The Catholic Journal.

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Catholic News.

Cardinal Gibbons on the Labor Question.

A correspondent of the London Chronicle recently had an interview with Cardinal Gibbons on the labor question, which deserves the careful attention not only of Catholics, but generally of employers and employed.

"I am deeply interested in the labor question," said the Cardinal, "and have always been so, since it is the fundamental question of our time, next to the deeper problem of religion. I would support any and every reasonable demand of labor, short of actually attacking any form of property that has been legally acquired. You know that the Catholic Church has always respected the inviolable social rights of property."

"But how about certain forms of property believed to be immorally acquired? For instance, your Eminence is aware that not a few of your countrymen regard such a capitalist organization as the Standard Oil Trust as having secured its position by abominable means?"

"I fear we cannot generally go back on what is done; we must be content to frame laws which will prevent unjust acquisition in the future. If there has been any injustice here, at least the people have acquiesced in it. We shall not benefit the laborers by despoiling any class."

"Do you favor the immediate practical programme of labor organizations in England and America?"

"I am strongly in favor of labor combination, the denial of which to the working men while the capitalists are organized into great corporations is monstrous. So far as I know their programme I favor it; but give me some definite points."

"Well, there is for example, the eight hours' question."

"I don't profess to be able to discuss the economics of that question, for I am so to speak a layman in these things. But I am strongly for greater leisure for the people. I grieve that men should live to toil, instead of toiling to live. The idea of men grinding away their lives, gobbling down their food, seeing nothing of their families, especially while other men are unemployed, is monstrous. Let every man have leisure for enjoyment, domestic life, reflection and culture. You recollect King Alfred's division of his time—eight hours for sleep, eight for religious duty, and eight for public work. That is rational and right."

"Are the working classes here better off than they were, and do you look for a peaceful solution here of the great labor problem?"

"Yes, so far as Baltimore is concerned, the condition of the working men is far better than it was; no doubt of that. And I see no reason why, in the main, the labor question should not be peaceably solved here. There may, and probably will be, temporary and sporadic troubles, but there is a growing reason in America which will deal rationally with these difficult problems. I confess I do not like strikes; they seem to me wrong in principle, and they cause disorganization which it is not easy to rectify."

"What would your eminence suggest to prevent them? Would you favor compulsory arbitration?"

"Yes, I look favorably on that. I think each one of our states, and in certain instances, the federal government should step in and compel warring factions to come to terms. And this compulsory arbitration might be supplemented by voluntary arrangements through conciliatory methods, approved by both capitalists and workmen. But the law should be also called in; and the government cannot be better employed than it has been in England in connection with the coal dispute."

"And what of the principle for which the English miners have contended, that of the 'living wage,' as a permanent part of the cost of production?" and I explained to the cardinal the points involved in the great industrial war in England.

"Well, I must know the specific facts in each case; but, generally speaking, I am quite in favor of the idea that the first thing to be done is to secure a decent life for all honest workers. If the family cannot be decently maintained, the state itself, which is based on an honest family life, must be irreparably injured—that is sound Catholic doctrine."

"The Catholic Church in the United States is, I believe, mainly composed of wage-earners?"

"Well, yes, in the main; especially in our great cities. There are exceptions, however. We have rich men in New York and here in Baltimore. There are old Catholic families here reaching back to the foundation of the city and the state of Maryland—old English Catholic families. I am glad to say, too, that here and and in Washington the Catholic Church takes in a considerable portion of the colored population. We have 30,000 to 40,000 negro Catholics in Maryland and the district of Columbia, and in Baltimore we have two entirely colored churches. In some of our churches black and white meet together, but generally are prejudiced exceedingly, but we cannot ignore this fundamental social fact in the south."

A soul that has learnt how to choose God and separate herself from herself, knows everything.—Mother mary deSales Chappius.

Never judge and condemn another hastily, for if you do you may judge wrongly. Attribute a good motive to others when you can.

Every man may be, and indeed must be, if he would be saved, his own "straight gate," and every man is by nature his own "broad way."

Evils of Mixed Marriages.

