GENERAL INTENTION FOR SEPT. 1898.

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart. Labor day has been calendared as one of our national holidays, and many who toil the year round keep it with more or less festivity. Some welcome it as a respite from their usual daily tasks, and some strive to make it a commemoration of all that has been lighten the burdens and to maintain the rights of the working classes; some few, perhaps most of those who first suggested such a holiday, seize upon it as the best opportun ity to give to the world their messages of discontent, and to propound their theories of socialism and anarchy.

It may seem to be a strange incon that an age which willingly gives up the days set apart by the Lord of labor for the laborer's rest, as well as for His own worship, should wen as for his own worsnip, should choose a day of its own to consecrate to the interests of labor. Yet it is not strange, but strictly in keeping with the principles of men who deny God's right to man's services, who scoff at the fact that labor in man's present condition. labor, in man's present condition, is a punishment, and who find in the hard ship and unequal division of labor, a reason either for denying God's existence entirely, or for blaspheming Him by imputing to Him the blame of injustice and cruelty. The Lord of heaven and earth rested from His labor of creation, and to man, His creature, He appointed the same rest, even after He had inflicted labor upon him as a penalty. In God's generous view, every Sunday is not too often to rest from toil, and the only rest that will really benefit men, is that which leaves the soul free to reflect on the obliga-tion, dignity and rights of labor, to conceive and renew the proper motive for sustaining its burdens, to bow humbly to His decree imposing it as a punishment, and to beg of Him the courage and strength to endure it. The divinely appointed day of rest abolished, whether willingly forfeited by the workman or ignored by the master, it is but natural that be substituted in its stead, and similarly when the religious view o labor is forgotten, the purly human

view must take its place.

It is easy to designate a portion of human beings as the working class but it is not easy to determine who are and who are not of that class. By all who eat their bread in the sweat of their brow belong to it, and foremost amongst these are all who support themselves by manual labor en there is the vast number of men and women, of boys and girls, who though not living by the work of their hands, must serve employers and masters in various capacities, and it matters not whether head or hand be exercised, they eat their bread by the sweat of their brow, if not literally, at least equivalently, dependent as they are upon their weekly salaries, and subject to all the anxiety, and in many cases, to the humiliation which such dependence means for them. the actual toilers, all who in turn de pend upon them, their families, rela tions and others, all belong to the working class, as they all contribute in some measure to the toil itself, and live on the wages earned by it. Finally, there is the vast army of the unemployed, the thousands everywhere who are willing to work, but who are either unable to obtain employment or unable, for one reason or to accomplish work allotted to them. and who feel their enforced idlenes keenly than they would feel the fatigue of labor itself.

It is in this vast portion of the human race that a host of advisers, more or less sincerely, manifests interest. know their grievances and the readjest remedies, it is not for want of gratuitous advice.

They are the subject of endles speculation and theory; their experiences are told in the sensational novel of the day; they form the theme of lectures addressed to them from the platforms of political parties, benevolent societies, labor organizations socialist propaganda and university extension; the pulpit does not over-look their needs, and the press must advocate their cause as it values their patronage. Clubs are formed for them hotels are built for their special com fort, parks are made, music furnished and various forms of recreation provided for their special benefit. The legislatures of the land can all appeal laws which check the tyranny masters, impose fines on employers for exposing their employees to risk of or of life, and determine fair wages for an honest day's work. every protection against human injustice, and with divine justice mercifully turning the penalty of labor into a blessing when it is accepted cheerfully one would imagine that the life of the working classes generally is a veritable paradise, and that nothing is needed to fill the measure of happiness they can reasonably look for here be

A great deal has been done during the past quarter of a century to make the lot of all who labor less oppressive, humiliating and painful. While humiliating and painful. While legislators, political agitators, economists, and philanthropists have devoted their attention to the welfare of the working classes, they have on their part organized themselves thoroughly

hours of labor have been shortened, wages increased, the relations of employer and employee have become less humiliating, and the conditions of labor less trying to health and more favorable to the bodily safety of the laborer. Still the happiness of one who works for his daily bread is not perfect when hours and wages and other conditions attached to his labors are to his liking. If in the struggle for the rights of labor he is taught to why he should have to labor at all, and to rebel against the authority, or wealth, or superiority of those who employ and requite his labors; if he is inspired to consider labor an evil rather than a blessing, a result of human injustice more than a condition imposed on us by divine ordination if, finally, he is prompted to employ his energies in defeating the law of labor rather than in accomplishing honestly the tasks imposed on him then his soul is necessarily deprived o contentment, the first element of all happiness, and all that is done to alleviate his condition, short of relieving him entirely from what he deem an evil, is only a mockery and a fail-

