

local controversy. His sympathies have ever been with the people, rather than with the Ascendancy party. And for this, because he chose to live the lesson of Christian charity, Archbishop Latham has been denied the promotion to which he was so eminently entitled. There is no room amongst the ranks of the Irish Protestant Bishops for anyone who will not march to the tune of the Boyne Water. And this annex of the Orange lodges has the gall to lecture Irish Catholics on their subservience to a political hierarchy! Next time the persons of Toronto and other places feel inclined to protest against Romanist political intrigue, let them meditate briefly on the Osoy episcopal boycott and preach on baseball instead.

COLUMBA

## NOTES AND COMMENTS

THE CAMPAIGN biography has long been an indispensable adjunct to a Presidential election in the United States. Such biographies are not infrequently mere campaign documents, characterized by fulsome adulation of the candidate. It sometimes happens, however, that the work is entrusted to a man of genuine literary attainments. Our own William Lyon Mackenzie, during his sojourn in the Republic as an exile following upon his part in the Rebellion of '37, was the author of several such biographies which are said to possess something more than mere ephemeral interest. Mackenzie was the wielder of a trenchant pen, as leaders of the Family Compact had good reason to know, and his talents doubtless found a fitting outlet in dealing with the troubled politics of the States in those days. His name is even yet spoken of with respect in that connection.

THE NEW President-elect, Dr. Woodrow Wilson, has been fortunate in his campaign biography. We have carefully perused the "Story of his Life" as written by William Bayard Hale, and have no hesitation in pronouncing it a most informing and creditable piece of work. It is not only very well written, but, for a campaign document, is remarkably free from senseless adulation, and from partisan reflections upon the opposing candidates. Not by empty panegyric, but by allowing the facts of the new President's career to speak for themselves, Woodrow Wilson stands forth in this book as a man of real eminence, force of character, and largeness of mind to a degree that his environment would scarcely have led us to expect. It is one-sided in its conception of the political situation as it now stands, that unnamable quality does not appear on the surface.

IT HAS been thought from his Presbyterian antecedents that Dr. Wilson might be narrow and unsympathetic in his attitude towards Catholics. Neither does that appear in the biography. The term "Roman Catholic" is only once mentioned, and then it relates to a debate at Charlottesville in 1880, when Wilson flatly refused to take the affirmative on the question: "Is the Roman Catholic in the United States a menace to American institutions?" That speaks volumes for his knowledge, his fairness, and his common sense. Then, his friendship and esteem for Joseph Noonan, and for Assemblyman A. B. Walsh, of New Jersey, proclaim that his sympathies are not confined to sectarian limits. On the whole, the Catholics of the United States have every reason to look forward to the coming Administration with respect and confidence. That Woodrow Wilson has high ideals, and strength and determination to carry them out, would seem to be the legitimate conclusion from his tenure of the Governorship of New Jersey.

IT IS SAID of the late Cardinal Vaughan that in his prime he was the handsomest man in England. The same term might in Canada have been applied to Father George Kenny, S. J., of whom we had something to say in these columns last week. In the full glow of his manhood he was certainly a striking and majestic figure, and especially when robed at the altar, did he convey an idea of kingly dignity not often met with. We recall the query of a Protestant physician who had attended a funeral Mass at which Father Kenny officiated. "Who," he asked, "is that magnificent looking man who presided?" The term was aptly applied and coming from such a source could not be regarded as an exaggeration.

THIS REFERENCE tempts us to add one or two additional reminiscences of this distinguished Jesuit who has so recently been called to his reward. We mentioned last week that two of his younger brothers had also entered the Society of Jesus and were attached to the English Province. They had at an early age been sent to Stonyhurst to complete their education, and developing there a vocation to religion, entered the English novitiate, and consequently, on the completion of their studies, were formally received as members of that Province of the Society. Father George, on the other hand, entered either at Sault au

Recollet, the novitiate near Montreal, or at Frederick, Maryland, hence his lot was cast on this side of the Atlantic, and upon the formal erection of Canada into a separate Province he was allotted to this, his native land. Prior to that time, what is now known as the Maryland-New York Province included also Canada.

