

Price One Shilling (wrapper); Two Shillings, cloth

## THE POPE AND THE PEOPLE

Select Letters and Addresses on Social Questions

By POPE LEO XIII

WITH PREFACE BY C. S. DEVAS, M.A.

### CONTENTS

THE CONDITION OF THE WORKING CLASSES.  
THE EVILS AFFECTING MODERN SOCIETY.  
THE CHRISTIAN CONSTITUTION OF STATES.  
THE CHIEF DUTIES OF CHRISTIANS AS CITIZENS.  
HUMAN LIBERTY.  
CHRISTIAN MARRIAGE.  
THE RIGHT ORDERING OF CHRISTIAN LIFE.  
CONCERNING MODERN ERRORS, SOCIALISM, etc.  
WORKING MEN'S CLUBS AND ASSOCIATIONS.  
THE REUNION OF CHRISTENDOM.  
CHRISTIAN DEMOCRACY.

Price Half-a-Crown

## THE SOCIAL VALUE OF THE GOSPEL

By LÉON GARRIGUET

EDITED BY THE RIGHT REV. MGR. PARKINSON, D.D.

CONTENTS.—I. The Object of this Study.—II. Opinions of Different Schools.—III. Catholics and the Social Aspect of the Gospel.—IV. What is not found in the Social Teaching of the Gospel.—V. Proof of the Social Value of the Gospel.—VI. The Gospel and the Goods of this World.—Conclusion.—Biographical Notes.

“A valuable addition to our ‘social’ literature which we cordially recommend to Study-Clubs as well as to individual students. . . . It is an admirable exposition of the true spirit of the Gospel teaching so far as it affects the great principles on which society rests, and a defence of it against the attempts of various socialist or anarchist ‘reformers’ to annex our Blessed Lord as a preacher of their theories. It is detailed enough to cover also the common blasphemous attacks of rationalists, and clear enough utterly to overthrow them. It will have, we trust, its due place in every parish library, and, for that matter, find an echo in every parish pulpit.”—*Mouth.*

CATHOLIC TRUTH SOCIETY, 69 SOUTHWARK BRIDGE ROAD, LONDON, S.E.

## CHRISTIAN ASPECTS OF THE LABOUR QUESTION

BY THE

RIGHT REV. ABBOT SNOW, O.S.B.

1. The Ways of Wealth
2. The Worth of Work
3. Wealth in Contact with Work
4. The Sources of the Strife



THIRTY-SECOND THOUSAND

LONDON

CATHOLIC TRUTH SOCIETY  
69 SOUTHWARK BRIDGE ROAD, S.E.  
CITY DEPÔT; 4 PATERNOSTER ROW, E.C.

Price One Penny

# Catholic Principles & Social Problems

SELECTED PAMPHLETS. ONE PENNY EACH

**The Condition of the Working Classes.** By Pope Leo XIII. A penny edition of the famous Encyclical *Rerum Novarum*, in which the late Pope lays down clearly the fundamental principles of social justice.

**Pope Pius X on Social Reform.** With Preface by the Right Rev. Mgr. Parkinson. Extracts from the utterances of the present Sovereign Pontiff, indicating the lines of Catholic duty towards the social problem.

**Christian Family Life in Pre-Reformation Days.** By Abbot Gasquet, O.S.B. A survey of English domestic conditions in a Catholic social atmosphere.

**Christian Democracy before the Reformation.** By the same. Another of Abbot Gasquet's luminous historical papers, dealing with popular rights in the so-called "Dark Ages."

**The Social State of Catholic Countries no Prejudice to the Sanctity of the Church.** By Cardinal Newman. A more than sufficient answer, though written many years beforehand, to Dr. Horton's brochure on *Romanism and National Decay*.

**The Catholic Doctrine of Property.** By the Rev. J. B. McLaughlin, O.S.B. Showing the Catholic sense in which property is held, entailing duties as well as conferring rights.

**Catholic Principles of Social Reform.** By Alexander P. Mooney, M.D. A constructive essay by one of our most prominent lay-students.

**Catholics and Social Study.** By the Rev. C. Plater, S.J. Full of useful ideas. Will amply repay perusal by Catholic working men.

**Social Work in Catholic Schools.** By the same. A suggestive pamphlet which should be in the hands of all Catholic teachers and educationists.

**A Catholic Social Catechism.** A simple statement, by question and answer, which may profitably be used as the foundation for deeper study.

**The Church and Social Reformers.** By the Bishop of Northampton. Shows the danger, to Catholic working-men, of too close an alliance with modern social theorists.

**Catholic Social Work.** By Mrs. Philip Gibbs.

CATHOLIC TRUTH SOCIETY, 69 SOUTHWARK BRIDGE ROAD, LONDON, S.E.

## Christian Aspects of the Labour Question.

BY THE  
RIGHT REV. ABBOT SNOW, O.S.B.

### I.—THE WAYS OF WEALTH.

THE troubles and complications of the labour questions of the present day cluster round two things which are prominent, constant, and not to be evaded, viz., wealth and work. This is an age of wealth and work, of colossal fortunes and enormous industrial enterprises, of sumptuous edifices and huge workshops, of hundreds revelling in abundance, and millions toiling for a mere living. The population is separated into two classes, the comparative few who contend for wealth, and the many who struggle for existence. In restless efforts to amass a fortune, owners of wealth scatter their money over the utmost bounds of the earth in the hope of a crop of gold pieces, and encompass the whole world with a network of speculation. Seated in his counting-house, surrounded by clerks and ledgers, the capitalist marks an island in mid-ocean, or the fringe of the desert, or the bluffs over a distant river, forecasts that profit can be made, sets his organization in motion, and ventures a part of his capital, in order that his present great store may grow into a greater store. Yet not one step can he stir, not one gold piece can he handle, not the simplest undertaking can he carry on, without the muscles and the handiwork of men. Whether in towns teeming with industry, or in tillage of land, or in transit by ship or rail, or in commerce with nations, no gain, no fortune is possible that is not made up of the work

of labourers, the sweat of their brow, the strength of their arm, the mettle of their heart. All the wealth of the world is the product of work. The investment in consols, the ample rent-roll, the splendid mansion, are all ultimately contributed by the work of the labourer. On the other hand, should wealth be locked up and not employed in industrial enterprise, multitudes are deprived of work, and the masses of men who now toil in the daily struggle for existence would be face to face with hunger and misery. Thus wealth provides work, and in providing work increases wealth, yet wealth is created by work. How comes it that the proceeds of work are so unequally divided? Is it just that wealth should have all the enjoyment, the ease, and the luxury, and that work should be left with the toil, the weariness, and the bare living? To what proportion of its produce is work entitled? Is the whole scheme of the distribution of wealth unjust and untenable? What is right and what is wrong in the matter?