In a recent address Cardinal Vaughan said that one of the causes which no doubt led to the neglect of the practice of religion was to be found in the number of mixed marriages. There was a very large number of marriages of this kind—marriages between Catholics and Protestants of some order or description. The result of these marriages was a cleavage in the home—a religious cleavage in which there were two opposing views of religion, in consequence of which there naturally arose in the minds of the children, who saw this difference between the parents, hesitation, or a sense of indifference, as to which religion they belonged. There were parents who ought to be united as fathers and mothers, and who ought to be united in their efforts to give their children an education that would enable them to fight their way in this world, and to obtain eternal life in the next, who were not agreed in the beginning as to what was necessary for the education of their children. Even if they were agreed, this parental duty was an extremely difficult and anxious one; but when the parental influence was divided instead of being one—when the children saw one parent going to a Protestant place of worship and the other going to a Catholic Church, what must be the effect on those children's mind? They become accustomed to see those under whose guidance they had been placed going in different directions; therefore they could not help being drawn into following the example of one or the other. If they saw the parents disunited in this way, how was it to be expected that the parental influence would be in the direction of religion and faith? He was speaking of those cases in which parents practised their religion, the one being Catholic and the other Protestant; but if, on the other hand, one or both of the parents were negligent, what would then be the effect on the children's lives? It would be even more disastrous. The children would be negligent and indifferent like the parents. Instead of the faith taking hold of their mind and forming their characters it would have no influence whatever. The children would follow the example of their parents, and be even still more indifferent. From their earliest days their minds and hearts would be trained in an atmosphere of indifference to religion. This was what often happened in the case of mixed marriages—in the case of fathers and mothers who belonged to different forms of religion. There grew up in the home a certain kind of neutrality, or indifference—a kind of give and take, resulting from the difference, or neglect—of the parents. These were some of the effects of mixed marriages. But if the Catholic parent died and the children were left to the influence of the Protestant parent, what happened then? Of course this influence would be Protestant, and how could the children, growing up under it, be instructed in the love and practice of their religion? Thus it often happened that these mixed marriages led to indifference to, or total neglect of religious duty.

A large number of these marriages had taken place in that district, and that was one of the reasons why so many persons in the parish were living in neglect of their religious duties. This was a very grievous matter, and it was one that affected the church throughout the diocese, and, to some extent, throughout the country. It was a thing which could be very much hindered by the action of parents. It was a great mistake for Catholic parents to say nothing in their homes about these marriages, for if they were careful at an early period to speak to their children about the dangers of mixed marriages, and speak to them especially at the time they noticed that they were being attracted by persons not of the faith, many mixed marriages might be prevented. Their children, thus warned, would be careful; they would say to themselves that such marriages were against the spirit of the church, and were very injurious, and they would be induced to avoid them. If parents, the moment they perceived their children were likely to be drawn in that direction, would interfere, they might stop the danger of mixed marriages, and render a great service to themselves, their children, and the church. And it was part of their duty as parents to do so. If they thoroughly understood their duty towards their children they would so arrange matters that these mixed marriages would not take place. But too often when a little worldly prosperity, a little money, a little improvement in social position, were the worldly advantages on the Protestant side they were accepted as baits and bribes, and parents practically sold the souls of their children for these worldly benefits. If there were no future state, no world to come, no future life, there might be nothing to say against such an arrangement; but as the life in this world was but brief and would be followed by eternal life of happiness or misery in the next world, the responsibility resting upon parents for any neglect or heedlessness in this matter was a very serious one. Therefore, he asked all parents to do their duty by warning their children against the evils of mixed marriages, and to do it early. There was very little good to be done when young people had made up their minds to marry each other; it was very little use trying to hinder a marriage then, for there were so many ways in which the laws of God could be evaded since people could get married at the registrar's office. The danger should be anticipated, and he called upon parents to watch over their children in this respect, to speak to them constantly and frequently, and to warn them against the danger of such marriages.

One of the greatest pleasures of childhood is found in the mysteries which it hides from the scepticism of the elders, and works up into small mythologies of its own.

The power of the cradle is greater than the power of the throne. Make me the monarch of the cradles, and I will give to whomsoever you will the monarchy of kingdoms.

What a comfort a dull but kindly person is at times. A ground glass shade over a glass lamp does not bring more solace to our dazzled eyes than such a one to our mind.

"Is Christianity a Failure?"