IT WAS our good fortune to make the acquaintance of one of the brothers, Father Joseph, in a very unlooked for way. On a brief visit to England four years ago, a matter of personal interest took us to the ancient city of Worcester. It was our desire to examine the registers of the old Catholic Church there, with a view to tracing the antecedents of a well-known Canadian family, whose ancestors had for generations worshipped at that altar. These registers are said to be the oldest continuous records of the kind now existing, and on that account have an interest beyond the personal. They cover the long period of persecution, when to profess the Catholic Faith meant deprivation of worldly goods, imprisonment, banishment or death upon the scaffold. During those trying times Worcester was one of the few centres from whence radiated the lamps of faith and fortitude, and preserved the ancient heritage of the English people from complete extinction. The city itself, with its long lines of ancient streets with their overhanging houses, possesses a deep interest to the student of history. Its cathedral, though not ranking with the finest of the old Catholic cathedrals (now, alas, alienated from the intention of their builders) is yet redolent of the glorious past. The principal object shown to visitors is the tomb of King John, but to a Catholic the more profound if melancholy interest centres in the now dismantled tombs of the Saints and other holy prelates who in days long past preached the true Word of God, and administered the Sacraments to a faithful and devout people. But, for present purposes, this leads us too far afield.

ON REACHING Worcester, we lost no time in prosecuting the object of our search. The Sanson Place church, it should be stated, has been under the care of the Jesuits since the restoration of the Society. The present edifice, erected in the early years of the last century, stands upon the site of an older one which had done duty intermittently since the "Reformation." Having visited this affecting spot, we called at the Rectory adjoining, and on being shown into the parlor were presently joined by a tall, distinguished-looking priest to whom we confided the object of our enquiries. The registers were produced, and together we proceeded to look up the entries bearing upon them. These, being of a personal character, would not interest readers of the CATHOLIC RECORD. But what is perhaps of more general interest is that upon learning that we were from Canada, our host proceeded to make minute enquiries about the country and about some of our public men. Finally, it was asked, did we know Father George Kenny? and upon being answered in the affirmative, the personality of our host stood revealed as Father Joseph Kenny, one of the brothers to whom reference has already been made. This introduction being effected, and finding that Father Joseph possessed as keen an interest as ourselves in the records of the past, several hours glided by in turning over the age-stained pages of the priceless relic committed for the time being to his charge.

ONE MEETING with Father George, which is stamped indelibly upon our memory, was almost at the outset of our acquaintance with him. He was at the time in the company of Father Perry, the celebrated Jesuit astronomer, who in that year had come to America at the instance of the British government to make observations of the Transit of Venus With them was Father William J. Doherty, who has been referred to as one of the remarkable group of English speaking Fathers who by their piety, their talents and their personal character, had so great a part in the work of extending the influence of their Society in Canada. Father Doherty was at that time Rector at Guelph, in which office Father Kenny was his immediate successor. All three are now gone to their heavenly reward and their works do follow them. Father Perry has a permanent place in the history of astronomical research. The other two, though confined to a narrower sphere, had also their influence upon their day and generation.

THE KILT SOCIETY is an organization existing in Scotland for the purpose of encouraging the wearing of the time-honored garb of the country. The object in itself is laudable enough, and is in harmony with the revival of the Gaelic language in both Scotland and Ireland. But it should be the prime object of such a society to frown upon the parading of the kilt and the playing of the pibroch on occasions that are as

foreign to all that either represent in the past, as the spirit of Ulster Unionism, let us say, is to the national genius of Ireland. We refer especially to the humiliating spectacle which may be seen in the streets of Canadian cities on each recurring 12th of July—that is, the shameless dragging of the national garb and national music of Scotland into Orange parades. That is the last step in their degradation, and is enough to make the angels weep. If the Kilt Society can do anything towards putting an end to such a melancholy spectacle it will go far to justify its existence.