The science of political economy professes to treat of the whole subject of wealth and work, and to lay down principles and laws for their mutual relations. Experience shows that these principles are often misleading and sometimes fallacious. In questions of moral right or wrong, we do not look for guidance to political economy or to any science, but to the Church of God. She has a mandate from our Divine Master to teach the world what is morally right and morally wrong. We place ourselves under her guidance with confidence, knowing that she is directed by the Holy Spirit and develops the teaching of our Blessed Lord, the doctrines of His Christianity. The minds of some Catholics are troubled by many theories that are mooted at the present time, and they are anxious to ascertain the Christian view of the labour problems. I propose to treat of some of the Christian aspects both of wealth and of work, their contact and their conflict.

The Christian view of wealth can be best learnt from the actual words of Christ. He is Truth itself; whatever He spoke was uttered for our instruction

and guidance, and when He deigns to enlighten us on a subject, we have a certainty which human science or teaching cannot assail. In speaking of riches and wealth He speaks earnestly, and with a force and emphasis that compels attention. The following passages contain His teaching on wealth, and they are remarkable for strength of expression:—"Take heed, and beware of all covetousness, for a man's life does not consist in the abundance of things which he possesseth" (Luke xii. 15). "Sell what you possess and give alms: make to yourself bags which grow not old, a treasure in heaven which faileth not, where the thief approacheth not, nor the moth corrupteth" (Luke xii., 33). "You cannot serve God and Mammon" (Matt. vi., 24). "But woe to you that are rich for you have your consolation" (Luke vi., 24). "And I will say to my soul: Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be which thou hast provided. So is he that layeth up treasure for himself, and is not rich towards God" (Luke xii. 19). "And the rich man died and he was buried in hell" (Luke xvi. 22)—not for any specified offence or crime against the Law, for we are told nothing beyond that he was clothed in purple and fine linen, and fared sumptuously every day, and that Lazarus fed on the crumbs from his table. "Amen I say to you that a rich man shall hardly enter into the kingdom of heaven. And again I say to you that it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven" (Matt. xix., 23-24). Which means that it is more difficult for a rich man to get to heaven than for a camel burdened with laden panniers to pass through a narrow gate.

The character and tendency of Christ's sayings and teachings were conspicuous for gentleness and mildness, yet, He scarcely uses more emphatic and earnest words than in thus delineating the nature of riches. The different passages trace the career and end of the

rich. Beware of all covetousness—give alms and make to yourself bags which grow not old—you cannot serve God and Mammon—woe to you rich for you have your consolation—they require thy soul of thee, and where shall those things be which thou possesseth—a rich man shall hardly enter into the kingdom of heaven—the rich man died and was buried in hell. In spite of the directness of these words, Christ does not hint at wealth being an evil in itself, or at the injustice of possessing wealth. He nowhere declares that all should have equally, that the wealth should be taken away and distributed, that the mere possession of wealth is sinful, but He counsels almsgiving, He blesses and counsels poverty, and He indirectly allows the existence of rich men by repeatedly urging and praising almsgiving, and by intimating that the poor are always with us.

What then does our Divine Lord mean by His solemn and impressive denunciation of wealth? In the Scripture record riches were no hindrance to sanctity of life. Abraham, Joseph, holy Job, and many others were blessed abundantly with wealth, and at the same time were pleasing in the sight of God. Why then does our Lord so pointedly denounce riches? He wishes to lay stress on the danger of them, to indicate their power in corrupting the heart. The heart of man is weakened by the original fall, he is not what God first made him, he is subject to passion and weakness. Each passion has its own special object or instrument in which it seeks gratification. Pride and ambition are excited by position and pre-eminence, and these, in themselves innocent and necessary, are made the instruments by which the passion of ambition masters the soul. The passion of gluttony and drunkenness makes use of the natural appetite for food, and the passion of lust uses the distinction of sex. So the passion of covetousness accumulates riches and possessions, which are harmless in themselves, for continued gratification. Now our Divine Lord signifies by His earnest words that the passion of possession is so strong, that few are able to

resist and to escape the loss of eternal happiness. As instruments for evil, riches are more powerful than the instruments of other passions. They absorb the whole of a man's service—you cannot serve God and Mammon; they lead to a life of pleasure and luxury—woe to you rich for you have your consolation; they lead to a forgetfulness of God, death, and eternity—thou fool, this night they require thy soul of thee; they lead to eternal death—and the rich man died and he was buried in hell.

The words of our Lord are the words of truth, and in every nation of the world that has a history are they verified. Nothing in the story of mankind is more conspicuous than the evils that accrue to the rich from the accumulation of wealth. Indolence, luxury, and profligacy, loss of mental and bodily vigour, deterioration of race, pride and contempt of the poor, hard heartedness and cruelty, rapine and injustice, quarrels and life-taking, these are the ways of wealth as repeated again and again in history. We need not refer to past ages, for the lesson is plainly written in the present day, and is constantly before our eyes. Examine some of the obvious effects of wealth in our own time. Consider how completely the greed for money absorbs the souls of multitudes. The vice of the age is money-making. Give anyone an opportunity of escape from the receipt of regular wage and he longs for the control of money; there is a positive hunger for capital. When capital is once tasted the cravings of a beast of prey are excited, the man passionately longs for more and seeks it everywhere, and roams in spirit into every corner of the earth with the cry of more gold, more gold! Every opportunity is turned into profit, coined into gold; the ignorance of a customer, the weakness of a comrade, the trust of a friend, are made sources of gain, and are coined into gold. Rarely is the greed satisfied, it is a passion, and passions never have their fill. At starting £5,000 appears a fortune, but when attained it seems but one step in the ladder; at 20, 50, or 100 thousand the desire is as keen as at starting. A

million is reached, and the greed still craves for more and at 20 millions, yet other millions must be added. In a greater or less degree does the greed for gain enthral the bulk of the commercial community—relentlessly, absorbingly, according to the strength of the passion and the capacity of the individual. It becomes an idol, it is positively worshipped, time, health, and life are sacrificed to it. We recognise the truth of our Lord's words: "You cannot serve God and mammon!"

Not only do covetousness and greed for gain take possession of the soul, but they harden the heart and close it against the better feelings of human nature. Habits of business, driving close bargains, smartness in securing even small profits, centre all thought on self-interest. The feelings, the interests, the sufferings of others, are trampled upon without remorse when gain or loss is at stake. Harsh and cruel deeds are sanctioned without compunction; the rent must be paid, even if it involves homeless children cowering by the wayside to escape the biting wind. Competitors must be undersold, even if it involves the smallest pittance doled out to sickly workmen on the verge of starvation. What thought or heed of it has the rich trader over his sumptuous dinner in his luxurious mansion? He would give even less wage could he but find anyone to accept it and live. Aye, sister and brother, and the friend's little ones that are entrusted to guardianship, are sacrificed to the greed for gain. Thus does the race for wealth harden the heart and close it against the appeal of the poor, the cry of distress, the ties of affection and honour. Surely these men shall hardly enter into the kingdom of heaven!

