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Friday, October 20, 1916.

Encouraging.

It is decidedly encouraging to note that many non-Catholics are frowning upon the bigots in their mad effort to inject religious strife into every activity of the day—whether business, social, political or what not.

It has been alleged that anti-Catholic agitators pay special attention to disrupting trades unions. For this reason, it is refreshing to read these vigorous words from an address of William P. Clarke who has been since 1903 the executive secretary of the American Flint Glass Workers' Union:—

"I hold that this orgnnization is neither Catholic nor Protestant, in a religious sense, nor is it republican, democrat or socialistic in a political sense. It is primarily a trade union, and its fundamental policy is so broad and so liberal that it welcomes into its fold men of all religious and political beliefs, and I deny the right of any man to question the unionism or motives of another because he belongs to any sect, creed or political party. If it were permitted in the matter of religion and politics, then what would prevent the questioning of the motives of a man because he happens to be of a certain nationality?

"If a man or set of men try to inject their religious or political beliefs into the workings of your local union, as has been and still is being done, it should be the duty of every union man to decry the attempt. This is primarily a business institution, and the issue of religion and politics has absolutely no place in its affairs. Tell the men who advocate such, that neither religion nor politics enters into the construction or or business of our union, and that the only essential qualifications for membership in American Flint Glass Workers' Union are manhood, a belief in the principles of united trade union action, and the necessity of being a skilled mechanic.

"I have my religious belief and no power on earth can swerve me from it. It is as sacred as life itself, and even though force or threat were brought to bear to cause me to shirk or deny my faith, they could not succeed, but granting that they did, then I ask, and in all fairness, what trust can you afford to place in a man who would betray his Creator? Would he not also betray his fellowman?

"Just as I insist on my rights in these matters so shall I ever defend any member of our organization that he may always retain for himself the right to serve his God or cast his ballot to his own liking, and that without interference from his fellow trade unionists."

If you do not register before 10 o'clock Saturday night, you cannot vote in the election of 1916.

Educational.

Echoes of the recent "Catholic Week" in New York City indicate that possibly we have not fully realized the educational value to our non-Catholic neighbors of such a gathering held in the metropolis of the Western Hemisphere, where the press and the wires carried the message far beyond the confines of the assembly hall.

For instance, the New York "Sun" now under control of the ubiquitous Mr. Frank Munsey, recently had this to say in an article headed "The Roman Catholic Church in the United States":

"To the non-Catholic this gathering offers an opportunity of informing himself on the processes and methods of the Church that is invaluable. Here are gathered, in common endeavor for a single cause, the highest ecclesiastical dignitaries, princes of the Church, priests and laymen from all parts of the country, and in their deliberations as these are revealed in the official program and developed in the discussions, it will be found that no subject of interest and concern to the public has been slighted or overlooked. The clerics and laymen who compose this convention give their lively attention to every project that affects the welfare of the population. Whatever the subject may be the character of theatrical productions, the quality of marriage and divorce laws, the educational enterprises of the Church and of the State in every relation of human life the alert and vigorous intelligence of a great body of men and women subscribing to a common faith will be found at work, striving at all times for the improvement of conditions in the community.

"The observer will find that the Church, besides its spiritual efforts and what may be called its sectarian activities, promotes and supports a multitude of movements that affect its own communicants directly in their daily engagements, and react in a degree frequently ignored on those outside its fold. In the prosecution of what, for want of a better term may be described as secular work, to distinguish it from purely religious pursuits, a remarkable organization has been built up, by which the principal mission of this mighty engine is served. In the development of this patience, wisdom and devotion have been conspicuous; and the reward for the ceaseless application of these qualities to the antagonistic elements that compose the membership of the Church is the power and authority it has attained without the assistance of State grants or the aid of discriminatory legislation."

Should End It.

Now that Justice Rodenbeck, after a long and tedious trial and a patient, careful examination of the alleged "newly discovered evidence" has decided that the latter does not constitute sufficient grounds for belief that a second jury would act otherwise than did the first, let us hope we will be spared any further attempts by New York sensationalists to upset the orderly course of criminal and judicial procedure in upstate tribunals of justice. If these sensationalists are so much in earnest in their efforts to reform the courts, why not try their hand in their own city of New York? While we do not credit many of the attacks made upon New York courts by New York papers, nevertheless, we would think that if things were really so bad in New York that there would be the very best and handiest place to set about the reforms alleged to be needed.

Well, the world's series is over and New Yorkers did not win the money.

How comes it that at least one railroad president is to support the President?

Thomas M. Osborne.

Were Thomas Mott Osborne the state superintendent of prisons instead of merely warden of one of the several state prisons under the direction of a state superintendent of prisons, then his strictures against the Governor of New York state would be nearer to the point.

But when Warden Osborne sees fit to ignore the orders of State Superintendent Carter and the latter finds it necessary to issue explicit orders regarding the conduct of the prisons for which Mr. Carter, not Mr. Osborne, is responsible, then the latter does not improve his case in the minds of thinking men, by flying in a passion and insisting that the prisons will be demoralized if the Osborne policy is interfered with in any way, even in permitting such notorious murderers as "Big Ed Kelly", whose murderous exploits in Wayne county are still fresh in the memories of the communities whose citizenship he reduced, Superintendent Carter will be held responsible, not Mr. Osborne.

The trouble with Mr. Osborne is just this; he cannot occupy a subordinate position and never should accept one. He resigned from former Governor Hughes' public service commission because his associates would not permit him to dominate the Commission. For similar reasons he only held the position of state Forest, Fish and Game Commissioner under ex-Governor Dix a few months.

Moreover, Mr. Osborne does an injustice to Governor Whitman when he launches a tirade of abuse against the Governor. The latter was Mr. Osborne's firm friend in the recent attacks upon him in Westchester county, even going so far as to remove Superintendent John B. Riley, a prison reformer of as fine instincts as Mr. Osborne's own, just for the object lesson it would have upon Mr. Osborne's enemies.

Why So?

In the Irish Press and News Service of the Catholic Press Association, Eileen Moore writes concerning a visit to the widow of Joseph Plunkett, the poet who was shot for complicity in the Irish Revolution. "It will be recalled that Miss Grace Gifford was married in the prison cell to Mr. Plunkett the evening before he was executed.

The writer portrays a pathetic picture of the young widow, who is cheerful even in the face of great sorrow. She lives with Countess Plunkett, mother of the martyred poet. Too poor to purchase the conventional mourning habiliments, Mrs. Plunkett lives a simple life. While she is a graduate of the Metropolitan School of Art, General Maxwell, the military dictator under the new regime in Ireland, refuses permission for Mrs. Plunkett to come to America.

Why should such permission be withheld? Surely, this gentle young widow could do nothing to injure England's cause in this country if England's cause be just. Why not let her come to America where she could earn a livelihood? If General Maxwell and the English beaurocrats had an ounce of sense they would be glad to avail themselves of an opportunity to rid Ireland of one whose presence cannot but accentuate the feeling that her husband was a martyr.

However, the English stupidity has ever been proverbial. Often, this fault obscures the other good qualities of an Englishman.

Should the war cease suddenly, would Rochester's munitions manufactures be suspended?

It is fitting that some memorial be raised to the splendid Catholic citizen and physician, Dr. Murphy of Chicago.

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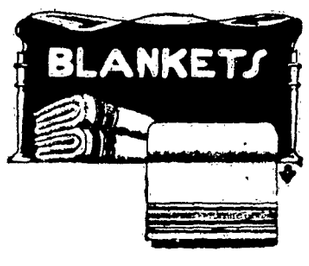

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