## MAGAZINE LIE NAILED

ARCHBISHOP OF HAITI BRANDS "WORLD'S WORK" ARTICLE AS CALUMNIUM—FEDERATION WILL PROTEST

Right Rev. James A. McFaul, D. D., Bishop of Trenton N. J., brought to the attention of the American Federation of Catholic Societies a calumnyous article written by William Bayard Hale and published in the August edition of *The World's Work*. The article is entitled "Our Dangers in Central America."

Speaking of Hayti the author says: "Nominally Catholics, at least in the cities, voodooism is the religion of the people—a horrible necromancy grafted on a perverted caricature of Christianity."

"Perhaps I can give no more vivid sense of the black blight that seems to fall like a magician's curse on everything Haytian than by mentioning the bewitched mental state in which, on another visit to Hayti, I found the one man in the island whom I was told I should find pious and sane. He was a Bishop, and seemed to be a worthy Bishop until, in the confidence of growing friendship, he began to initiate me into esoteric secrets. He began by telling me that the Apostles were not dead; St. John was a particular friend of his; unbeknownst to the world in general, the original founders of Christianity, with the aid of other biblical characters, regularly corresponded with each other and occasionally met, under the presidency of the Queen of Sheba; he then solemnly revealed himself to me as Philip the Evangelist, who succeeded to the chariot of the enoch of Ekhonra and converted him. Philip the Evangelist proposed to give me a letter of introduction to the Queen of Sheba!"

"When I came over the pass from Jacmel," he says, "my guide pointed out the spot where President Hippolyte fell dead from poison. The next day Hippolyte's secretary, who had been with him on the fatal ride told me how he had opened the president's coat and found sewed inside it, over his heart, a Host imprinted with the Agnus Dei, surrounded with voodoo charms—a cock's head, bits of dried liver, a red rag, and the like. It need hardly be asked what must be the condition of a people whose chief rulers and leaders are men like these!"

Bishop McFaul wrote to the author asking for the name of the Catholic Bishop referred to in the above article and received the following response: "THE WORLD'S WORK, Garden City, N. Y., Aug. 17, 1912. Right Reverend and Dear Sir: We have your letter of several days ago, asking the name of the Bishop referred to in a recent article of mine, on conditions in Central America."

On reflection, I am sure that you would not wish me to be so uncharitable as to make public the name of one who had fallen into such lamentable errors. I suppressed it in the article and regret that I cannot see my way clear to give it to you."

WM. BAYARD HALE, Bishop of Trenton, N. J. On the reception of this letter Bishop McFaul referred the matter to the Archbishop of Hayti, who in his response brands the article as a calumny pregnant with stupidity. Archbishop Pichon's letter is as follows:

ARCHDIOCESE PORT-AU-PRINCE

Port-Au-Prince, Sept. 13, 1912. To His Lordship Magr. James Augustus McFaul, Bishop of Trenton, N. J.: Your Lordship may have the honor to acknowledge the receipt of your letter of the 3rd of September which came the 12th of this month. I regret keenly not to know English and to be obliged to reply in French to the two important questions which you have been kind enough to ask me.

The first, concerning a Catholic Bishop who is said to be in relation with the founders of Christianity, St. Jean the Queen of Sheba, and the deacon Philippe, etc., is a most imaginative fiction. There are in Hayti Catholic bishops, all of them men of common sense. The article of the paper is more than a calumny; it is stupidity. I defy the author of the article to give the name of the pretended Catholic Bishop who used such language. I do not believe that any sensible man can be found willing to believe that a Catholic Bishop, in constant relation with Rome and with France, should be capable of such fantastic statements. There has, however, been here a certain bishop, Magr. Holly, an American from Mobile, a negro, representing the High Church of England and calling himself a Catholic but not a Roman Catholic—a man afflicted to the seat of the Adventists, etc. Perchance this is the bishop to whom the writer of that article alludes; but the Catholic clergy has nothing to do with this Protestant.