Suppose that the disposition of the rich man does not lean to covetousness and greater gain, and that he says to his soul: "Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer." These form a considerable class at the present day, who simply strive how they shall get most enjoyment from their wealth. The result is a life of effeminacy, luxury and frivolity. These are the ways

of wealth that form such a striking contrast to the hard life of work. The magnificent mansions, the extensive preserves, the brilliant equipages, the costly costumes, the troops of gorgeously dressed servants, are the external signs that meet the eyes of the multitude. But what is the state of the heart of the rich spendthrift? With all this useless lavish expenditure over pleasure, with every wish and whim gratified at all cost, with no restraint over desires, where think you is there room for, I will not say supernatural life, but the ordinary manliness of our common nature? When a rich man spends a thousand pounds over a banquet while his neighbours are hungry, when he spends hundreds over his wife's costume while his neighbours are in tatters, when he devotes his whole time to a round of pleasure at ball and opera and racecourse, while he shrinks from the slightest contact with the struggling poor, what vestige is there in these men and women, and there are too many of them in our midst, of Christian life and Christian principles? These are they who in our day are clothed in purple and fine linen and fare sumptuously every day, and shut their eyes at the disagreeable sight of Lazarus at their doors. What is Christ's view of them—woe to you rich for you have your consolation, and the rich man died and he was buried in hell.

Our Divine Lord thus looks upon wealth as in the highest degree detrimental to the soul of the possessor. Why, then, does he not inculcate equal distribution? In denouncing the danger and the evil effect of riches, why does He not speak of the injustice of accumulation, of the sinfulness of having abundance? Because this very inequality works into the Christian scheme. Our Lord by no means countenanced the dictates of modern political economy. He did not teach His followers to scramble after gain, to buy cheaply and sell dearly. His economy is founded on charity, love of God and neighbour; love is the fulfilment of the law. He who taught: Blessed are the poor, blessed are the meek, blessed are the persecuted, blessed are they that mourn, understood what He was teaching. He knew that as

long as men had passions there would be wealth and oppression and persecution. His teaching constantly inculcates that a Christian life consists in the restraint of these passions, it is the Christian warfare, and He declares those to be the most favoured who are removed from the incitements of passion. What place, then, has wealth in the Christian scheme? There can be little doubt that it is meant to be distributed voluntarily. Poverty and hunger, nakedness and misery exist in the world partly for the exercise of Christian mercy and charity. God has planted in the breast of man natural feelings of benevolence, sympathy, pity, affection. These natural virtues the covetous heart crushes in storing up its treasure, riches choke up the good seed, passion and better feelings contend, and the victory is at the option of the heart. If, then, poverty, hunger, and misery exist, and there are in the heart feelings of benevolence, pity, and sympathy, the Christian scheme supposes that these feelings are placed in the heart for the relief of every species of distress by the exercise of mercy and charity. If this is the duty of all, with greater force is it the duty of those who have abundance, for that abundance is the store to meet the wants of the destitute. The final adjustment of merit and demerit is markedly made to turn by the testimony of our Lord upon the exercise of works of mercy. With what terrible force will not the words of the Judge crush the rich man, the millionaire, those who are clothed in fine linen and fare sumptuously—I was hungry and you gave me not to eat, I was thirsty and you gave me not to drink, I was naked and you clothed me not.

Wealth, then, in its Christian aspect, is a trust, not so much a possession as an administration, and the administration has to be accounted for to the Giver of all good gifts. It is not to be accumulated uselessly, hoarded up aimlessly, or squandered heedlessly. The rich man cannot morally do what he wills with his wealth. If he expends it over fine linen or sumptuous fare, or pleasure and luxury, if he buries his talent in stocks or investments out of covetousness, and leaves his neigh-

bour hungry and naked, he does so at the peril of his peace of mind and loss of his soul. In the scheme of Providence on the one side is wealth, on the other poverty; on the one side affluence, on the other misery. It is clear that they should be brought into contact, and that contact is through the exercise of Christian charity.

## II.—THE WORTH OF WORK.

THAT man is born to labour is certain. Work is his lot, his inheritance from Adam, the common father of all. When he fell from original justice, God said to him: "In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken" (Gen. iii., 19). After the fall the dominion that God had given to man "over the fishes of the sea and the fowls of the air, and the beasts, and the whole earth," became of little use to him until he had made them his own by work. Without work, nature is wild and barren, but to the labour bestowed upon her she responds abundantly. The earth yields fruits a hundredfold in return for work, she parts with the treasures from her depths in reward for work, the restless ocean is tractable to work, living things are obedient to work. The nature and disposition of man himself impels him to work. Hunger prompts him to work for food, nakedness prompts him to work for covering, exposure to wind and rain prompts him to work for shelter, affection in his heart prompts him to work for his little ones. Thus the whole scheme of human life turns upon work. From Adam's time to the present day, no age or nation has been exempt, and it is the universal condition of the human race, that its food and its clothing, its shelter and its comfort, shall depend upon work.

To render this necessary work easier and more fruitful, man's reason and his social nature led to combination in work, and to division of labour. Men have

unequal capacities. Some are endowed with strength of arm, others with dexterity of finger, some with swiftness of motion, others with keenness of intellect, some with force of will, others with facility of expression. According to the diversity of work to be done, economy of power and the attainment of better results suggested that each should undertake the work most fitted for him. Thereby order and system give to work a greater worth. In the human frame—the hand, the foot, the brain, the heart, have separate functions, and combine to produce any result. The hand need not be jealous of the foot, nor the foot of the brain, nor the brain of the heart, for all co-operate, and the functions of each are necessary for the well-being of the body. So is it with work generally. In any mechanical undertaking, the mind that plans, the eye that supervises, the finger that deftly manipulates, the arm that puts forth its strength, are each necessary for the completion of the work. The captain, the stoker, and the helmsman are all essential for the sailing of the ship. Hence in itself, provided that the work is done fittingly, no degradation attaches to any kind of work. The real cause for misgiving is work ill done, whether of mind or of body, the real degradation is idleness. To pass through a life in pleasure and luxury, to fritter away day after day in useless enjoyment, to live on the sweat of others without producing any useful work of hand or brain, this should bring shame to the heart. To abandon the powers of the mind or the manliness of the body, in order to be clothed in purple and fine linen and to fare sumptuously every day, is the offence of Dives, and surely merits his punishment.

Capacity for work then is a man's natural capital. It is a gift direct from God. God gives him strength of arm, or nimbleness of finger, or keenness of eye, or flexibility of voice, or subtleness of intellect, or force of will, or clearness of judgment. These, or whatever other qualities God has put into his body or soul, are the funds from which he has to support his life and secure his well-being. Without work they are wasted,

they become the buried talent for which the Master sternly exacts an account. Through work they are developed, their fruits increase and multiply. Take muscular strength in a dock labourer; his title to wage, his title to food, to clothing, to support of wife and children, arises from the power that God has put into his muscles, his natural capital. So also a writer who shapes his thoughts into form, fixes them in words, and delivers them for the instruction or recreation of others, derives his support, and that of his family, from the qualities that God has given to his brain. God provides the capital, and work makes it fruitful and bear interest. Even money and possessions are useless without some mental or bodily qualities, some natural capital, to turn them into account by work. So that the means of support, the foundations of prosperity, the principles of success, consist in the use and exercise of the faculties that God has given us, that is, in work.

