dother family will some day or other gather them all up, put them in a bundle, bind them up tight, and condemn 'em as fit for nothin' under the sun but the fire."

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