

"God bless Ann Elizabeth," murmured the priest. "I wish there were more children like her, thoughtful and considerate of their parents. But what about the clash, Peter? Does Martha still weep over the old furniture in the barn?"

"Oh, bless your heart, Father, that's all settled, too. The old mahogany is back in the parlor and living room, and it seems to look grander and shine brighter 'cause of being gone for awhile. An' you remember the missionary furniture an' wicked stuff I was tellin' you An' bought?"

Father Clement nodded. "Well, seein' as Ann Elizabeth wouldn't let us spend any money for a weddin' present for her an' Jim, Marthy said an' we'd give them the missionary an' wicked furniture. So one day, when she an' Jim went off to visit some relations, we packed it in the dray an' hauled it over to Jim's place—an' say, Father, we give Ann Elizabeth an' Jim a big surprise when they found it there. They jest act so tickled over it."

"Well, well!" gasped the priest, surprised at this unexpected climax, "so everything's all fixed up, then?"

"All except your part, Father. We've been waitin' on you to come back. And, Father . . . a hearty burst of laughter interrupted his words."

"Well, Peter, what is it that seems so funny?"

"Father, Marthy an' me have been wonderin' how Ann Elizabeth's goin' to feel, about twenty years from now, when her oldest girl dumps that missionary furniture an' wicked stuff out into the barn an' tells her mother how terribly ugly them old-fashioned things is."

"Well," answered the priest slowly, smiling, "I hope Ann Elizabeth and Jim will be as sensible as you and Marthy, and that there will be no clash."—Mary Clark Jacobs in the Rosary Magazine.

ARCHBISHOP HANNA

SAYS MORAL LAW IS CURE FOR INDUSTRIAL UNREST

An important pronouncement concerning remedies for the cure of the acute industrial conflict which divides Capital and Labor to the detriment of the community, was made by Most Rev. Archbishop Hanna when he spoke on the "Church and the Industrial Conflict."

His Grace went to the root of the cause of social unrest when he stated that the industrial question is fundamentally a religious and moral issue which must find solution at the bar of justice, tempered by Christian charity. The rights of the community are paramount, and must not be allowed to suffer from an inter-ference between the employer and the employe. The latter must be granted their moral right to organize and bargain collectively for a living wage, as well as to cooperate to a certain extent in the management of production for the public good.

The worker must not forget his moral obligation to render faithful service for adequate wages, and should take an interest in the government of his union so as to prevent unscrupulous radical leaders from ruling and wrecking the organization. The labor leader should be a man of moral integrity.

The employer must recognize the dignity of labor and the moral value of the common brotherhood that should unite all members of the commonwealth in joint production for the benefit of all.

The sermon of the Most Rev. Archbishop follows:

PROPHETIC WORDS OF POPE LEO XIII. Leo XIII. in 1891 penned the following almost prophetic words: "That the spirit of revolutionary change which has long been disturbing the nations of the world, should have passed beyond the sphere of politics and made its influence felt in the cognate sphere of practical economics, is not surprising."

"The elements of the conflict now raging are unmistakable, in the expansion of industrial pursuits and the marvelous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals and the utter poverty of the masses; in the increased self-reliance and closer combination of the working classes; as also, finally, in the prevailing moral degeneracy."

"The momentous gravity of the state of things now obtaining fills every mind with painful apprehension; actually there is no question that has taken a deeper hold on the public mind."

MORAL BASIS OF INDUSTRIAL ISSUE And the awful conflict through which the world has just passed, has only sharpened the issues and intensified the conflict between master and man in the great world of industry; nor do the happenings in Russia, in Germany only yesterday, in France, yea, and in England escape the wise and the prudent men in this land of mightiest opportunities and mightiest promises which earth knows today. In these momentous issues, which seemingly cloud all others, what direction are the leaders in the Church able to give?