Moreover, man's truest happiness in things of this life is derived from work, work that is within his capacity, not excessive, nor too continuous. The delight of the eye is in seeing, the delight of the ear is in hearing, the delight of the muscular sense is in action, the delight of the mind is in thinking. Nature has provided an additional spur to the use of faculties, by endowing them with pleasure in their exercise. So that whatever a man is able to do he rejoices to do. Hence there is a happiness in the very act of working, that is keener and more durable than the pleasures of recreation or idleness, which are fleeting and soon pall. The Wise Man says: Nothing is better for a man than to rejoice in his work; and that this is his portion (Eccles. iii. 22). I appeal to any worker by hand, be it one who has even the simplest work to do, and ask if he has any satisfaction more gratifying than to look at his own work well done, orderly, clean, and ample. Or to any brain worker, and ask if any delight is comparable to the gratification derived from work over his plan, or design, or essay. Granting that a man is fitted for his work, whatever it may be, and that he accom-

plishes it to the best of his ability, the very work itself constitutes his main and continuous happiness in a temporal view. It is the exercise of the best power that God has given him, and it is natural to expect his chief pleasure from its use. The Holy Scripture says: "The life of a labourer that is content with what he hath shall be sweet, and in it thou shalt find a treasure" (Eccles. xl. 18). Add to this the feeling that the power in use is his own, the consciousness of independence, the consciousness of earning his own living, the consciousness that by his own personal exertion he is able to gratify the strongest feelings of natural affection by bringing food, and clothing, and comfort, to those he holds dearest on earth, his wife and little ones. Reflect on these things, and you will begin to see the worth of work.

Furthermore, work is the protection of moral and spiritual well-being. Idleness, says Holy Writ, is the enemy of the soul, for it leaves the soul open to the enticements of passion. Envy and anger, gluttony and lust, find their opportunity in times of indolence. Crimes are hatched in idleness. There is much truth in the old proverb: Idleness is the mother of mischief. When the body is occupied, the attention of the mind is fixed, and all the grim spectres gotten by thought have no chance of entry. Protect a man during intervals of leisure, and you secure his well-being, for in time of work he is safe. Those who are eminent for holiness, are always men full of work of mind or body; an idle saint is an impossibility. As with individuals, so is it with nations; the evils of society arise from absence of work, from the idle rich or the idle poor. Decay and effeminacy, oppression and corruption, spring from the affluence, luxury, and profligacy of an unoccupied upper class, revolution and rapine and destruction from an unemployed, sullen, ill-fed lower class. Work is a protection alike to the State and the individual; it brings peace to both. A busy people is a thriving people, a busy man is a healthy man, healthy in soul and body.

Besides the benefits to the individual, work, if in any way useful, contributes to the general good of the whole community. In producing any article, men seem to work for the master who pays the wage, whereas, in reality, they work for their fellowmen. The immediate employer is only one in a hundred that are concerned in the work. The tea that you drank this morning was cultivated by a Chinese workman; the planter paid him his wage, but the Chinaman worked for you. A Russian workman sowed the corn that made your bread, and he worked for you. A Wigan miner hewed out the coal for your fire, and he worked for you. The employer in each case has been merely an agent or intermediary. The price that you pay for tea, bread, or coal, is really the fund which provides the wage of the distant workman, which you pay through his employer for the article he has produced for you. So, also, a part of the price that you pay is taken for the wages of the sailors of the ship, or the servants of the railway that conveys the article, as also of the shopman or dealer who retails it. Hence the work on every article in use, whether bestowed on its production, or transit, or distribution, is not done for the employer, but for our fellow-men. The labour problem may be resolved into the proper adjustment of the division of the price of each article—how much is justly due to the workman, how much to the tradesman, how much to the employer, how much to the capitalist. Each one has a share in the production of the article, and all work for the consumer, and take their wage or profit from the price he pays. Thus we are so thoroughly mixed up and dependent one upon another that, in articles of daily use, we ourselves are employing labour all over the world. This gives a dignity and a worth to work that far transcends the contract between the workman and his immediate employer. Work not only brings a wage that supports the workman and his family, but by the article produced brings help and comfort to fellow-men, it may be in far distant lands.

It may be asked what, practically, is the worth of a



man's work as estimated by the amount of wage to be paid for it? The main difficulty in solving this question arises from the variations in the cost of food, clothing, and shelter, but there is little doubt of the general principles that should regulate the worth in a Christian land. Man is an animal, and entitled to the consideration of an animal; he is an animal with reason, and he is entitled to the consideration of a rational being; he is a Christian and entitled to the consideration of a Christian. If a man puts into his work the strength of his body or the powers of his mind, he is entitled to have that body or mind kept in full health and vigour, and hence to periods of sufficient rest and recovery; this surely, is due to a horse, and without it neither man nor horse can continue to work. To preserve health and vigour he must have suitable shelter or home. Nature bids him to increase and multiply, and to take to himself a wife and to have children. His work, therefore, should provide means, for he has no other, for their decent and suitable support. As a reasonable being he is further entitled to means for fulfilling responsibilities to himself; fair leisure and opportunity to cultivate his mind, to secure a fitting amount of amusement and recreation, to be forearmed against sickness, failing strength and old age; hence his wage should be sufficient to enable him, with ordinary care, to provide for these. Furthermore, as a Christian working for Christians in a Christian land, his work should be so moderated that he can fulfil his Christian duties, and his wage should enable him not merely to take the necessary sleep and meals, but should give him leisure to attend to the service of God, to fulfil his Christian duties of a father towards his children, and to live in a Christian manner.

If then a man gives all that is in him, his best ability of body or mind to his work, it is worth, at least, such a wage as shall decently feed, clothe, and support himself and his family, enable him to discharge his ordinary Christian duties, and make some provision for sickness and age. This is the

lowest worth of a man's work, for if he is engaged in useful work, he expends his thought and his life's power for the general good, and not merely for the immediate employer, and justice requires that in the general arrangement of things, he should be placed in such a position that he can easily and cheerfully continue the work. Remember that the real fund from which wage is paid is the price of the article produced. If then the employer professes not to be able to give this least wage, or what is called living wage, it does not follow that the workman should be deprived of it. If it is a just wage he is entitled to it. The inability of the employer to pay it signifies one of two things. It either means that the employer, or the capitalist, or the carrier, or the retail tradesman, or other agent, is taking more than a fair share of the price of the article, or it means that the price is too low. Whatever may be the condition of trade or of prices, the living wage of workmen should never be interfered with, for it is the lowest worth of his work. See the noble horse straining every muscle to drag the heavy load along the street. The employer of labour, would, in the worst of times, think it cruel and unjust to deprive that horse of requisite nourishment. Then, surely, it is cruel and un-Christian to tempt men to work for such wage as will reduce them to a worse condition than the animal. To preserve to a workman his living wage, this lowest worth of his work, there is need of some tribunal of adjustment to ascertain whether any of the various agents, the employer, capitalist, carrier, or tradesman, through whose hands the price passes, has not taxed it too heavily in the passage.

