

CARDINAL GIBBONS ON "ORGANIZED LABOR."

OPPOSED TO STRIKES AND BOYCOTTS AS MEANS OF SETTLING DIFFERENCES.

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 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 unsparring 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."

STRIKES INJURE THE WORKERS.

While he approves the banding together of workmen for their own protection, His Eminence 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 his situation; and his family not infrequently suffers from want of the necessities of life. The loss inflicted by strikes on the employers is not much more than half as great as that which is sustained by the employed, 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 for 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 while strikes, as we have seen, 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."

CRIMINAL CORPORATIONS.

Cardinal Gibbons believes that the American workman is better paid and lives better than his brethren of 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 starvation wages, especially in mining districts and factories, where protests have but a feeble echo, and are easily stifled by intimidation. In many places the corporation are said to have the monopoly of stores of supply, where exorbitant prices are charged for the necessities of life; bills are contracted which 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."

BOYCOTTING.

Continuing, His Eminence 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 establishment 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 privilege 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."

WARNS AGAINST SOCIALISTS.

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 lawless 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 mother that opens her arms to welcome them, insult and defy her. If such revolutionists had their way despotism would supplant legitimate authority, license 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 GOLDEN MAXIM.

The article contains advice to the capitalist, the heads of corporations and the workingmen, and shows methods whereby the employer and employee should work together harmoniously. To the employers Cardinal Gibbons says, in part:

"There would be less ground for complaint against employers if they kept in view the golden maxim of the Gospel: 'Whatever ye would men should do unto you, do ye also unto them.' Our sympathy with those in employ, whether in the household, the mines or the factory, is wonderfully quickened by putting ourselves in their place and by asking ourselves how we would wish to be treated in similar circumstances. We should remember that they are our fellow-beings; that they have feelings like ourselves; that they are stung by a feeling of injustice repelled by an overbearing spirit and softened by kindness, and that it rests largely with us whether their hearts and homes are to be clouded with sorrow or radiant with joy."

Finally, His Eminence directs a little sermon to the workmen, part of which follows:

"Take an active, personal interest in the business of your employer; be as much concerned about its prosperity as if it were your own. And are not your employer's affairs in a measure yours? For your wages come from the profits of the concern, and the more you contribute to its success the better can he afford to compensate you for your services. He will be impelled by an enlightened self-interest, as well as by a sense of justice, to requite you for your services with a generous hand."

LETTERS FROM ROME

IN DEFENSE OF PUBLIC MORALITY.

The league formed by fathers of families in Rome has continued to grow and gather wonderful vigor since its inception a few weeks ago. At its last meeting a strenuous programme came up for discussion, and it was decided to affiliate branches throughout Italy with the main one in Rome.

Those who are aware of the cleverly planned campaign to make immorality the order of the day in Italy will agree that a determined opposition to stamp out of social status those men who go under the auspices of the "neither God nor master" club has not been begun a day too soon. What with a godless education in the schools, the worst of literature thrown in their way, a campaign of calumny and outrage against the Church, the rising generation run the risk of complete shipwreck to faith and morals.

Some years ago, at a congress of free-thinkers, a speaker declared that if he could get a hundred men like himself to live in Rome, the world should see, within the space of ten years, the Vatican walls tottering down. Well, hundreds of the worst of men flocked to Rome and have not succeeded in injuring the Rock of Peter yet. Calumny, unblinking wickedness, sacrilege and paganism have followed in their wake, but the Old Man of the Vatican still shows the way to heaven, always making fresh conquests and never dismayed.

To oppose men of this class, to protect the beauty of their children's minds, to clean Rome's streets of all that presently soils them, these are the aims of the league of fathers in Rome.

A GREAT GREEK PRIEST.

Fifty years ago Nicholas Papas Franco received priestly ordination in the Greek Church, Rome, and last Sunday he celebrated High Mass at the same altar and a throng of friends gathered to commemorate that auspicious event.

