

LABOR AND CAPITAL.

At the celebration of Labor Day at Galesburg the following address was delivered by Bishop Spalding: The people of America have many things to be thankful. The material resources of our country are so great that as yet neither we nor the world at large have been able to measure their extent. Hidden storehouses of wealth are continually being revealed to us. We are energetic, industrious, brave and untiring. We are convinced of the supremacy of mind over matter and make ceaseless and increasing efforts to educate the spiritual faculties of the whole people. We are averse to war and believe that disputes between nations, as between individuals, should be settled by discussion and arbitration. We are opposed to standing armies, believing that the national wealth and intelligence should be devoted to the improvement and culture of the citizens, and not to conquest and destruction. We have no dynasty to uphold, no powerful neighbor to rebel or overthrow. Our comparative exemption from war has made possible the rapid development of our country. The love of peace which is a characteristic of the American people, manifests itself also in religious good will and toleration. As dynastic wars are for us out of the question, so are religious wars. The spirit of forbearance and helpfulness manifests itself in our customs and habits as in our legislation. In no other country is property more secure; in no other it is so generally diffused. Nowhere else is opportunity for woman or for man so universal; nowhere is there such faith in the national destiny; nowhere has the fusion of peoples, differing in many and important respects, been brought about so rapidly or so satisfactorily; nowhere are the multitudes so eager to learn or so quick to avail themselves of new discoveries and inventions. The millions from foreign lands who have founded homes here are making other millions in the old world thankful that America exists. There is a confidence in whatever part of the earth, who love justice and liberty, who believe in a higher and more blessed social and religious future for mankind. Already we are the possessors of greater wealth than any other people possess or has ever possessed; and though a few men, whose names stare us in the face from the pages of the newspapers, have fortunes, which seem almost fabulous, there is a diffusion among the masses of the people of a well being and comfort such as exists in no other land. This may be perceived in the housing of the people, in their clothing, in the wholesomeness of their food, and above all in the spirit of courage and helpfulness which pervades our whole life. There is no gulf between the rich and the poor, but a gradation of generally distributed possessions. In 1890 more than eight million families were land owners, and of the thirteen million families, among whom the wealth of the country was divided, eleven million belonged to the class who earn their living by manual labor. Nevertheless it is obvious that when there is question of American life, a merely optimistic view is a shallow and false view. There are great and widespread evils among us, as also tendencies which if allowed to take their course will lead to worse evil. There is the universal political corruption. There is the diminished sense of the sacredness of property. There is the loosening of the marriage tie and the sinking of the influence of the home. There is a weakening of the power to apprehend spiritual truth and a consequent lowering of the standards of value, a falling away from the vital principles of religion, even while we profess to believe in religion. There is, indeed, enough and more than enough to keep all who cherish exalted ideas of the worth of human life and who love America, lowly minded and watchful. One of the most certain signs of decadence is a failure of the will, and one might think that we are threatened with this. Our ability to react against abuses is growing feebler. The social organism is so vast and so complex that it seems hopeless to attempt to interfere, and so we permit things to take their course, abdicating the freedom and the power of the will in the presence of an idol which we call Destiny. The more public opinion is shaped by the ideals of evolution, as the supreme law of life, the less capable we become of bringing reason and conscience to bear on human affairs, of recognizing God's presence in the world and holding to truth and law as something higher and mightier than a universe of matter. The course of things is, indeed, but partially subject to human control. Human progress is unimpeded de-

ant, hence they grow rich, become capitalists and form combinations of capital, which appear to many to be a menace to the freedom and welfare of the whole people. Competition, which begins as a struggle for existence, finally becomes a desire to crush and dominate, becomes a warfare, which if less bloody is not less horrible or cruel than that which is carried on with shot and shell. As in nature, the general is however human they be, think only of victory, and are heedless of the suffering and the loss of life, so in the struggle for industrial and commercial supremacy, the men of ability, the leaders and capitalists, are wholly bent on the attainment of their ends, and easily lose sight of the principles of justice and humanity. It is this that makes the organization of workmen into laborers and trades unions inevitable and indispensable. The consciousness that if they do not protect and defend themselves they will be ground by the wheels of a vast machine or reduced to a condition little better than that of slaves, compels them to unite lest they be deprived of the common rights of man. In ancient times laborers were slaves, it is not cruel, but they became the victims of a false belief and the agents of a system which is as pitiless as a law of nature. One of the chief forces by which this condition is held in check is the religious principle and feeling that men are the children of God, that they have inalienable rights, that one of these is that work should enable the worker to lead a life not inferior to that of the rich. The riches which are procured at the cost of human misery and degradation are accursed, that what constitutes the proper value of individuals and of nations, is spiritual and not material, that there is eternal wrath in store for all who trample upon moral and intellectual good that they may add to their possessions. These truths are accepted by the public opinion of the civilized world, and hence there is a general sympathy with laborers in their efforts to obtain justice and to improve their condition. All who observe and reflect recognize that the true measure of the burden of life, that they are often forced to do work which is destructive of health and happiness, and that they are exposed to greater vicissitudes of fortune than others. All this, however, would accomplish little for their improvement if they themselves remained indifferent, if they did not organize, if they did not demand that the law be so changed that they be true men. Economic laws, which are immutable, make it impossible that wages should rise beyond a given point, or that wealth should be so distributed as to make all men rich. The multitude are poor and can never be rich. It is indeed fortunate that it is impossible that the masses of mankind should ever be able to lead an idle and luxurious life. It is a law of human nature that man shall work and abstain, if it is to be well with him, that to do nothing and enjoy much is impossible. Political economy, like government, rests on a basis of morality. Moral character alone can give a man self-respect, courage, hope, cheerfulness and power of endurance. Hence the laborer, and all who identify themselves with their cause, should have a care first of all that they be true men—frugal, self-restrained, kindly, sober, frugal and helpful; and that this may be possible, also religious. The foe of labor is not capital, but ignorance and vice. In the whole English-speaking world, at least, its worst enemy is drink. More than a combination of all employers, the saloon has power to impoverish and degrade workingmen. The influence of Christianity has been and is the chief power which has brought the world to recognize the rights of the enslaved, the poor, the weak, of all who are heavy-laden and overburdened. It aroused and it alone can sustain enthusiasm for humanity. If this faith could die out what would remain but the law of the survival of the fittest, that is, of the strongest, the most unscrupulous, the most reckless of the sufferings and sorrows of their fellowmen. These are the men who prosper among savages, in barbarous states and in periods of anarchy. But it is not conceivable that the civilized world should turn from the principles which Christ proclaimed, whose development and diffusion must in the end substitute for universal competition—the war of all upon all—the co-operation of all with all, not merely of bread that nourishes the body, but above all for the spread of the higher life of truth and love, of purity and goodness. In America, assuredly, we have good

