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SATURDAY, JAN. 10, 1904.

"Equal Rights for Every Man."

Unless conditions change, the above will be the slogan of a national political campaign in the very near future. Organizations of capital are becoming so arrogant and so grasping; labor organizations are becoming so arbitrary and so exacting that the great middle class is left out on the cold, so to speak. If the present economic battle continues the only classes considered will be the capitalists and the labor union leaders. Those not included in the two classes are not the subject of attention to-day although really they are more concerned than the participants in the battle, they are the innocent victims, so to speak.

Capitalists do not suffer when the labor unions demand higher wages for workmen and when the demand is granted, they simply advance the price of their commodities. The middle man in the process of distribution, the retail storekeepers, and the consumers are the purchasers; they pay the piper. Take the man on the fixed income like the bank clerk, the bookkeeper, the man or woman who is forced to live upon the revenues derived from investment in securities whose rate of dividend is not affected materially by prosperous or adverse conditions. Do these classes profit by higher wages and higher prices? Not as a rule. On the contrary, they suffer.

But we have digressed. What we meant to emphasize was the important demands of capitalists that they must be allowed to control all trade and commerce and the equally impossible contention of the labor unions that workmen who do not belong to the union must not be allowed to work. It must be conceded that a man who is discontented with his employer has a perfect right to quit work. It must also be conceded that an employer who is dissatisfied with his employee has a right to discharge him. But it must also be conceded that the man who is satisfied with the conditions of his employment has a perfect right to continue at work, he has a perfect right to refrain from joining a union if he does not desire to, and it is nothing short of outrageous if union men attempt by violence to compel non-union men to follow them.

Equal rights for every man must be the rule, else the republic fall.

If the plan of the capitalists were logical, if it were just if it were according to sound business principles it would, perforce, compel acquiescence by legitimate means and arguments. If the labor unions are the boon that their advocates assert, the inevitable law of evolution will bring all workingmen into the fold without resort to violence or force. To attempt to drive a man, especially one of the social status of workingmen naturally invites resistance. Men are proverbially contrary and obstinate creatures. Left to themselves they probably will fall into line. Coercion, they will resist to the bitter end.

If capital and labor continue their battle on present lines, the public, which is vitally interested in the controversy will rise in its might and demand the enactment and stern execution of laws which will relegate both parties to the rear and which will prove unprofitable to both. Who suffers the more, for example during a street car strike, the company, the man or the public? The latter, of course. Then how much longer do you think the public will submit to

inconvenience because a few capitalists and a few hundred men differ over a few cents more or less for a day's wage or whether the union shall be dealt with on this or that basis?

Would that it were possible to return to the anti trust and anti union days when employers negotiated directly with their employers, without the intervention of outside influence!

Unfortunate Choice of Discussion.

In a recent issue the Journal called attention to letters appearing in the New York "Sun" purporting to be written by Catholics, the subject matter a discussion of which furnished fuel for scandal in that attention of no Catholics is called to matters which should be discussed only between ourselves.

Last Saturday's New York "Times"—a paper which is notorious for its gratuitous advice to Catholics on topics which concern us only and of which a secular paper cannot be expected to be well informed—contained a letter on "The Pious and Church Music" and hearing the signature of "Catholicus" which is directly in line of effect with the "Sun" letters already referred to. In more ways than one the writer offers suggestions which are of more than passing importance, but one cannot help thinking that they might better have been referred to the ecclesiastical authorities than aired in the columns of a secular paper controlled by interests unfriendly to the Catholics.

It may be true as "Catholicus" alleges that in many instances the organist and choir directors in Catholic churches are not musicians of national reputation but it should be remembered that until recently most Catholic parishes are made up, in the main, of the poorer classes and they cannot afford to pay the salaries demanded by such musicians. Indeed it may be doubted that there are enough of such musicians to supply the needs of the Catholic churches in the United States.

When "Catholicus" asserts that the authorities in charge of ecclesiastical seminaries do not include church music in the curriculum of studies we think he is mistaken. Certainly this is not the case in St. Bernard's Seminary. Its faculty includes a professor who has studied music both in this country and abroad. We understand that similar conditions prevail in the Catholic seminaries in Boston and we cannot but believe it is so in Dunwoodie seminary in New York. Surely if it be true as "Catholicus" charges that infidels and agnostics are in charge of Catholic choirs and are singing in them he might better have made that known to the Catholic authorities in charge of the offending parishes than to have made a general charge in the secular paper, permitting the inference that such condition applied generally to all Catholic choirs.

There is no doubt whatever that church music should be a supplement to devotion not the luminous feature of the service, that it should breathe prayer and adoration to the Almighty, that it should not be made the vehicle to exploit a favorite singer's high notes, that light, frivolous airs should be frowned upon. Bishop McQuaid has worked hard to make the music in Catholic churches in the diocese of Rochester conform to these conditions and in his work he has been ably seconded by Professor Eugene Bonn. Certainly "Catholicus" was not describing conditions in Rochester.

Vale, Bishop Hendrick.