Though the aged Greek priest has been for many years assistant librarian in the Vatican, his dominant idea is that of the union of the Latin and Greek Churches. For many years the Holy See has entrusted Father Franco with delicate missions throughout Europe, still the object of his life was never for a moment obscured. Article after article appeared in various magazines suggesting means of reconciliation: appeals followed each other to his countrymen to return to Peter's bark. At length many of the Greeks show anxiety to die in communion with Rome; and now, according to what Greek ecclesiastics have declared, we have ready to return to the old allegiance. It is presently only a matter of a ripe harvest and few laborers.

HOLY FATHER WORKING AWAY.

Though few have returned to Rome after the hot months, we still find the heads of the congregations and the ambassadors conferring daily with Pius X.

During the week His Holiness has received Cardinal Steinhilber (German), Prefect of the Sacred Congregation of the Index; Cardinal Gennari, who, it will be remembered, was lately made a victim of the Masonic campaign on the public road; Archbishop Giannini, Delegate Apostolic of Syria; His Excellency M. Martins d'Antas, Spanish Ambassador to the Holy See, and many prelates and functionaries of lower rank.

Each day the Pope gives the customary time to home and foreign visitors, always giving the preference to the latter class anxious to leave Italy.

As might be expected, the continuance of the issues to which dignitaries of the Roman court and simple priests are being subjected to him the cause of sorrow. Scarcely a day passes now that such a case does not occur, although the dominant Catholic population in every city has shown signs of the greatest indignation. Yet the Government of "United Italy" is either unable or unwilling to afford ordinary protection to clerics, and thus matters remain in statu quo—Roman Correspondence of Philadelphia Catholic Standard and Times.

"REBELLY BELFAST."

THE STRIKE OF ITS POLICE OMINOUS TO ENGLAND.

An old lady, whose memory went back to the early years of the nineteenth century, once told me that in her young days she hardly ever heard Belfast mentioned among the "loyalists" of Ulster except as "rebelly Belfast," says Robert Ellis Thompson, in The Freeman's Journal, of New York. The memories of '98 clung to the place, and the Presbyterians, who had been harried like wild beasts by the British troops and the "loyal" yeomanry, that some of their ministers had been hanged before their own doors, others carried into a prolonged exile, and others obliged to fly the country, for the offence of desiring and planning to see Ireland governed by Irishmen rather than by aliens.

Nor could they forget that Robert Stuart, whom they had sent to Parliament as the representative of their aspirations, had sold out to the British Government, and as Lord Castlereagh had bribed and wheeled the Irish Parliament into committing a suicide as real as that which he was to end his own worst than wasted life.

Dr. Henry Cook had not yet bargained with the "Garrison Church" for a "Protestant peace," in which patriotism and self-respect were bartered away, and sectarian enmity to the Catholic Church replaced every generous and charitable feeling the Presbyterians had cherished toward the majority of their countrymen.

Before the century was half over, however, it seemed as if Castlereagh and Cook had completed their work. Belfast began to plume itself upon its "loyalty," and its Sandy Row became the headquarters of Orange fanaticism of Ulster.

O'Connell was refused a hearing when he came to urge a policy far less national than that of '98. Here and there a Presbyterian minister stood by the national Government, or fell into line, as did Rev. Isaac Nelson, for Home Rule.

But respectability and trade worked to denationalize the city, and to make "rebelly Belfast" the place in all Ulster least responsive to any suggestion that Ireland governed by Irishmen would be a radical alteration to make its Government suitable to its people.

The Northern Whig went on preaching a mild sort of Liberalism, but fell into the Unionist ranks when Mr. Gladstone came forward for Home Rule. But the real organ of local feeling was the old Belfast Newsletter, started away back in the middle of the eighteenth century, and hopelessly settled down to a sleepy Toryism. As the landlord and lodge organ, it antagonized the Tenant Right movement with all its feeble powers, and held up Sherman Crawford to reprobation as an agrarian confederator.

But new industries came to Belfast, and drew from other parts of the island an element which is not in tune with its willing provincialism. This excited an alarm at first, as the suffrage laws kept these new residents out of the list of voters; and both in the selection of members of Parliament and in the choice of mayors and councilmen the Tories had everything their own way.