"The industrial question," to quote again the Great Leo, "is the opinion of some is merely an economic question, whereas in point of fact it is, first of all, a moral and religious matter, and for that reason its settlement is to be sought mainly in the moral law and in the pronouncement of religion."

And what could be more true? It is the cry of men's souls for right; it

is the plea of men for justice, and really both master and man readily agree that they are striving only for justice, even though they agree not where justice lies.

RIGHTS OF COMMUNITY COME FIRST

In the seeking after justice we must never forget that the present economy of our civilization, our lives and our needs are so bound up with the industrial order that the mighty operations of industry must go on continuously, else the whole body politic must suffer. It is, therefore, pregnant to remark that in seeking adjustment neither the employe nor their workmen have been sufficiently mindful of the rights of the people as a whole, more, that the people as a whole have prior claim; of a consequence the first step in our adjustment is to insist that individual claims, conflicting with the rights of the community, shall not prevail.

Inasmuch as the whole question turns upon rights and duties, it might be well to state briefly a few underlying principles which have been the teaching of the Church. The first of these great principles is that there should be, in the dispensation of Christ, no conflict between class and class. This is true, not only because one class necessarily needs the other, but particularly because every man, of whatever station possesses in God and in Christ that dignity which the master must respect and which forces the workman to render just and equitable service. This is true because in the new law all men are brothers of Christ, children of the same Father, and of a consequence, in the settlement of disputes they ought to meet in friendly spirit, in the spirit of those who love and not mere justice rules.

RIGHT OF ORGANIZATION AND BARGAINING

There was a time when men questioned the rights of the laboring man to establish organizations for the furthering of his interests. That time has happily passed and the only question which now disturbs the minds of men is the question concerning the purpose of such organizations.

It may not be for purposes contrary to law and order. The aim must always be the safe-guarding of the workmen's interests according to the dictates of God's law and the rightfully established law of the realm.

If the right to form a united body seems clear to all thinking men, then there follows the equal right to bargain collectively, for the union itself could have no power to aid the struggling workmen unless as a whole their rightful claims could be placed before those who use their labor.

WORKERS ENTITLED TO LIVING WAGE

There was also dispute in time past concerning a rightful wage, and the old principle of supply and demand was largely the principle for adjusting this delicate matter. Happily, wise men today agree that the employe is entitled to a living wage, which includes not only the right to marry and the blessing of children, but also the decent maintenance of the home with a reasonable provision for future needs, such as sickness, relaxation and old age.

PROTECT UNIONS FROM RADICALS

But the right to organize and the right to decent maintenance bring with them the corresponding obligations. Men often forget that when they bind themselves in union for mutual protection they are obliged, in every way in their power, to help the organization to which they have sworn fealty, and the great weakness in modern labor circles has been in neglect of the men themselves in looking after their own interests in the gathering, weekly or monthly, of the body to which they belong. The selfishness that seeks comfort, keeps them from the disputes of the organization and leaves the adjustment of affairs to those who because of ambition or even of lower motives seek ascendancy in the meetings of the crowd.

FAITHFUL SERVICE FOR DECENT WAGES

The right to decent, honorable compensation brings with it the corresponding obligation of rendering faithful service to the man who employs the skill or the art of the workman. The Church has always insisted that this obligation of rendering full service is an obligation that binds man under pain of sin; but it is only where the moral life of the people is in flower that we can hope that men, in this matter, will see their duty right, and it is because our moral life has become so lax, our consciences so irresponsible, that men fail to render their service to those who hire their skill. Finally, it were needless, I hope, to add that men are bound also in conscience to live up to agreements made and ratified on behalf of the body to which they belong.

The employer, who has certain inalienable rights, also has certain obligations. He must recognize in his workman not only the dignity of his labor, but also the precious dignity of his manhood. He cannot deny the worker's right to better his condition by means of organization, by means of bargaining through representatives that express the workman's will. He must give proper compensation for the labor, nor can he refuse to add the little which must provide for the proverbial rainy day, and with these solemn obliga-

tions there goes always the right to honorable, conscientious service. Leo XIII. of blessed memory also favored associations and organizations which would draw both master and man more closely together. If thirty years ago this were part of wisdom, it seems in our day even more wise.

