

THE EVILS OF THE STRIKE.

CARDINAL GIBBONS ON INDUSTRIAL PROBLEMS.

Urges That Arbitration Be Generally Adopted—He Scores the Sordid, Grasping Trust—He Disapproves of the Use of the Boycott in Any Form.

Cardinal Gibbons, in an article entitled "Organized Labor," which will appear within a few days in the October number of Putnam's Monthly, declares himself as strongly opposed to strikes and boycotts as means of settling differences between the employers and the employed, and makes an urgent appeal for the pacific adjustment of industrial difficulties. With unusual candor, but in a kindly spirit, he makes several outspoken admissions to organized labor. He expresses clearly in detail his views regarding capital and labor, and finally urges workmen to strive constantly and zealously toward an uplifting of the moral and social standard of their organizations. Although his theme is "Organized Labor" and much of the article is addressed to the labor organizations, Cardinal Gibbons does not spare the trusts and corporations. He is unsparing in his denunciation of those monopolists who he says "exhibit a grasping avarice which has dried up every sentiment of sympathy and a sordid selfishness that is deaf to the cries of distress." While he approves the banding together of workmen for their own protection, Cardinal Gibbons denounces those elements of organized labor which seek to stir up unnecessary discord.

Regarding the evils of strikes, which subject he discusses at length, he says, in part:

Experience has shown that strikes are a drastic and at best a very questionable remedy for the redress of the laborer's grievances. They paralyze industry, they often foment fierce passions and lead to the destruction of property; and, above all, they result in inflicting grievous injury on the laborer himself by keeping him in enforced idleness, during which time his mind is clouded by discontent while brooding over the situation, and his family not infrequently suffers from want of the necessities of life. The loss inflicted by strikes on the employees is not much more than half as great as that which is sustained by the employer, who can much less afford to bear it.

It would be a vast stride in the interests of peace and of the laboring classes if the policy of arbitration, which is now gaining favor, the settlement of international quarrels were also availed of for the adjustment of disputes between capital and labor. Many blessings would result from the adoption of this method, for which strikes, as the name implies, are aggressive and destructive, arbitration is conciliatory and constructive. The result in the former case is determined by the weight of the purse, in the latter by the weight of the argument.

Cardinal Gibbons believes that the American workman is better paid and lives better than his brethren across the Atlantic. After praising briefly the employers who have at heart the welfare of those they employ, his Eminence turns to the criminal corporations in their relations with the workmen. He says, in part:

No friend of his race can contemplate without painful emotions these heartless monopolists. Their sole aim is to realize large dividends without regard to the paramount claims of justice and Christian charity. These trusts and monopolies like the car of Juggernaut, crush every obstacle that stands in their way. They endeavor—not always, it is alleged, without success—to corrupt our national and State Legislatures and municipal councils. They are so intolerant of honest rivalry as to use unlawful means in driving from the market all competing industries. They compel their operatives to work for starving wages, especially in mining districts and factories, where protests have but a feeble echo, and are easily stifled by intimidation. In many places the corporations are said to have the monopoly of stores of supply, where exorbitant prices are charged for the necessities of life, while the workmen are unable to pay from their scanty wages, and their forced insolvency places them at the mercy of their taskmasters. The supreme law of the land should be vindicated and enforced, and ample protection should be afforded to legitimate competing corporations, as well as the laboring classes, against unscrupulous monopolies.

Continuing, Cardinal Gibbons discusses the subject of boycotting, of which he says, in part:

I am persuaded that the system of boycotting, by which members of labor unions are instructed not to patronize certain obnoxious business houses, is not only disapproved by an impartial public sentiment, but that it does not commend itself to the more thoughtful and conservative portion of the guilds themselves. Every man is free indeed to select the establishments with which he wishes to deal, and in purchasing from one in preference to another he is not violating justice. But the case is altered when, by a mandate of the society, he is debarred from buying from a particular firm. Such a proposition assails the liberty of the purchaser and the rights of the seller, and is an unwarrantable invasion of the commercial privileges guaranteed by the Government to business concerns. If such a social ostracism was generally in vogue, a process of retaliation would naturally follow, the current of mercantile intercourse would be checked, every centre of population would be divided into hostile camps, and the good feelings which ought to prevail in every community would be seriously impaired. "Live and let live" is a wise maxim, dictated alike by the law of trade and by Christian charity.