But with the advent of household suffrage the scene changed. A strong body of voters were found to agree with the National League, and wrested one Belfast seat in Parliament from the Unionists, although both Tories and Whigs tried to prevent this.

And with the steady march of national feeling into every corner of Ulster, it is not impossible that the majority of the "loyal" city will yet be as "rebelly" as it was a hundred years ago.

Professor Richard G. Moulton, of the University of Chicago, told me that when lecturing there he found a great amount of nationalist feeling among the commercial class, which dared not find expression for commercial reasons. The day is coming for even Belfast, when it will be more profitable to speak out such feelings than to suppress them.

Belfast prides herself on the growth of her local industries, which have ranked her above Dublin as the most populous city in the island. A visitor to the city is not impressed by the evidences of growth of wealth in the general character of its buildings, the paving of its streets, the magnificence of its public buildings or any other feature of civic expansion.

There is hardly a monument in the city, except a statue to Henry Cook, and a clock-tower to George IV., a sovereign who never set foot within its bounds, although he did visit Dublin in the closing period of his reign. Nor is the general condition of the working people employed in her industries one much to the city's credit.

There have been strikes in more than one line of employment, but the

capitalists have felt themselves secure in being able to draw upon the great mass of depressed and ill-paid labor throughout the country. Then have followed, in Belfast as elsewhere, the bitter feelings and the sharp collisions between strikers and strike breakers; and the police were called upon to keep order.

For a time they did so as they were able, and then—horror of horrors!—the police struck! They demanded higher wages and less work, and they put their demands before the Government in terms as unmistakable as any trade union could have used. They plainly indicated that they would stop work unless both their demands were complied with, and officialdom was shocked beyond its power of expression. The city has had to be policed by soldiers, seven thousand of whom have been hurried to this service.

THE DESPICABLE WORK OF THE POLICE.

The whole situation is ominous for the stability of British rule in Ireland. The Irish police are the right arm of that rule. They were devised by Sir Robert Peel to hold the people down, after it became certain that Catholic Emancipation had begun a new era in the politics of the island. They were the chief agents in holding the Repeal movement in check. They assisted at the long series of iniquitous evictions, by which the people in thousands were driven from the land. They harassed the Home Rule movement in every way that they or their employers could devise; and it is a matter of official record that some of them went into the business of manufacturing crimes, when the actual offences against the law were not enough to create an unfavorable impression about the popular movement.

And in loyal Belfast the police are thought of themselves as men who have rights, and not mere tools of an alien government. And they have learned through the atmosphere which now pervades Ireland—an atmosphere of self-respect and personal dignity, which always belongs to national movements. They see men everywhere around them on the strike. They have learned to think for themselves as men who have rights, and not mere tools of an alien government. And they have learned through the atmosphere which now pervades Ireland—an atmosphere of self-respect and personal dignity, which always belongs to national movements.

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THE "MODERNISM" THAT IS CONDEMNED

Writes Father Lambert in the Freeman's Journal.

"Some of the headlines the daily press has placed over the cable dispatch announcing Rome's condemnation of anti-Christian teaching are somewhat misleading. Thus one of the New York dailies announces that 'Pope Pius X. Bans Modernism.'"

"Now, for the man in the street the word modernism stands for the great progress made in real science in our day. He, therefore, having no inclination to read the Eccelesia in order to learn what the Holy See condemns, takes it for granted that Pius X. is the avowed enemy of all that has shed so much glory upon the nineteenth and twentieth centuries. Of course there is no real basis for this belief. What the Holy Father condemns are the invidious attempts to substitute for Christianity a form of religion, which in the last analysis is undiluted pantheism. What else, pray, is the 'New Theology,' which as taught by an English clergyman, the Rev. Mr. Campbell, has been making such headway in England. It was only the other day that the ecclesiastical authorities of the episcopal diocese of western New York deposed the Rev. Dr. Orpsey from the ministry, advocating this form of 'modernism,' which would strip our Lord of His divine character and would make nature itself, and the whole framework of things 'the school, the law of the highest kind of living, which we call religion.'"