Monsignor Gilbert, in a recent sermon in London, dealt with one of the sensational discussions in the press on "Is Christianity a Failure—has it been played out?" The preacher said that this subject had been dealt with in the public press during the past year. Before they could decide the question they must understand clearly what were the objects and designs of Christianity. These objects and designs were not to display God's actual power—a power by which all men and women were to be forced into Christianity whether they liked it or not. If such had been God's design He could have forced every one in the world to be a Christian, and to love and serve Him. But He did not desire men to be fettered and chained without liberty to choose and select. The great design was to induce men by an unmistakable display of love, as given in the Incarnation, to become Christians, and to give voluntary and spontaneous service, which was dearest and most precious to God. Having regard to the hundreds of millions of Christians in the present day who were rendering this voluntary service to the many millions who had given it in all ages, Christianity had been a success and a triumph. In the early ages men and women of every country and position, rather than bow down to false gods and idols had smiled at the tortures of the boiling cauldron, at the burning of the gridiron, and at wild beasts. In the face of all kinds of tortures they had proclaimed that Christianity alone had dominion over their souls, and it was sweet to die for the Child born on Christmas Day. Again, let us look at the worship of the world and its pleasures—the immorality of the present day, which attracted men and women as powerfully as a magnet or gravitation; yet in the midst of all this volcano of wickedness there were unnumbered Christians—men and women who with Christian humility refused to bow down to the false gods and be drawn by the attractions of sin. Then let us see the miserable, the wretched and the starving—those with sorrow choking their broken hearts, and who, beating their breasts, exclaimed: "Not my will but Thine be done," as they breathed at the same time the name of the Child born in the stable as something far dearer than the allurements of sin. Behold men and women leaving their homes of pleasure and joy and shutting themselves up in convents that they might lead lives of mortification and penance, that they might serve the poor and help others to save their souls. Did not these show the success and triumph of Christianity—Christianity that had paralysed paganism and idolatry, and swept away divination of the future by the flights of birds and the entrails of beasts; Christianity that made men and women beat their breasts with sorrow when they sinned.

When Christianity swept away idolatry a change came over the world as great and as startling as there came on the creation of light and when darkness and chaos ceased. If this was failure there was no success in the world. Some persons might say "Look at the number of heathens;" but the fact of there being many heathens did not prove Christianity to be a failure any more than there being millions of savages proved civilization to be a failure. Others might say "look at the number of those who call themselves Christians, who go to church and read the Bible, and whose lives are far worse than those who laugh at Christianity." That was a very superficial argument. It proved there was a large number of men and women who did not follow Christianity and who were not influenced by its principles. But to say from this that Christianity was a failure was no more true than to say our gigantic sanitary laws were a failure because numbers of persons lived in open violation of them and suffered as a consequence. Christianity could not be judged by those who did not know its principles, but by those who did. If there were no other proofs of its success and triumph, its virgins, martyrs, confessors, widows, heroes and heroines were an unanswerable argument. Away with such statements as that Christianity was passing away like the ancient nations—that it was worn out, that its power was paralyzed, that it was weak and tottering. With its 400,000,000 of souls it was never more vigorous, and was no more likely to be played out now than it was 2,000 years ago. Not long ago a leading London daily said the two great powers in Europe at the present day were the Catholic church and socialism, and that the Catholic church was the only power that could keep socialism and irreligion in check. There was also an infidel in high position who had declared that infidelity could never advance while the Catholic church remained: if they wanted infidelity to succeed they must sweep away the Catholic church and her priests. What a glorious testimony was this to the great Catholic Christian church—that it was acknowledged by those outside it to be the greatest moral power existing in the world.

The Italian newspapers are publishing alarmist articles as to an alleged concentration of French troops on the Riviera and the Alpine frontier of Italy. These articles are probably intended to divert attention from the unfortunate state of affairs within the Italian kingdom. It appears that the movement of resistance to the payment of taxes which lately began in Sicily is now spreading to the old Neapolitan provinces of the mainland. Italy may soon have to choose between foreign war and revolution at home.

Friction and unhappiness and discord are of the lower plane; they have no part in our real life. It is one's business to be happy, to live in the atmosphere of exaltation. The moment one asserts his right to this he comes in to it. Let one take a little each day to see himself in favorable and beautiful circumstances; let him hold before his mental vision this image of successful endeavor, of happy and radiant days, and he will so stamp the image on intangible conditions that it will all be realized in outward affairs.—Lilian Whiting.

Current Topics.

Father Joseph [illegible], of the Italian Roman Catholic church in Newark, N.J., died in St. Michael's hospital of pneumonia.

A cablegram from Rome to Cardinal Gibbons announces the appointment of Rev. P. J. Donahue, rector of the cathedral, Baltimore, as bishop of Wheeling, W. Va.

The bishop of Amiens, France, will be made cardinal at the consistory to be held in Rome in February. The pope has ordered the bishop of Liege, Belgium, to publish a declaration on the social question, with a view to enforce the encyclical rerum novarum.

The suit of the Catholic club of St. Joseph's parish, of Paterson, N. J., against Rev. Dr. [illegible] Smith, rector of St. Joseph's Catholic church, for [illegible] for rejecting the organization from its quarters a few months ago, has been decided in the Circuit court in favor of the club, which was awarded [illegible] damages.

The pope received on Jan. [illegible] a deputation of Roman aristocrats. In speaking with them he repudiated indignantly the suggestion that he was aware of the alleged French intrigues in Sicily. "I was born in Italy," he said, "and I love my fatherland. The man who does not love his fatherland is unworthy of God's blessing."