Admitting with all gratitude that much has been done to make the lot of the working classes easier, and rejoicing that human agencies, prompted by best natural impulses, have been able to accomplish so much, we must not overlook all that might be done, if these efforts were directed by the true religious view of labor and reinforced by the supernatural agencies of prayer and of grace. Indeed, without religion all purely human reforms are likely to effect more harm than good. Leave God out of a scheme for the betterment of the working classes, and how can man reconcile himself to labor at all? Magnify its dignity, and explain away its humiliations, how can he accept its inequalities and its hard Extol its temporal advantages and educate the young to strain every power in the ambition to rise above the need to work, what compensation is there when failure comes, what rest or contentment when others outstrip us in the race for wealth and ease? Base every moment for the improvement of the working classes upon a selfish, utilitarian, or even to use the word in vogue nowadays, a humanitarian principle, and employ every possible means for effecting this improvement, but that of prayer, the result will be that every improvement will but make the workman less content, since it will lead him into the delusion that ulti mately he must be relieved entirely from the obligation and need of labor and commit him to the vain endeavor

of hastening the day of his release. The natural advantages of labor are unquestioned, nor is the most ignoran working men too dull to appreciate them. He values the hardy frame and the rugged health much more than the reforming essayists or indoor lecturer who describes them more from imagination than experience; he is even aware of the benefit his labor is to the commonwealth and to humanity gener ally, though he sees little reason for working on the altruistic theory. All these advantages, however, and a thousand others of like nature, are not enough to make him go on forever from day to day, and from hour to hour toiling, in spite of every adverse circumstance, especially when, as happens stroving his health, and when those who are profiting by his toil, requite him poorly for it and cast him off when of the Church to the present war.

Over one-third of all the army and illness or old age and its infirmities the natural advantages of labor, and when all is done to lessen its hardships, there is yet no ground for the happine of the laborer until he has been taught to look for its supernatural blessings and induced to adopt prayer, the one great means of obtaining them.

Unfortunately, the influence of god-less labor reformers, and the laborer's own reliance upon purely human means for improving his condition, not only deprive him of divine aid, but in a measure constitute him an enemy of God, and provoke, if they do not justify, the hostility of his employers. For not praying, he fails to draw down heaven's blessing on his work; for striving to defeat the divine decree making labor the law of our nature, and, in our present state, the penalty of original sin, he not only loses God's grace, but even sets his will in opposi tion to God's will; for, serving his masters with reluctance, and acting as if they were treating him as their slave, he loses their sympathy and forces them to act as if their interests were not identified with his own. Where there is no union, there is no love, no diligence, no respect, no re-gard either for the obligations or for the rights which should mutually bind workingman and master. After all, if the laborer will not recognize God's right to his labors, and the wisdom of the penalty which He has attached to the observance of His law, how can he expect that the master who employs him will recognize his rights, or re spect his needs or pity his sufferings

We are all born to labor, and we are bound to submit our minds and hearts and accept our lot with patience. are obliged to convince our minds that God's decree is wise, and we are not free to feed our imaginations with dreams of ease and riches that would make us discontent with our lot. It is hard to embrace this view of labor, and unfortunately, the false principles, the vain theories, the deceitful fiction and the false standards of which the world is full, make it still more difficult to appreciate the teachings of faith about the obligations and rights of labor. In masters from oppressing them more painfully, if they could not induce them to give them total relief. The

books and evil associations, without prayer, there is no hope of making men take the right view of labor, or adopt the proper remedies for the re-lief of the working classes.

We must, therefore, pray earnestly this month and always that all who labor may have for their motive God's will, by whose decree they labor, and that they may learn the importance of uniting their labors with those of Christ. "Come to Me, all you that labor and are burdened, and I will refresh you." False teachers, human guides, can only arouse more dissatisfaction than they can dispel. Christ alone, our divine Teacher and Guide, can refresh us even in the midst of toil, He alone can inspire us to consecrate our toil, no matter how menial or humiliating it may be. He can dignify our meanest task, by uniting it with His own ; He can impart to labor right which even His Heavenly Father will respect, the rights or merits acquired it when offered in submission to God's will, as a sacrifice in union with His own.

### THE ATTITUDE OF THE POPE.

Boston Republic Advices from Rome bring intelli gence of the Holy Father's deep solici tude over the prolongation of the war between this country and Spain. was officially informed on July 5 of the total destruction of Admiral Cervera's fleet before Santiago on July 3, and he at once wired to the Queen regent at Madrid that he was willing to do any thing that lay in his power to bring about an honorable peace. An intelli-gent correspondent who is stationed near the Vatican, and who has exception al opportunities for knowing what is going on in ecclesiastical circles there thus writes about the attitude of the Holy See: "The Pontiff, while de ploring the war between two Christian nations, has never, during its whol course, departed from the line of strict neutrality adopted by the Holy See,

and has imparted very precise orders to the clergy on this matter. The Supreme Pontiff is in the position of a father who sees two of his sons fighting the fact itself is sufficient to grieve him intensely, nor would the victory of either combatant be a source of please ure to him, but if the eldest be worsted, can the father be accused of undue partiality if he strive to stop the unnatural fight and appeal to his other children that they, too, may intervene and bring about reconciliation