Cardinal Gibbons warns labor unions against tolerating elements dangerous to their own well being. He points out that the unions "have need of leaders possessed of great firmness, tact and superior executive ability, who will honestly aim at consulting the welfare of the society they represent, without infringing on the rights of their employers. They should exercise unceasing vigilance in securing their body from the control of designing demagogues, who would make it subservient to their own selfish ends or convert it into a political engine. They should be careful to exclude from their ranks that turbulent element who boldly preach the gospel of anarchy, socialism and nihilism; those land pirates who are preying on the industry, commerce and trade of the country, whose mission is to pull down and not to build up; who, instead of upholding the hands of the Government that protects them, are bent on its destruction, and instead of blessing the

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mother that opens her arms to welcome them, insult and defy her. If such revolutionists had their way despotism would reign without liberty, and gaunt poverty would stalk throughout the land." Continuing, he says:

The expulsion from membership in the unions of any men who have been guilty of outrages of one kind or another against the peace of the community or the rights of their fellow-citizens would secure for the unions the respect and sympathy of the community and would greatly further the best interests of organized labor.

The article contains advice to the capitalist, the heads of corporations and the workmen, and shows methods whereby the employer and employee should work together harmoniously.

GLASS BEADS.

Industry of Much Importance at the Queen of the Adriatic.

Formerly Venice was the only place where glass beads were made. It was asserted that there was no possibility of making them elsewhere owing to some climatic influence, and the chemical composition of the local sand and salt sands. Manufacturers, however, now exist in France, Bohemia and Antwerp. Some years ago a factory was also established in India.

The process of making glass beads is as follows: (1) The vitreous paste is composed and is then fused in the furnace. (2) The "canna" or long, thin, perforated tube, is made by the "Margarita," for producing the round small globes of glass of different colors, or imitation of pearls, coral and precious stones. (3) The rounding and working of glass pearls is done at the flame of the lamp. The first operation is considered the most important, as it provides the material necessary for making all kinds of beads and requires some technical knowledge and great practice, as the preparation and composition of the various pastes are still jealously kept secret.

It may, perhaps, be of interest to see the general character of a bead factory. The furnace contains five or six large earthen vases, divided one from the other so that they may be differently heated, according to the various compositions which are poured into them. The operator, making the "canna" farata, or long hollow tubes to be converted into beads and the "canna maschia," to be reduced into pearls, are these: The vitreous paste is reduced into long glass tubes, more or less thin, according to the different thickness of the beads to be made, but in such a way that the hole in the middle of the tube is always maintained.

The work is executed by the foreman,

who has under his orders two assistants and four workmen, called "tiradori." One of the assistants dips the end of an iron rod about 4 feet long into one of the vases containing the molten paste of the required color. He then rolls it on an iron table to reduce it in a cylindrical form, and makes a round hole on the upper part of the paste. After this the foreman takes the rod in his hand and heats in the furnace the portion of paste attached to its end by giving it a few turns, and sees that the hole made is exactly in the centre. He then promptly attaches another rod to the upper part of the paste. The two rods are at once delivered to two "tiradori," who running speedily in opposite directions, reduce the molten material into a very long, thin tube, which preserves the hole in its centre for all its length.

The glass tubes are then divided according to their thickness, and cut in small pieces. Such pieces are then sifted and put in iron tubes with sand and coal powder and by turning them in the furnace the pieces are made round. The pearls are then polished by placing them in a bag containing some sand and shaking them for some time. They are then separated from the sand by a sieve and put in another bag containing a portion of white bran, and again shaken, when they become extremely brilliant, and after being sifted are ready for sale.

Are Cards Undermining the Church. A sensational attack on card-playing was made at Winona Lake, Indiana, the other night by Mrs. A. B. Sims, of Des Moines, Ia., in the presence of four thousand people. Mrs. Sims is the woman's whist champion of the United States, but she has seen a new light, and has abjured her once favored game completely. She stated that she had burned her forty packs of cards, because they had absorbed so much of her time and energy. Frequently she had played from 10 a. m. to 11 p. m. She also thought that excessive card-playing on the part of women was undermining the church. From Leslie's Weekly.

Famous Landmark to Disappear. On an early date the noted East Lothian landmark known as Knock-in-Hair is to be pulled down. It was a signal station at the time of Napoleon's threatened invasion. The tower derived its name, says the London Globe, from the strange circumstances that women used to congregate around it, when watch-fires were kindled within its dome and as they witnessed the wreck of fishing boats containing their breadwinners they dashed their heads against its walls.

People who lay their sins on the old Adam are not anxious to have their successes attributed to him.

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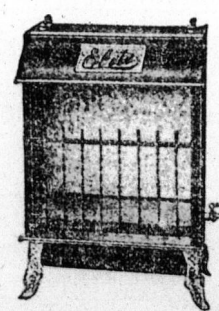
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