Work then is the fulfilment of man's natural destiny; he feels that by work he is elevated and not degraded. The capacity for work is his natural capital, and renders him independent. By work he can trust to himself for support; by his work he can maintain his wife and his little ones. Work is happiness; it is a protection to his moral and spiritual well-being. By his work he contributes to the general good. Due recompense for

his work should enable him to live a peaceful life, a cheerful life, a Christian life. This life of work, whether mental or bodily, has not only been sanctioned by Christ, but it has been, as it were, consecrated by His example. From His youth till He was thirty, He deigned to do the work of an artisan, with its daily routine of sawing, and hammering, and planing. He was the reputed son of Joseph the carpenter. For three years He undertook the mental work of teaching, preaching, and instructing. Reflect on the full significance of this example. He had absolute choice of every possible state or condition in which to appear amongst us, and in His own free selection He adopted a handicraft, He became a workman. He took our nature thoroughly in order to dwell with us, to be one of us, and as the most complete type of manhood, He took a condition of work. This is Christ's view of the worth of work.

### III.—WEALTH IN CONTACT WITH WORK.

WEALTH is the portion of the few, work is the lot of the many. Although work is the inheritance of man and his lot in this world, the storing of wealth enables some to evade the burden of work and to pass through life in pleasure and luxury. Wealth need not imply idleness, for many who have abundance work strenuously, either from greed for more wealth, or from a healthy craving for the exercise of faculties of body or mind. Whether wealth is dissipated in mere pleasure, or whether it is used for industrial enterprise, it comes into contact with work. Work ministers to pleasure, and work is the instrument which wealth or capital employs in production.

Thus wealth or capital is brought into direct contact with work,—in other words, it brings the employer who possesses the wealth into relations with the men who

work. Political economy confines this relation to the contract between them, a certain work for a certain wage, the wage to be determined by the supply and demand for labour, the capitalist giving less if there are a number of applicants, and the men asking more if there are few. In this system the performance of the work and the payment of the stipulated wage complete the relation between them. How far does this correspond with the Christian aspect of the connection between employer and workmen? In the first place, there is nothing lowering in the position of a workman in the service of an employer, for this employer is only one of the agents in the production, he is only one of the intermediaries between the raw material and the consumer; he is not even the ultimate paymaster, who is the consumer when he pays the price. The employer organizes the labour and directs the work, and is neither more nor less necessary for the production than the workman whom he employs. In a watch, the spring sets in motion the wheels and the hands; in the human frame the brain directs the hands and feet, and in either case no inferiority is implied. Hence in all industrial work the employer and the workmen are taking different functions in the same undertaking—one is not the lord of the other, nor the master in any sense of ownership or possession. The employer's function is to direct the work, the workman's to do the work directed, and it is plain that the workman would be worthless if he did not follow the direction, in the same way that the wheels and the hands of the watch, and the hands and the feet of the body, would be useless unless they followed the direction of the spring or the brain.

The capitalist or employer regulates the whole industrial undertaking, he has supervision over his machinery, his horses, and his workmen. He treats his machinery as machinery, he knows its strength and its weakness, he does not over-drive it, does not force on it too much work, he humours it, and eases it, and oils it, applies the necessary repairs, and does everything to it that its nature requires. So with his horses; he feeds them

well and stables them comfortably, does not overstrain them, tends them in their ailments, knows each one's disposition, which are spirited, which are sullen, which are vicious, anxiously watches over them and protects them with even tender solicitude. From a sense of duty as well as interest, he does his utmost for his machines and his horses. Should he treat his workmen with less solicitude? Should not he give more care to them according to their nature, than he bestows on his machines and animals according to their nature? His workmen are not mere wheels, or pistons, or dumb brutes, they are his fellow-men, with reason, intelligence, and a soul just as he has, with feelings and emotions, with passions and weaknesses just as he has, with interests and responsibilities of their own just as he has, with joys and sorrows, pleasures and pains just as he has. Furthermore, they are fellow Christians with him. Think for a moment what this implies. They both are children of the same Father in heaven, they profess to follow the same Master, they are bound by the same Christian law, they look on worldly business as secondary to heavenly business, they look for the same forgiveness of trespasses as they forgive, they look for the same reward and to be fellows in the heavenly kingdom. The employer knows that the immortal soul of his workman is as precious before God as his own, that in the eyes of God, wealth and position and worldly goods are as nothing, and that the workman may be far dearer and a greater friend to the common Master.

Now, if a capitalist or employer bestows such care over his machines, and such solicitude over his horses, what is due to his fellow-men and fellow-Christians? What treatment may a Christian expect from a Christian employer? Turn to Holy Scripture and gather the spirit of the inspired writers. "Bow down thine ear cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness" (Ecclus. iv., 8); "Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his life. Let a wise servant be dear to thee as thy own soul, defraud him

not of liberty, nor leave him needy" (Ecclus. vii. 22); "If thou have a faithful servant, let him be to thee as thy own soul, treat him as a brother; because in the blood of thy soul hast thou gotten him" (Ecclus. xxxiii. 31); "Masters, do to your servants what is just and equal, knowing that you also have a Master in Heaven" (Coloss. iv. 1); "Thou shalt pay him the price of his labours the same day, before the going down of the sun, because he is poor and with it maintaineth his life; lest he cry against thee to the Lord, and it be reputed to thee for a sin" (Deut. xxiv. 14); "The bread of the needy is the life of the poor, he that defraudeth them thereof is a man of blood. He that taketh away the bread gotten by sweat, is like to him that killeth his neighbour. He that sheddeth blood and he that defraudeth the labourer, are brothers. When one buildeth up and another pulleth down, what profit have they but the labour?" (Ecclus. xxxiv. 25). These words of the inspired text point out with clearness the Christian aspect of the responsibilities of the employer to those who work for him. Hurt not the servant that worketh—answer him peaceable words with mildness—leave him not needy—let him be to thee as thy own soul—treat him as a brother—do to your servant what is just and equal—he that taketh away bread gotten by sweat is like to him that killeth his neighbour. How different to the harsh maxims of political economy, so much work for so much wage, get the most work for the least wage, with work and wage the dry contract ceases. Instead of this we have the warm breath of charity, the ties of affection, the bond of brotherhood, and the utmost horror of injury or fraud by which one grows fat on the sweat of another's work, which becomes the crime of Cain—murder.