Of course this is contrary to the view which Protestant writers of the sensa tioual order and reckless agitators in the pulpit and at missionary stations take. They are trying to make the world believe that the Holy Father is doing all he can to help Spain and to injure the United States. These are the people who have been circulating stories since the war of the rebellion to the effect that Pope Pius IX. recognized the Southern Confederacy and imparted his blessing to Jefferson Davis, that Catholics thereupon deserted from the Union army, and that the assassination of Lincoln was a Jesuit plot. It makes no difference how often these slanders are refuted by the production of official documents The circulation of them goes on un abated, the Protestants who are fairly intelligent and sensible in other mat

ters are willing to believe them.

And so it is now, and so it will be in the future, with regard to the attitude navy forces now engaged at the front are Catholics. They have their Catholic chaplains who encourage them and who stimulate their patriotism. There has not been a discordant note from the Catholic pulpit or press. The official head of the Church has done all he could to bring about a settlement of the Hispano American difficulty by arbitration : he has maintained a strict and honorable neutrality from the very first day of active hostilities; he is now working strenuously, as all onservative men in this country and Spain should work, for an honorable peace. Yet in the near future the reckless slanderer and agitator will brazenly assert that the Pope and the entire Catholic body was on the side of Spain. And this wanton charge will be preferred by men who skulked and shirked military duty while nearly 100,000 Catholics were fighting for the flag in Cuba, Porto Rico and the Phil-

# LET US ASSIST THEM.

The Missionary.

The purpose is to work away at all classes. Some are moving on facing towards us, and need to be drawn, to be enticed, to be good naturedly assisted every way. Others are coming towards the truth walking backwards. They are backing out of Protestantism and yet will not make the avowal that they are backing into Catholicism. We must get around them somehow or other, and face them, so as to familiar ize them with the mighty truth that man cannot be left to construct a religion for himself-it must be ready made for him, and that by his heavenly Father. Let a fairly good mind study this proposition — God made men to be taught — study it calmly, and he is soon half converted.

Kidney-Bladder Trouble. There is no more serious menace to good health in the present age than Kidney discorders, and it's an appalling fact, but a true one, that four fifths of the country's people have the taint of this insidious disease with them. Dr. Chase's Kidney-Liver Pills cure all Kidney disease.

### LET US BE FRIENDS.

The Missionary.

God would have us missionaries to the American people. Does any Catholic dare to contradict that? If so, let us hear from him. Suppose that my neighbor's house and mine were separ ated by a dense woods, and that some morning I should wake to find a noble avenue cut through between us; what would such a miracle mean? God willed me to make my neighbor my friend, to visit him familiarly, and to love him. God has done more than this with Catholics and non Catholics in America, and by community of all that is good in civil and industrial life by close social ties and personal friendships, has opened our hearts mutually to each other. Let us be friends in the truest sense of the term, the religious.

### Mr. Gladstone's Favorite Hymn.

The political career of Mr. Gladstone has been so long and so brilliant that the public is apt to forget that the statesman was also a man of literary attainment, of thorough knowledge on a variety of subjects, and of deeply religious feeling. His rapidly approach-ing death has left him only this of all he qualities for which he was distinguished, and we are told that Cardinal "austere and Newman's hymn of splendid adoration" has been more on his lips than any other in recent days, found the greatest so lace as he lay upon his bed of pain waiting his release :

Praise to the Holiest in the height, And in the depth be praise: In all His words most wonderful; Most sure in all His ways!

O, loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight
And to the rescue came.

O, wisest love! that flesh and blood Which did in Adam fail, Should strive afresh against their foe, Should strive and should prevail; And that a higher gift than grace Should flesh and blood refine

God's presence and His very Self, And Essence all divine,

O, generous love ! that He who smote The double agony in man For man should undergo;

And in the garden secretly, And on the cross on high. Should teach his brethren and inspire To suffer and to die.

Do You Tire Quickly?

Fatigue is the natural sequence of labor. If, however, it follows moderate or slight exertion its the sign and evidence that the nervous system has lost tone and vigor, and requires assistance. Suicidal is a resort to stimulants, since these only increase the enervation. Aid cannot be obtained in this way, but through medication, judiciously employed in restoring through the nervous system the digestive function, upon which primarily, health depends. The whole range of medicine fails to produce a preparation possessing in equal degree the tonic and nutritive qualities of Maltine with Coca Wine. By the action of Maltine with Coca Wine upon the nervous system all the important functions of the body are stimulated and increased; the digestive process is performed efficiently and without discomfort, insuring the proper nourishment of the body. Tone takes the place of lassitude; vivacity dissipates depression; forebodings and despondency, and soon the quickening impulses of renewed health are experienced. Maltine with Coca Wine is sold by all druggists.

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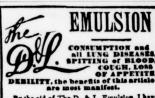
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