"In such vague language as this the attempt is made to do away with a person himself, unless they would surrender the last vestiges of Christianity. Should be as one with the Pope in condemning and denouncing this sort of modernism."

A BEAUTIFUL AND HISTORIC COUNTRY.

CATHOLIC BELGIUM AN "INFINITE TREASURE IN A LITTLE ROOM."

What I particularly like about the kingdom of Belgium is its compactness, says a writer in The Bookman. Everything lies, so to speak, right under your hand, and you can go from anywhere to anywhere else in about an hour's time. Of course this in itself would be of no special consequence if there were little to see and to excite your imagination.

But every inch of Belgian territory teems with memories and associations of incomparable richness. The present kingdom is a purely modern creation. On its soil, however, there have been wrought out some of the most tremendously cataclysmic episodes of history. The Roman legions thrived over its wooded slopes. It drank the blood of unnumbered patriots under Spanish rule. It witnessed the barbarities of Alva and his black-brooded torturers. He saw, upon the field of Waterloo, the downfall of the most marvellous man who ever trod the earth and who forced the haughtiest of kings and emperors to become his lackey. And yet all this is but a small part of what Belgium brings to mind. Every city street, every gabled mansion, almost every farmhouse that you pass unthinkingly is linked with some tradition or with some familiar name belonging to the imperishable records of statesmanship or scholarship or art.

"Infinite treasure in a little room" the well worn phrase might properly be made the motto of a country which of all the countries in the world is the most charming, and, if I may use the adjective, the most lovable.

THE POPE AND THE LITTLE BOY.

There is going the rounds at present a pretty anecdote of His Holiness and a little boy. The Holy Father, as is well known, has a great love for the little ones, and they with a child's unerring instinct know at once that they are dear to him. Marchese Francesco Patrizi, whose wife is an American lady, has a dear little son five years old, whose many scrapes have earned for him the name of "Buster Brown."

The other day several children with their parents had a private audience with His Holiness. Little Buster Brown knelt down and kissed the foot of the Sovereign Pontiff, as he had been told he

should do, and then with a sudden impulse he jumped on the Holy Father's knee, threw his arms around his neck and kissed him on both cheeks, and Pius X. folded him close in his embrace. "Why did you do that, Buster?" he was asked afterwards, and he looked up at us with big innocent eyes. "Because the Holy Father looked like mother does when we are good."

CHINESE BISHOP.

SURPRISES EUCHARISTIC CONGRESS BY ADDRESSING IT IN GERMAN.

The greatest interest was aroused in the course of the recent Eucharistic congress in Metz, Germany, by the presence of an ecclesiastic with fully developed pigtail and drooping mustache, dressed in Chinese raiment, over which was borne a Bishop's crozier. Curiosity was further intensified when the Bishop of Shan-Tung—for such was the strange churchman's title—addressed the meeting in German with a pronounced Lorraine accent. Later it was discovered that the supposed Chinese was a native of Lorraine named Wittner, who had been a Catholic missionary in the far east since 1878, during which period he had so lived himself into the life of the people that he had adopted their habit and mode of dress, and hardly ever spoke anything but Chinese.

He found he thus was able to reach the heathen with added facility. Until the meeting of the Eucharistic Congress he had not been home for nearly thirty years.

A Brave Priest.

Application has been made to the Carnegie Hero Fund Commission for a medal and other recognition for the Rev. Thomas Daugherty, of the Catholic Church at Bridgeville, about fifteen miles from Pittsburgh. One night last week the quick wit and strong arm of the priest saved six lives. He was going home from a sick call when he saw a building in flames. It was a grocery store. Above the store lived the family of H. J. Mueller, consisting of himself, wife and two children. The Mueller were asleep, and would have perished, but the athletic priest battered the door down by throwing himself against it, and, groping his way upstairs, carried out the family. The priest then rescued some persons from another upper window by getting in the branches of a tree. He was slightly burned, and is still laid up from the experience.

If it is not granted you to put the last touch to your work, God will raise up others who will succeed you and who will continue what you will have begun.

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