The payment, then, of the wage for the work, forms only a portion of the duties of an employer. The very employment creates a bond of sympathy, that in a Christian sense is higher and more noble than the mere contract. An employer knows his machines and knows his horses, so first of all should he know his workmen,

their worth, their capacity, their strength and their weakness, their disposition, their feelings, their needs, their faithfulness in work. If he has Christian spirit in his heart, this knowledge of them engenders a sympathy and a kindliness in his dealings with them that will bind them to him, and him to them. If, as the Scripture says, they are to him as his own soul, their interests will become his interests, their needs and sorrows will find within him a ready response of assistance and consolation. He will not look on himself as their lord and owner, as belonging to a superior caste, and avoid intercourse or contact with them, but he will be so far familiar with them as to create a fellowship and brotherhood, as between comrades engaged over the same work; he will treat them as brothers. He will not overtax them, neither exacting the last moment of time nor the last effort of strength; he will accommodate their toil to their weakness, be gentle with the wayward, commend the willing, encourage the struggling, and give due meed of praise to all; he will make allowance for temper and ignorance, be forbearing with unruliness and passion, restrain his own feelings and language, and, as the Scripture says, answer them peaceable words with mildness. He will give no ground for any suspicion that he is grasping or exacting, that he is taking advantage of their necessities, that he is growing fat on their sweat, but he will let them be conscious that they are receiving a just recompense, that he is dealing fairly with them, that, as St. Paul says, he is doing to them what is just and equal. Nor will the work suffer, for experience shows that the quality of work depends upon cheerfulness, willingness and content. Into the work of such a Christian employer his workmen will put not merely the full strength of the arm steadily and readily, not merely the force of the will, but also the fulness of the heart.

With this Christian feeling and sympathy the capitalist would enter with a very different spirit into the labour questions of the day. He would not determine the wage on the principles of a callous and inhuman

political economy. He would not grind his men down to the lowest possible figure, pit one against another, and advertise for the hungriest men. Men fit for the work he will secure in ordinary prudence, and having obtained them he will say, "Here are fellow-men and Christians who have reason and dignity, and respect and religion; they must have good food to be fit for work, they must have good shelter to preserve their health, they must maintain their family in decency to preserve their respect, they must have opportunities of refining influences to preserve their dignity, they must live in a Christian manner to preserve their religion, they must work with cheerfulness and content to preserve their happiness. I am their brother; Scripture tells me that they should be to me as my own soul, that I must treat them as a brother, that I must not leave them needy. What wage, then, should I give them? I am under heavy expense, I have to pay high rent, to maintain my buildings and machinery, to purchase the material in a dear market, to pay heavy railway charges, to meet competitors, but what are all these compared with the well-being and content of my brothers? Whatever happens, I must contrive some other way of meeting expenses rather than take profit out of the sweat of my brothers, rather than leave them needy. Whatever workmen I do employ, they shall have a fitting living wage. I will do to them what is just and equal, knowing that I also have a Master in heaven."

Nor will a Christian employer confine his care for his workmen to the actual time of work. If he cherishes a feeling of sympathy for them, and treats them as brothers, he will be interested in their surroundings, their recreations, their homes, their families, the rearing of their children. Many opportunities will be seized for showing outside the work those little attentions and kindnesses that knit friends and brothers together. In sickness he will be tenderly solicitous by personal inquiry and attentions; in sorrow he will make the workmen feel that they have in him a true friend, not in words of sympathy merely, but in deeds of kindness

and considerateness. So in old age or accident he will do to them what is just and equal in a generous, kindly spirit, and will not leave them needy. If the Christian employer has abundant wealth he knows that it is in trust, that he has to help the poor, and to render an account thereof to the common Master. In distributing any of the wealth in accordance with Christian principles, who has more claim, after the employer's own family, than those by whose labour he acquires the wealth? All honour to those who distribute their wealth to hospitals, orphanages, and public institutions, but the glow is taken from the warmth of their charity if they have left their own workmen needy. Have they not a prior claim? Some portion of the money would be more equitably expended over their workmen's homes and surroundings, in providing for their improvement in body and mind, in securing comforts for old age and failing health, in procuring suitable recreation and amusement.

If Christian principles in addition to mere justice exact from the employer a bond of sympathy, interest, and affection, there are corresponding duties on the part of the workmen. They are not to fulfil a slave's task with a slave's feelings, dependent on the eye of an overseer, and urged to work by fear of harshness or dismissal. Listen to how the Holy Scripture speaks of the Christian duties of the workmen: "Servants, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, as fearing God. Whatsoever you do, do it from the heart, as to the Lord, and not to men: knowing that you shall receive from the Lord the reward of inheritance" (Coloss. iii. 22). "Whosoever are servants under the yoke, let them count their masters worthy of all honour, lest the name and doctrine of the Lord be blasphemed. But they who have believing masters, let them not despise them because they are brethren, but serve them the rather because they are faithful and beloved" (1 Tim. vi. 1). "Exhort servants to be obedient to their masters, in all things pleasing, not

contradicting, not defrauding, but in all things showing good fidelity" (Tit. ii. 9). "Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward (1 Peter, ii., 18).

If the spirit of God directed the employer to be considerate, and kind, and brotherly, He orders the workmen to be faithful and generous, and to give hearty service, conscious that they are not pleasing men so much as pleasing God. They are to be faithful in work, not reluctant or idle, not as for a hard contract, but with their best capacity and with good will, without fraud or curtailment; whatever you do, do it from the heart as to the Lord who readeth the heart. They are to be obedient, not to the letter but to the spirit, not merely while an eye is upon them but in simplicity of heart fearing God, that is conscious that God sees how the command affects the heart. They are to give respect and honour to the person of the employer, so that Christ's name and principles shall not be despised, and they are not to take advantage of a kind, generous, brotherly employer, but to do the work more exactly and scrupulously because he is faithful and beloved. They are to work cheerfully in all things pleasing, not murmuring, not contradicting, and this not to the good and gentle employer only, but also to the harsh and froward. A good workman always has his heart in his work, and takes an interest and a pride in it, but beyond the work this mutual feeling of charity will give him an interest and a sympathy for his employer, who will become to him not a mere taskmaster but a brother, not a mere paymaster but a friend, not one to resist and struggle against, but one to have recourse to in trouble and difficulty.

According to the Christian view of wealth and work, the contact of the two should tend to knit men together and give them joint interests. The employer gathers around him a body of men with their heart in their work, cheerful and willing, frequently in their midst, he is in touch with them, he can meet their eye and expect a smile, for he is conscious that by his bearing

towards them, by his sympathy, by his kindness, by his attentions, by his interest in their personal affairs, he possesses their trust and confidence. On the other hand, the workmen are glad to be in his employ, they feel at ease with little anxiety for they are certain of fair treatment, they will do any amount of work for him, not for the pay, but to make some return for kindness and affection; they need no supervision for they brighten up at his presence since they like him; they feel that in him they have a trusty counsellor and a true friend. This aspect of the labour question is impossible on the principles of a harsh political economy, the lowest wage for the most work. It can only be attained by carrying out the principles of Christian morality and the dictates of Christian charity.