The death of the Mother Immaculata of the Ursuline Order is announced. She died at the Bedford Park, N.Y., convent from consumption. She was [illegible] years old and for 29 years had devoted her life to the order. The Mother Immaculata's name before her conversion to the Ursuline Order was [illegible]. Her father was a prominent and wealthy citizen of Brooklyn.

Representative Quigley, of McCracken county, Kentucky, is after the A. P. A. with a sharp stick. He has introduced a bill in the Kentucky house prohibiting the organization or continuance of societies whose object is to discriminate between Christians on account of their religion. The penalty is a fine of $500 to $1,000, or imprisonment from six to twelve months, or both fine and jail sentence.

The Catholic Citizen, of Milwaukee, Wis., publishes a long letter from Governor Altgeld of Illinois, in reply to a request for his opinion of the A. P. A. movement. The governor says that secret proscription, meeting in dark places and taking dark oaths to do dark things, have never benefited the world. They are the legitimate children of despotism and have no place in a republic.

The head of the church will soon issue a jubilee encyclical which will be a political, religious and social [illegible]. The rapport between France and the [illegible] is improving. The pope is greatly [illegible] with the attitude assumed by M. [illegible] Perier, the French prime minister, towards the vatican. Cardinal Rampolla, pontifical secretary of state, will [illegible] Mgr. Ferrata, the papal nuncio [illegible] conciliatory [illegible] with the late encyclical [illegible] cal instructions.

Forty convicts, 39 men and one woman, were confirmed at the New Jersey state prison at Trenton, N. J. Bishop O'Farrell, Vicar-General [illegible] and three assistant priests conducted the ceremonies, which were held in the chapel in the east wing of the main building. Over 400 convicts were present and acted devoutly throughout the service. The converts wore no striped garments [illegible]. The men had on white shirts and dark trousers. The woman was attired in [illegible]. Bishop O'Farrell delivered an effective address before the close of the ceremonies and many of the prisoners were moved to tears.

The coming meeting at Rome of the congregation of sacred rites [illegible] on the question of the [illegible] of Joan of Arc will [illegible] of great and solemn services. [illegible] attaches great importance to [illegible] and has imposed secrecy upon the congregation of sacred rites in order to prevent the press from getting any information regarding the proceedings [illegible] matter. A number of the members of the congregation are opposed to the [illegible] of Joan of Arc, and there will be a prolonged debate on the question, the issue of which is uncertain.

The Monde tells us that in Vatican circles, notwithstanding the recent events which have caused so much suffering to Catholics in that country, the relations between Russia and the holy see are not so strained as mischievous persons would have us believe. Considerable faith is placed in the presence in Rome of the Bishop of Tiraspol. As is well known, the Catholic bishops in Russia may not leave their sees, still less journey to Rome, without express leave, difficult to obtain. The Bishop of Tiraspol, who has already visited Rome several times, has been in communication with M. Iswolski, and had long conferences with Cardinal Rampolla. In a short time he will be received in audience by the pope. But we have little hope that any amelioration of the state of Catholics in Russia will result in the immediate future. A firmer and less complaisant attitude on the part of the Vatican might have a more desirable effect.

Russian advices confirm the opinion that the nature of the intervention of the pope in Russian affairs has been very much exaggerated—especially as to the attempt to bring about an alliance between that country and France. The Emperor Alexander hesitated to compromise himself with France. He doubted that the country was wise enough, or the government sufficiently solidly established. Consequently he was painfully uncertain both as regards the good taste and the utility of a political friendship with a country given up to materialism and revolutionary principles. He considered such a contract between an essentially conservative empire, and a democratic republic, to be contradictory in the extreme. This was his reason for hesitating to subordinate social and [illegible] principles to political and international interests. But two facts, completely different, arose and caused an immediate decision on the part of the czar of Russia. These were [illegible] of a confidential letter by the queen of England in which she made known the decision taken by Germany to go to war with France, and the celebrated Encyclical by Leo XIII. in which the French Catholics were invited to show loyal adherence to the republic. It is notorious that, upon reading it, the czar exclaimed: "I see that the French [illegible]" It was then that the visit of the French fleet to Cronstadt was decided upon. [illegible]

In England and Wales at present there are 16 bishops and [illegible] priests; and in Scotland 6 bishops and [illegible] priests. The churches and chapels in England and Wales, excluding those in private houses, are [illegible], and in Scotland [illegible]. [illegible] 1 Portuguese, 1 Belgian, 1 of the United States, and 2 are British subjects.

Catholic Education.

As the opening of a new church Cardinal Vaughan [illegible]