In times past unions of capital as well as unions of labor have been essentially militant aggregations, and the bishops of the United States, in their joint pastoral, seemed to think that the times are ripe when a militant organization should be supplemented by associations or conferences composed jointly of employe and employe, which will place emphasis upon the common interests rather than the diverse aims of two parties, which will place emphasis upon cooperation rather than conflict.

JOINT MANAGEMENT AND COOPERATION

Assuredly through such an arrangement benefit will accrue to all. The worker would participate in those matters of industrial management which directly concern him and about which he has helped knowledge. He would acquire an increased sense of personal responsibility and of personal dignity, he would take greater interest in his work, and he would become more effective and more content. The employer, on his side, would have the benefit of willing cooperation, and there would result a harmony of relation which must always work for good.

The public, too, would share in the advantage of a larger and a steadier production. Industry would be carried on as a great cooperative enterprise for the common weal, and not as a contest between two parties for the production of a restricted output.

From all this, it is clear there can be little hope of permanent industrial peace, until men return to the practice of that morality which religion always inculcates, for unless men recognize the dignity of their fellow men, unless men believe that they must render account of their lives and actions unto a just God; unless men recognize the dignity even of lowly labor; unless men feel that bond that binds them into common brotherhood; unless men perform their task in life because it is a conscientious obligation; unless men are willing to acknowledge the fundamental selfishness of nature, and seek in a brotherly way, the best adjustment, I fear that with all our legislation, we shall cry "Peace" where there is no peace.

RELIGION INSPIRED MEDIEVAL LABOR

In speaking of the power of religion to help in the solution of industrial difficulties, one goes back, instinctively, to the Guilds of the Middle Ages, which, under the protection of religion, obtained for the workman his just demands, and gave unto labor a dignity which it has not since obtained.

The craftsmen of the Middle Ages, protected by his mighty organization, felt a security that working of today can hardly feel. Intent upon the perfection of his task he experienced a joy in his work almost unknown in our times. This is partly due of course, to the introduction of machinery, which tends to destroy the creative instinct in man, but the Medieval condition, which, under religion's protecting aegis, made man recognize his high place and his high dignity; made him contented when he had sufficient for the day's needs; made him know the joy of a good conscience; made him hope for a better life beyond this world of toil. This Medieval condition containing in itself the secret of joy and jubilation, found the way to true peace.

A QUESTION OF RELIGION AND MORALS

I wish, therefore, from this holy place, to repeat that our industrial question is a question of morals, of religion, a question which must find solution at the bar of justice, tempered, if you will, by kindly love. Every man in the community must put his hand to the work without delay, lest the evil get beyond remedy. The masters of our destiny in the State must see that right laws are enacted, and that just judges give unto the poor just judgments. The captains of industry must reflect seriously upon the inborn dignity of the man who toils in these busy marts, and must see in the workman a brother, a helper. He must recognize the laborer's right, and, above all things, give him that portion of the return which will enable the toiler to live honorably and decently.

LABOR LEADERS OF MORAL INTEGRITY

The leaders in the workmen's organizations must be men of high knowledge, men of highest honor and probity, men who give themselves unselfishly to a cause which today has become majestic in its power for good, and the fine democracy of the Labor Union must tolerate no man whose moral fitness can be questioned. And the Minister of Christ, looking out upon the world with Christ's kindly eyes, must preach in season and out of season, the rights and obligations of both master and man, the high dignity of lowly labor, the peril of wealth, the freedom of decent poverty, and, above all things, insist only in the observance of the moral law is their hope of peace in the conflict that rages around us.