HAPPENINGS IN IRELAND.

THE IRISH PARTY.—A meeting of the National Directory of the United Irish League was held at the offices of the United Irish League, Dublin, recently, Mr. J. E. Redmond, M.P., presided. The members from the North included—Rev. A. Lowry, C.C., South Down; Messrs. Bernard O'Neill, Mid-Armagh; Joseph Devlin, Belfast; J. M. Farrelly, East Cavan; Francis Gallagher, North Donegal; Michael Dunne, South Donegal; Philip McCusker, North Fermanagh; John Taggart, East Tyrone. A lengthy letter, addressed to Mr. John Redmond, was read from Mr. William O'Brien, in which, after apologizing for his absence, he said: "I had intended to suggest to the Directory that they should request you to proceed to America during the autumn, to inform our Irish-American kindred of the present position of the Irish cause, in conjunction with Mr. Davitt, who has already done such effective work. I am sure the suggestion will have presented itself already to many members of the Directory, and I trust you may be able to see your way to comply with their request, as the results will be, I am certain, triumphant." Mr. O'Brien in his letter further suggested that all the members of the Directory should be requested to act as a special committee for the purpose of visiting the various congested districts throughout the province, and taking evidence on the spot, and that they should invite the members of the Congested Districts Board to associate themselves with them in the inquiry, or to participate to any extent they might deem proper in the work of eliciting the facts without assuming any responsibility of their report. Furthermore, he suggested that Mr. Wyndham might with advantage be present at such an inquiry. The question of holding the annual convention was under discussion, and it was decided to hold it immediately after the return of the National delegates from America. Proposed by Rev. Joseph Devlin, Belfast, seconded by Mr. Edward O'Neill, Mid-Armagh—"That this directory avails itself of the opportunity which this meeting affords to place on record its high appreciation of the magnificent services which the Irish Party has rendered to Ireland during the past session of Parliament, representing the National organization of the country. We tender to Mr. John Redmond our warmest thanks for the splendid manner in which he guided the Irish Party during the past momentous session, and we rejoice to find that as a consequence of the patriotism, self-sacrifice, unity, and discipline, which was so splendidly displayed by the party since Parliament met, the cause of Ireland has been once more restored to its rightful position." Proposed by Rev. James Clancy, C.C., West Clare, and passed unanimously—"That we request the President of the United Irish League, Mr. J. E. Redmond, M.P., to propose to America and, in conjunction with Mr. Davitt, to place the present position of the Irish National movement before the American public, and that we authorize him to associate with himself some others of his colleagues in the Irish Parliamentary Party or the National Directory of the United Irish League." USE OF IRISH.—The following case is recorded in exchanges received by last mail: At Kinvara Petty sessions, County Galway, before Captain Perry, R.M., and W. J. Brady Murray, J.P., the case of District-Inspector O'Sassay, R.I.C., v. Barthley Hayes came on for hearing. The defendant was charged under 14 and 15 Act, Vic. chap. 92, sec. 12, with not having his name and residence written in "legible letters" on his cart. For this alleged offence he was summoned by Constable Faughan, who detected the crime on the 31st July. The defendant maintained that his name and residence were on his cart in Irish, and he refused to affix his name and address in any other language. It was admitted that the name and address were on the cart, but the District-Inspector maintained that the writing should be in English in order to be legal. The respondent magistrate (Captain Perry) expressed himself in favor of a conviction on the ground that the name was not written in English. Mr. Brady Murray, J.P., did not agree to this. He was not clear on the point. The R. M. therefore refused to make any rule on the point, and the District-Inspector said he would have a fresh summons issued for next court day. SCHOOL STATISTICS.—From the annual report of the Commissioners of National Education it is obvious that the proportion of denominational to mixed schools shows no falling off during the past year, says the Belfast "Irish Weekly." In round numbers there were on the school rolls 559,000 Catholics, 88,000 members of the Protestant Church, 88,000 Presbyterians, and 14,000 members of other denominations. Thus, the Catholics constitute 78 per cent. of the whole. The system of education was founded on De-