Bishop Thomas A. Hendrick is now on his way to his far off diocese in the Philippine Islands. In a few weeks he will take possession of his somewhat ancient see and begin his work of trying to convince the Filipino Catholics that the American rule of separation of church and state may be of great and lasting benefit to them.

We will miss "Father Tom" in Rochester. The people of the state regardless of creed or politics regret his departure.

May his sojourn in the East be pleasant, may his mission be successful and may he be allowed to return to his native land before he is called to his last reward is the sincere wish of the Catholic Journal.

Proof Must Be Conclusive.

Much hysterical, irresponsible rubbish has been written in and out of the public press about the Reed Smoot case.

Newspapers that ought to know better and ill informed organizations have demanded that Senator Smoot must be thrown out of the United States senate immediately and forthwith. These forget, apparently, that to unseat a United States senator is a serious matter and is a step which should not be taken except for grave cause and then only when the grave cause charged is proven conclusively.

No deliberative body worthy the name would proceed to act upon mere say-so, even of newspapers or Woman's Christian Temperance Union. To assert that something is so is one thing; to prove the assertion may be more difficult.

Reed Smoot may or may not be an offender against the nation. If he has transgressed he should be made to pay the penalty. It is no manner of justification to plead that many another United States senator is occupying a position secured by corrupt methods. It cannot be urged in extenuation of the charges made against Mr. Smoot that if the truth were known to all, few residents of Washington could not be charged with offenses of the same sort. It must ever be borne in mind that two wrongs cannot make a right.

Senator Smoot has denied each and every allegation made by his accusers. Now they must make good their assertions or admit they were wrong. Under American law the accused is held to be innocent until he has been proven guilty and the burden of proof is upon the accuser. One would judge, though, from much spoken and written expression of opinion that procedure in the Smoot case must be reversed and the French method which assumes that an accused person is guilty until he proves himself innocent—must be followed. This cannot be tolerated for an instant in this republic.

Hysterical clamor minus convincing and legal proof never can be permitted to drive a man from the constitutional position to which the legislature of a sovereign state elected him.

A Fire Eater's Ranting.

Corporal James Tanner was a brave soldier undoubtedly. He has been active in public life. He is a vigorous talker of the fire eater brand. But he is not choice in his selection of phraseology or sentiments. While in Rochester he expressed himself thus luminously on the Spanish-American war: "I'd not have truckled with the Spaniards. I'd have laid down conditions and then I'd have sent word to Spain: 'If you don't accept I'll blow you off the earth. The Lord God has no further use for you!'"

Fine chaste language to be sure to fall from the lips of one who aspired to be commander in chief of the grand army of the republic? Much charity for a fallen foe there! A truly chivalrous nature! Much like the corner loafer who towers over the shivering urchin with the salutation that if he does not get out of the way he'll punch his face.

We did not expect such talk from "Jim" Tanner.

By all means let all buildings where the public meet to any large extent be safeguarded in every possible way against any local repetition of the Chicago holocaust. But zeal for public weal should not be used as a club to compel the purchase of or equipment with patented devices which are owned or promoted by officials who have in charge the enforcement of the building laws.

Archbishop Quigley has already taken position as one of the commanding civic figures in the Northwest, as well as in his capacity as spiritual director of one of the most important archdioceses in the United States. Rochester is proud to claim the archbishop as a sample of Flower City stock.

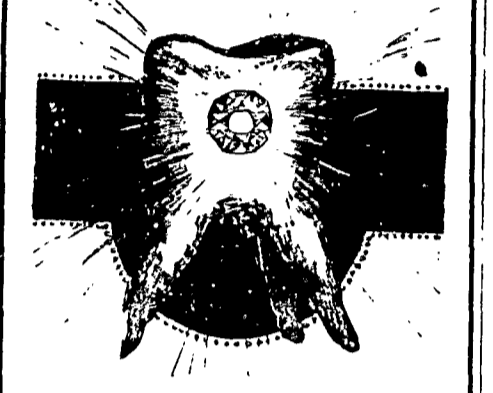
To what absurdities does this "Anglo Saxon Anglomanise devotion" lead us. A writer in the New York "Times" last week perpetrated the statement that "we regard Professor Goldwin Smith as a good American as he is a good Englishman." Shades of George Washington and Abraham Lincoln!

Two Messages.

Last week President Roosevelt sent to Congress a message dealing with the Panama republic and Governor Orrell sent his annual message to the State legislature.

The first document is an attempted defense of our efforts to promote, foster and recognize the mushroom republic. It reads not unlike a defense of the doctrine that "the end justifies the means." Undoubtedly, since we have taken part in the matter it would be a difficult matter to retrace our steps but, really, the president's message might as well not have been written. The more the Panama message is stirred the nastier the odor.

Governor Orrell's message deals with matters of import to the tax payers of New York state. Its salient point is the author's announced purpose to continue his policy of abolishing the local tax burdens he increased. It may be clever political financing but surely the tax payers have to foot the bills. But, then, the politicians are helped in a state campaign by a low tax rate so why should the tax payers object. Apparently they like to be fooled in that way.



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