With the inspiration of Christ, to whom we turn in supplication, let me conclude in the beautiful words of Leo XIII. "For the happy results, for the harmony and adjust-

ments for which we all long, must be brought about chiefly by a plentiful outpouring of love; of that true Christian love which is the fulfilling of the whole gospel law; which is always ready to sacrifice itself for the sake of others, and is man's surest antidote against worldly pride and immoderate love of self; that love, whose chief is described and whose Godlike features, are outlined by the Apostle Paul in his epistle to the Corinthians, "Charity is patient, is kind, seeking not her own, suffereth all things, endureth all things, never falleth away."—The Monitor.

THE INEVITABLE LAW OF LIFE

When muddled economists are striving to analyze the cause of modern unrest it is particularly refreshing to come across some philosopher of common sense, who, though uneducated in academic theories skillfully prescribes a specific for modern ills. Such a one lately appeared with the remark that the best cure for unrest is for everybody to get to work. Measured by the experiences of the last five years of unproductiveness this advice sounds eminently sane. The shortage of the necessities of life causing high prices and expensive living have been the result that millions of workers were suddenly smothered from work of construction in the mills, the factories and the industries of the world and plunged into the work of destruction.

But while advice is sound it is not always possible to get people to follow it. If all could be induced to give up reckless spending, and dreaming about Utopias this would be a happy world. Unfortunately, many unfavorable conditions interpose a barrier between the desire to get to work and its fulfillment. Here is where the Socialist with his misty theories comes in and teaches that work is something unnatural and unbearable. Here the economist enters with his laws of work and hours of labor and ethics of just remuneration. Here a multitude of elements interposes to confuse the world and produce the condition known as unrest. Now unrest is a nervous dissatisfaction with existing conditions. In the matter of work it is in many cases a dissatisfaction with work itself.

To correct this false notion of work poets have written of its nobility. Philosophers have essayed to prove that work is the only blessing in life. Visionaries have preached contentment. But the only true explanation of work was given by God Himself when He placed the primal curse upon the brow of Adam and bade him earn his bread by the sweat of his brow. Original sin brought many headships into the world. Work is one of them. But Christ, our Lord, sanctified work by voluntarily choosing the hard life of a toiler. His life is the best sermon on work ever written. The sentiments placed into the mouths of His Apostles breathe forth His own spirit of contentment and satisfaction with the unalterable law of nature that all must labor.

St. Paul declared that it is good for a man to rejoice in his work. And he counseled Timothy "strive to present yourself before God as a workman who need not be ashamed." Here is advice to the worker from the highest authority. If all would strive to present themselves before God as workmen who are not ashamed, unrest would quickly vanish.—The Pilot.

OUR UNION WITH GOD

In the decree of the Sacred Congregation of the Council, relative to the practice of frequent and daily Communion, it is said that the practice "fosters union with Christ." Such union is obviously the great desideratum in every human life. Salvation itself is merely union with God—a union that can not be discovered and daily Communion, the renewal day after day of sacramental union with Christ, is accordingly, in a very intelligible sense, saving one's soul alive. Yet it is the experience of many who have adopted the salutary practice of communicating frequently that they still seem far from sanctification, that they are still guilty of innumerable venial sins, even if they shun mortal ones. What is the reason? St. Francis de Sales tells us: "See why we never arrive at sanctification after the many Communions we make. It is because we do not suffer the Lord to reign in us as He would desire. He enters our breasts and finds our hearts full of desires, affections, and trifling vanities."

It is an axiom of spiritual writers and of ascetic theology that "our God is a jealous God." He will not be content with a divided affection, a half hearted love; and hence, until we can testify that there is nothing on earth that has power to interfere with our supreme affection for God, we can hardly hope to be united to Him. St. John Chrysostom puts the matter in a very clear light in the following passage: "The soul which remains attached to anything, even to the least thing, will never, however many its virtues may be, arrive at the liberty of the divine union. It matters little whether a bird be fastened by a stout or a slender cord; as long as death has power to interfere with him from flying freely. Oh, what pity it is to see some souls, like rich ships, loaded with a precious freight of good works, spiritual exercises,

virtues and favors, yet which, for want of courage to make an end of some miserable little fancy or affection, can never arrive at the port of divine union, though it needs only one good, earnest effort to break asunder that thread of attachment! For, to a soul free from attachment to any creature, the Lord can not fail to communicate Himself fully, as the sun can not help entering and lighting up an open room when the sky is clear."