#### IV.—THE SOURCES OF THE STRIFE.

Christian principles should unite employer and workman together in a bond of sympathy and common interest, yet at the present day they are in constant antagonism. The interests of capital and the interests of labour have become directly opposed—wealth grows at the expense of work, or the demands of work sweep away due return for the use of capital. The extension of commerce and rapid communication bring the whole world into competition, and the capitalist can undersell his rivals only by reducing to the utmost the cost of production. Over the cost of machinery, materials, and transit, he has little control, and his profit is snatched from the wages of labour. The work of man, his exertion and his sweat become a commodity to be bargained for, hunger and distress constitute the capitalist's opportunity, for when men are forced to work for small wage he has hopes of large profit. On the other hand, the men are compelled to combine for their own protection, and to band themselves in a body to refuse the labour unless under certain conditions. Hence there are two camps, the camp of capital and

the camp of labour, with two armies organised against each other, the one watching the manœuvres and the weak points of the other. On the declaration of hostilities the campaign is as disastrous, and often as senseless, as in military warfare. Magnificent machinery rusts and perishes, giant factories are silent and deserted, huge outlay is unremunerative and wasted, tradesmen are ruined, homes are dismantled, masses of men are idle and starving, women pine with hunger, children cry from want. At the end of a campaign few armies have suffered more hardships than the army of workmen at the end of a long strike. Not only is it as disastrous as warfare but it is often as senseless—it is not Right that wins but Might. The victory in a labour war, as in other wars, does not prove the justice of the cause, but better generalship, or strength, or endurance, and the issue determines not which side is right but which is strongest.

The strife is both unreasonable and unChristian. Unreasonable, for surely some means should be contrived for determining justice without having recourse to blows, and unChristian, for surely in a Christian land such disputes should be settled by a Christian and not a barbarous method. For an intelligent treatment of the questions the sources of the evils must be considered. Remedies become mere chance hits unless the operating cause is kept steadily in view, and then the evils, if not abolished, may be effectively mitigated or modified. The real source of the labour troubles is to be found in the passions and weaknesses of human nature. Men cry out about the unequal distribution of wealth, about the robbery of their share in what God has made for all, about class distinctions, about the injustice of private ownership, and other supposed wrongs, which are set down as the evils to be remedied. These are the results, the consequence of other evils. In each man's soul are more or less developed the passions of pride, covetousness, lust, anger, gluttony, and others; he is infirm of will and restricted in intelligence, he is timid or reckless, impetuous or listless, and has many weak-

nesses. Give any one of these passions free scope, and it is bound to bring evil consequences. Unbridled gluttony must engender disease, unrestrained anger will breed quarrels and bloodshed, unlimited pride will produce oppression. In the same way the unequal distribution of wealth necessarily arises from the passions and weaknesses of man. As long as man has greed for possession with capacity for obtaining it, so surely will there be grades of wealth. As long as he has a craving for pleasure and luxury, so surely will he seek the means of securing them. While man is man there will be rich and poor, affluence and misery, luxury and squalor. To attempt to grapple with the evils of wealth and ignore the passions that prompt it, is like emptying a cistern without stopping the supply of water. Hence in all social questions the necessity of Christian principles, which sustain material methods of combating the evils by restraining the passions and appetites that cause them.

One potent factor in the social condition of men is their natural inequality. That all men are equal is one of the most misleading of modern cries. No two men are alike in person or capacity. Consider the infinite variety in the conformation of the body, in the features, in the powers of the five senses, in the structure of the internal organs, in the muscles and the nerves, in the heart and the brain. Amongst the millions that tread the earth it becomes a marvel when two are exactly similar in outward appearance. Then reflect on the infinite variety in disposition, character, and mental gifts; the many gradations in intelligence, in reasoning power, in memory, in strength of will and determination, in perception, in imagination, in imitation, in association of ideas; add the different passions with their varying degrees of intensity; then the emotions and feelings—fear, love, pity, courage, shame, and the rest. The combination of all these qualities in shades and intensities, acting upon and modifying one another, gives a distinct personality to each man, by which he is himself conscious of being different from every one else. Con-

sidering them broadly it is evident that in the absence of any special restraint, the strong have a natural advantage over the weak, the healthy over the sickly, the clever over the foolish, the industrious over the idle.

Strive to picture what happened in the beginnings of society. In a primitive agricultural community, before the rise of manufacture and commerce, each of the population would cultivate a plot of land, build his shelter upon it, and live on the fruits of the earth produced by his own labour. Some by their natural disposition would be thrifty, others improvident, some industrious, other indolent, some active, others listless, some clever, others dull. All may gain a living in favourable seasons, but a calamity occurs, a great storm scatters their houses, a drought destroys their crops, an inundation sweeps away half their produce. The thrifty, the industrious, the active and the clever quickly recover, for they can rely on their present energy or past forethought, but the improvident, the indolent, the listless and the dull are left destitute and helpless. They are compelled to have recourse to their more fortunate neighbours. If these neighbours are prompted by any other motive than pure brotherly charity, their assistance, whether of work or material, will be conditional on repayment in kind. The unfortunate are now taxed with a double burden, the cultivation of their own plot, and the work or material they owe to their neighbours. Their dispositions that marred success in the first instance render repayment improbable, and they become more involved and more dependent. As years roll on the distinction between the two grows greater, the children take their father's position, and two classes are established, rich and poor, wealth and work. They arise as a necessary consequence of the passions and weaknesses of human nature.

If men at the present day could start social life on the paper schemes of socialistic ideas of equality, the same results must inevitably follow. The real source of the evil is in the nature of man himself, in his

passions and weaknesses, in the diversity of his character and attainments. To abolish wealth is visionary, to attempt equality of social condition is utopian, to expect to raise the naturally deficient to the level of the naturally gifted is extravagant, and to propose schemes that ignore the common facts of human nature is unreasonable. The Christian solution of the problem goes to the root of the evil, it deals directly with the passions and weaknesses of human nature. It admits the necessity of rich and poor, of wealth and work, of the inequality of condition, of the inequality of capacity, but it teaches the rich to restrain greed, to consider their wealth as a trust, to distribute it and not to look for earthly return. It warns the workman of the effects of indolence, envy, and improvidence. It prescribes the duties of the employer establishing a bond of sympathy and fraternity that would restrain the workings of passions prompted by position and power, and it prescribes duties to the workman that restrain his promptings of discontent, envy and rebellion. A Christian teacher would accept and approve of any social arrangement that improves the relations between employer and workman, but he insists that its success depends on the Christian spirit that should regulate the natural propensities of both.

The strife then between capital and labour is caused not so much by the structure of the commercial machine as by the motive power that drives it, not so much by wealth and work as by the mind and heart of the employer and employed. Greed, self-interest and luxury on the one hand, and improvidence, discontent, and indolence on the other, have greater influence in fomenting strife than the actual social condition. As in other struggles the fault is not on one side only. The same human nature and passions act on the souls of both employer and workman, and it would be folly to expect either to be faultless. In grappling with the actual strife, or in striving to prevent the evils of the warfare, the Christian view ascertains how far either side deviates from Christian principles. A Christian ideal of

an employer and a Christian ideal of a workman, are presented: they may be far from realised, but it is certainly a gain to have them definitely recognised, to have each party admit what an employer should be and what a workman should be. This would tend to make the dispute depend not so much on any fleshless law of political economy, of supply and demand, of competition and underselling, as on the living and higher law of Christian morality. Once establish Christian principles, however imperfectly carried out, as the basis in the relations between employer and workman, and questions of wage and treatment, of profit and price will be more readily submitted to a tribunal of adjustment. When labour is treated as a commodity and men as machines, what wonder if man's real nature asserts itself? But if men are regarded as having souls as well as bodies, with intelligence and free will, with passions and failings; with duties and responsibilities, with earthly happiness and heavenly future, we may hope that disputes of trade and commerce will not be left for settlement to the barbarous and brutal arbitrament of a stand-up fight for endurance.

