

THE POPE ON LABOR AND CAPITAL.

The pontiff of the Roman church has prepared another encyclical. It has not yet been formally published but its contents have appeared in the *New York World*, whose correspondent in Rome claims to have examined it in advance. In this pontifical document the aged ecclesiastical ruler of millions deals almost exclusively with the labor problem, and his utterances, being by the Catholic world deemed infallible, are of more than common interest.

The pope commences by declaring that constitutions and laws are the work of God and that society is not a human invention but a divine institution. Hence an individual who fulfills his duty to God cannot fail in performing his duty to society. Property is essential for the preservation and development of human life and must be held sacred and inviolable. "Cursed be he who removeth his neighbor's landmark." Yet the poor have a right to be assisted by the rich, not by alms but by useful employment. "If a man will not work, neither shall he eat," but it is the duty of those who can do so to provide work. This legitimizes property.

The theory of the sovereignty of reason, the encyclical further says, is the source of all injustice, for each pretends to have reason for himself and each arrogates to himself the right of making his own ideas triumphant. Good reforms cannot be effected by those who act with inextinguishable confusion of ideas, passions and interests. The rulers of the nations stand as magistrates of heaven and it behooves them to seek out the welfare of the toiling masses who appeal to them for justice. The social question must be placed on a religious basis. Since according to the Divine decree, man shall eat his bread by the sweat of his brow, legislation in accordance with the commandments of God and religion should follow and keep pace with the times for the protection of those who obey the universal laws of the Creator. Atheism and a departure from the Christian faith are the great aids and stimulants of anarchy and socialism. The Christian faith alone is the bulwark of social order.

Reference is made to the perturbed state of affairs in Europe and its cause. The question of strikes is then dealt with in the following manner:

A strike can be justified only as a means of defense, when an individual's interest is attacked. Never can it be justified as a collective arm of aggression. Man has a rational right to live and to work. He has a right to remove every obstacle to his work and to get the value of his labor, and, therefore, when labor is neither productive nor remunerative he has a right to refuse to continue it. But an individual right cannot be transformed into a collective right, nor can an arm of defense be changed into an arm of aggression to cause a means of good to degenerate into a source of harm. An aggressive strike is not reciprocal between operative and operative, but an instrument of attack upon the proprietor and his property. The operative on strike is a passive and dominated instrument, not an intelligent and free being. While his action lessens the capital of the em-

ployer, it puts no money into his own pocket.

The encyclical admits that many so-called socialists repudiate everything that is illegal, demanding only those reforms which they regard necessary for the solution of economical and political difficulties. Such demands must be satisfied to avoid a more terrible upheaval. Anarchic socialism is making rapid strides. Tumults and riots are most grave symptoms and call for the serious attention of economists and lawmakers, who must acknowledge that democratic socialism has ripened into a power that must be recognized by prudent tactics. Governments err when they take a hostile attitude to the church, "the great buckler and shield of rulers and people."

The following propositions are laid down in conclusion:

The maximum of labor, as well as the maximum of salary, should be fixed. The hours of labor should be arranged, giving due attention to days of rest.

Institutions should be founded and maintained for the sick, the old, the feeble and for those who are unavoidably unoccupied, while punishment should be meted out to the drones of society. Laws have been made almost universally for the protection of women and children laboring in factories and elsewhere, but in how many cases have these laws been enforced? Inspectors of work should be appointed everywhere, whose duties should be to see that these laws are not infringed.

It will probably not be denied that this document is a timely note of warning or that it contains much that is true. But as far as it suggests that the nations of the earth return to the bosom of the Catholic church as a step towards solving the problems with which it deals, it will probably be unheeded. For it is not demonstrated that those countries in which that church has full sway are any better off than their more "atheistic" neighbors. True Christianity would indeed be an efficient remedy against all social evils, but the greatest evil of the time is that the nations of the earth refuse to accept that remedy, although freely offered to them for more than half a century.

GERMANY'S GRAND OLD MAN.

The more the civilized world outside of Germany knows of Prince Bismarck and his really great capabilities even in advanced age, the more must it be disposed to look upon his political decapitation as an unprovoked humiliation to him and a dangerous experiment for the country. That he may have become testy, and grouty, and even presumptuous, is likely; and in his mood he may have been a rather hard official to get along with. But did one ever know a man who was always as serene as the first blush of a June morning—never unruffled, never "out of sorts" and never displaying even a little of that perverseness which we one and all have inherited—that was really good for much else? He would represent a combination of negative qualities, while Bismarck is as positive as the attraction of gravitation.

The inner life of the man, while not perhaps free from reproach, is on the

whole an excellent one and in places resplendent with an act of genuine philanthropy and even tenderness, showing that his heart is in the right place if the exterior be sterner and more rugged than is attractive. A short time since he received a non-political deputation of boys from the Hamburg Wilhelm gymnasium and gave the young fellows some good advice as to the manner in which they should utilize their time at the university, and then spoke of his love for music. He said: "I used to play formerly, but I was only a moderate hand at the piano, and was glad when I could give it up, as it bored me to have to practice. Afterwards I was extremely sorry I did give it up, for music is a faithful companion in life. I missed it at many a party, and I recommend all of you who have any talent for music to cultivate it, and take a warning from me so that you need not reproach yourselves with the mistake I have made."

Evidently Bismarck is not one of those who fall under the opprobrium of having no music in their souls. But his soul is greater and grander than merely being the abode of harmony if his own words are a correct exposition of his principles—and at the threshold of the beyond why should they not be? On the same occasion he said—"If you trust in God and yourself you can surmount every obstacle! Do not yield to restless anxiety! One must not always be asking what may happen to one in life, but one must advance fearlessly and bravely!" Worldly wisdom united to reverence and devoutness—without such qualities who could be truly great? With them, and patriotism and courage, who could be otherwise?

CHOLERA AND MOHAMMEDANISM.

The ravages of the cholera in the orient and in some Mediterranean ports has again drawn the attention of the public to some religious rites peculiar to the Mohammedan world and to which it is thought much of the dreaded epidemic can be traced. One of our exchanges, the *Sacramento Record-Union*, devotes an editorial to the subject and uses some pretty strong language. It says:

If Mecca and its dirty pilgrims, the Zemzem well and its cholera-breeding qualities are such a menace to the civilized world, what should the latter do about it? March upon Mecca, fill up the well, cleanse the whole region, and at the point of the bayonet teach these vagabond and filthy religionists that before God cleanliness is a first law of holiness.

It is hardly necessary to advocate such radical measures, and yet the question is grave enough and ought to be considered by the European powers whose words are law to the Sublime Porte.

Every year, in the last month of the Mohammedan year, thousands of pilgrims gather to worship in Mecca. It is not true that they are a particularly filthy set. On the contrary, they compare favorably with the thousands of Christian pilgrims who flock to the Holy Land. Their religion prescribes cleanliness to exaggeration almost, and the pilgrims, above all others, follow the precepts to