It is worth while remarking that St. John in the foregoing statement, uses "creature" in its most absolute sense,—that in which it is contradistinguished from the Creator; and accordingly in speaking of a soul free from attachment to any creature, he means free from not only undue affection for human beings but from self-seeking, ambition, worldly possessions, fame, popularity, personal ease and comfort, dress, food and drink, social pleasures, and anything else that is not God, or among "the things that please Him." If a thorough examination of our conscience discloses the fact that we are guilty of inordinate affection for any of these "creatures," then we know why our union with God is impeded, and what we must do in order that the hindrance to a complete union may be removed. This is what is recommended by Blessed Henry Suso, who says: "When one seeks to unite himself with God, he should endeavor to discover by self-examination whether there is anything which forms a barrier between his soul and God, and whether in anything he seeks himself or turns back to himself."

If it be urged that these maxims of the saints are scarcely appropriate as counsels to ordinary Christians engaged in the hurly-burly of the world, it may be pointed out that practice of frequent and daily Communion presupposes on the part of those who adopt it a genuine desire to advance as far as possible on the road to sanctity; and that, in consequence, they may be considered not unwilling to avail themselves of the experience of those who have travelled that road. After all, if we are to save our souls, we must achieve some degree of sanctity or holiness—must, in other words, both aspire to and attain, even in this life, union with God.—Sentinel of the Blessed Sacrament.

MAKING IT DIFFICULT

"Why is all this fuss?" "Why are we made to go through so much red tape?" This is the querulous complaint often lodged by a Catholic who wishes to contract matrimony with one outside the Church. It does not necessarily follow the Catholic party has weakened in her fealty to the Church, but, nevertheless, there is always a feeling of hesitation at the difficulties that the Church places in the way of mixed marriages. The pronoun "her" is used, because it rarely happens that a Catholic man will marry a non-Catholic woman. However, the interest that the Church manifests in her children in the supreme venture of their lives is an indication of her concern for their happiness. The thing that is called love which is the usual baggage carried into the honeymoon rarely ever lasts. And it is just as well that it does not, because it may give place for something infinitely better. After comes the hum drum life into which the married couple settle down. Then normal convictions assert themselves. Often a man who has entered into matrimony with a Catholic girl has no church affiliation and no religious convictions. Still, it is astonishing how often the bigotry that has taken the place of faith will serve as a guide for action. Petty tyrannies and persecutions too often are the part of a Catholic woman who expects only toleration and love. The Church, therefore, in securing all possible guarantees for the Catholic party is not a fussy meddler but rather a kind mother who knows the difficulties ahead and tries in advance to smooth them out. Marriage is not a state composed always of bliss. In this knowledge the Church endeavors to remove, at least, the dangers that might wreck it.—New World.

A TRIBUTE TO THE CONFESSIONAL

The late Rev. Dr. Watson, under his pen name of "Ian MacIaren," contributed an article to the British Weekly shortly before he died. In the course of his article he writes: "One thing I have learned, and it has kept me from criticizing the Roman confessional with the high spirit of many Protestant writers. There are certain situations where a man or woman must confide in some person to obtain advice or sympathy, or simply to unload the soul, and there is no one to whom it is more becoming they should turn than to a sincere and honorable minister of Christ. For one thing he knows more of life, if he has been a receptive person, than even a lawyer or a doctor, and he is bound by every sacred consideration to absolute secrecy. During the course of his life he has become the depository of many hidden sorrows and family tragedies. He has been with people through many a cruel trial of which the world knows nothing, and has suffered with them in ways even his nearest friend does not suspect."

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