The details of industrial life are scarcely within the scope of these discourses, but one grave difficulty in the way of the Christian aspect of wealth and work cannot be entirely passed over. The Christian relations between employer and workman imply a bond of common interest, brotherhood, and sympathy, but modern industry has developed into huge companies, where the real owners of wealth are never in contact with the men who work. The immediate employer of labour is but a wage-earner himself. He bargains for the labour, pays the wage, and supervises the work, whereas he is subordinate to a manager, who is subordinate to a board of directors, and the directors are responsible to the shareholders. So that the workman is not only removed several stages from wealth, but the real providers of capital have no connection or contact with the men who do the work. This undoubtedly is a leading source of the strife between capital and labour: wealth and



work do not know each other; there is no opportunity for fellowship or fellow-feeling; entirely separated they picture distorted images of each other, the one depicts grasping, pleasure-loving, hard-hearted, interest grabbers; the other a rowdy, insolent, brutal, unwashed rabble. If Christian principles impose duties on the employer, on whom do those duties fall in large companies? Who has the responsibility for the well-being and comfort of the workman, for the personal interest and sympathy which the Christian law supposes over above the payment of wage and the exacting of work?

The difficulty is real but not insuperable. In a Christian land, should the owner of the capital be separated from the workman, the Christian duties are not thereby abolished, but their continuance should be provided for in the altered circumstances. If the workman is entitled to consideration and kindness in a small undertaking, on what Christian theory should he be deprived of them on the enlargement of the business? Material interests are not overlooked in the extension into companies. The well-being of machines and horses is placed under the care of a competent foreman. He is entrusted with power, perhaps within limits, to expend care and money at discretion over the machines, to make the necessary repairs, to keep them in good working order, to give them needful rest, and should any mishap occur, he is subject to reprimand or dismissal. So with the horses, he is entrusted with all powers to preserve their health and vigour, and should they be disabled, or their food be insufficient, or their stables unsuitable, or their work excessive, he is responsible. Why then should not the Christian duties of an employer towards his workmen, perhaps within limits, be delegated to a competent manager who is constantly in contact with them? He can devote time and money to the well-being of machines and horses, and surely he can be trusted to exercise the same discretion over the workmen. He could visit them in sickness, take an interest in their affairs, give them sympathy and assistance in distress,

let them feel that they have a friend in him. He can be made equally liable to censure and dismissal for their wrongs, as for the stoppage of a machine or the disablement of a horse. In any case the responsibilities exist, and some means should be adopted for their fulfilment. Some large companies have succeeded in establishing a mutual good understanding and sympathy amongst all they employ in spite of the ultimate appeal to the shareholders, and hence this proves that the difficulty is not insuperable.

In the Christian aspects of the labour question, in the social condition of the masses, in their struggle for life and shelter, there can be little doubt that the sympathies of the Catholic Church will be enlisted in favour of right against might, of oppression against tyranny. Christ honoured with a visit the house of Zachæus, a rich man who thus spoke to the Son of Joseph the carpenter, "Lord, the half of my goods I give to the poor, and if I have wronged any man of anything, I restore him fourfold," and our Lord blessed him and said: "This day is salvation come to thy house" (Luke xix. 8). Christ visited and supped with Simon the Pharisee, and then he said of the two debtors: "Whereas they had not wherewith to pay he forgave them both" (Luke vii. 42). Our Divine Lord denounced riches and their dangers in this life and the next, but he did not despise rich men. He was friendly with those who did not abuse riches. But His sympathies and the effusions of His Sacred Heart were poured out on the poor and the workmen. He had sawn, and hammered and planed with them. He had been shoulder to shoulder with them, and His sacred ministry consisted in devotion to every kind of distress. He himself gives this sign of the works of the Christ: "Go and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are cleansed, the dead rise again, the poor have the Gospel preached to them" (Matt. xi. 2). The Catholic Church has followed in the footsteps of her Divine Master. Wherever is distress, or poverty, or misery, or weakness, or sickness, there will you find he

ministers. She has a noble record of championship of the wrongs of labour. When workmen were slaves, when they were bought and sold as chattels, when they were tied to the land in serfdom, when they winced under the lash of their owner, their only refuge and consolation was the Church who continually and successfully struggled for their freedom. When artizans banded themselves into guilds and societies they maintained their liberties by the aid of the Church. In every variety of condition in the past, the Church has shielded, and defended, and liberated the workman from the tyranny and oppression of baron and king. So now in modern complications, she is to the front in the labour question. Pope and bishop and priest are raising their voices, as of old, against greed, luxury, and oppression, and are appealing for justice and Christian charity. The Catholic Church is the only body that can rightly deal with the troubles, for she alone has long experience of the past, and she alone attempts to deal with the real sources of the evils in teaching men the restraint of their passions and weaknesses.

# CATHOLICISM AND SOCIALISM

TWO SERIES. ONE SHILLING EACH

What is Socialism? Are its tendencies really Anti-Christian? If so, what is the proof? If not, why do Catholics oppose it? These and many other questions on the relations of Socialism to Religion are constantly being asked, and many points are raised to which Catholic working-men are expected to reply. In the following two volumes of collected essays, entitled **CATHOLICISM AND SOCIALISM**, various aspects of this important subject are dealt with by competent authorities. The books are a mine of information, a veritable armoury of explanation and defence from the Catholic points of view.

*First Series: Containing—*

- Christian Civilization and the Perils that threaten it.** By the Archbishop of Philadelphia.  
**Socialism.** By the Rev. Joseph Rickaby, S.J.  
**Some Economic Considerations of Socialism.** By Alexander P. Mooney, M.D.  
**Some Ethical Considerations of Socialism.** By the same.  
**Socialism and Religion.** By the Rev. John Ashton, S.J.  
**Socialism.** By Charles S. Devas, M.A.  
**Plain Words on Socialism.** By the same.  
**The Socialist Movement.** By Arthur J. O'Connor.

*Second Series: Containing—*

- A Dialogue on Socialism.** By the Rev. J. B. McLaughlin, O.S.B.  
**Three Socialist Fallacies.** By the Rev. Joseph Rickaby, S.J.  
**An Examination of Socialism.** By Hilaire Belloc, M.P.  
**The Catholic Church and Socialism.** By the same.  
**My Catholic Socialist.** By the Rev. R. P. Garrold, S.J.  
**My Catholic Socialist Again.** By the same.  
**A Dialogue on Landlords.** By the same.  
**Catholics and Social Study.** By the Rev. C. D. Plater, S.J.  
**Working Men as Evangelists.** By the same.

*Each pamphlet separately, One Penny.*