Second question concerning the superstition: I equally deny and equally defy the author of the article to name the Catholic bishop who could have spoken to him in the terms alleged concerning the superstitions of Hayti. In the first place no Catholic bishop of Hayti knows enough English to keep up a conversation. Again the death of President Hippolyte occurred at Port-Au-Prince and not at Jacmel, a few minutes after he had mounted his horse, and moreover everybody knows that this president died of heart failure, brought on by a fit of anger at the news that Jacmel was about to revolt.

As to the hosts and other objects found on the body of the president, a rumour to this effect has in fact gained currency among the people. This rumour has been contradicted. A Catholic bishop still living desirous of receiving information from the physicians who examined the body—these latter cried "scandal, national outrage." The affair was taken up by the legislative chamber and the bishop, simply because he wished to have the correct information, came near being exiled from the country.

Moreover it is readily understood that in a country, subject to constant military revolutions, the chances of war sometimes place an ignorant, nay, even a superstitious man in power, but it is a calumny to say that the leaders and the men of integrity are devoted to superstition. It is just the contrary which is true. A great number of our statesmen and of our principal citizens educated in France in athletic schools or in constant contact with athletic literature have no religion. They are almost all Catholics by baptism, have made their first communion, then they defied away, affirming that if there is any superstition among them, it is the American superstition of spiritism and not the African superstition.

As far as the people are concerned I wish to remark that it is only since 1801 that there is in Hayti a regular Catholic clergy; that Hayti is a mountainous country of two million inhabitants and that it has not yet been possible to the Catholic clergy to purge a country, subject to constant civil wars, of every trace of superstition.

I thank Your Lordship for having furnished me an occasion to refute an unjust accusation against the Catholic clergy of Hayti all of them French men with two or three exceptions—a negro, to whose worth, honorable Mr. Furnia, United States Minister at Hayti, intimately acquainted with this clergy, is ready to testify as he has always done. As to the bishops of Hayti, it does not become me to sound their praises, but I beg your Lordship to believe that they have not lost their common sense."

I take pleasure in sending you by mail the statistics of the Catholic Church of Hayti. Kindly accept, dear and esteemed confrere, the most devoted respects

Yours in Christ, JULIUS PICHON, Coadjutor Archbishop.

## BISHOP SCHREMB'S UTTERS INDIGNANT PROTEST

UNCHRISTIANLIKE CONDUCT OF METHODIST BISHOP BURT

The following letter of protest was published in all the Toledo daily papers, and all attempt to answer it was abandoned by the supporters of Bishop Burt after a long debate:

As Catholic Bishop of Toledo, and in the name of 50,000 Catholic inhabitants of our fair city, I wish to utter my solemn protest against the scurrilous attack upon the Catholic Church and its members, made at one of the meetings in St. Paul's Methodist Church on Thursday evening of this week by one of the visiting Methodist bishops. The whole city of Toledo united in bidding welcome to the body of Methodist bishops, as distinguished representatives of the Methodist denomination; to day thousands of heads bared at this disgraceful abuse of their cordial hospitality by the un-Christian, wanton and absolutely unprovoked attack upon a large and representative portion of the community.

I have no desire to enter into any acrimonious religious controversy with the Methodist body, for that matter, with any religious body. The cause of Christian truth and charity is not served by such methods. My appeal to my cherished fellow-citizens of any or no religious persuasion is the appeal to their reason and to the spirit of charity. Surely this country is big enough and wide enough to hold us all. The claim of the Catholic Church to peaceful habitation here is established by the incontestable title-deeds of discovery and development, so eloquently attested by the great monument of our nation's industry and prosperity in every part of the land; and this charter of our civil rights is sealed by the heart-blood of those who died upon the battlefields of our republic, that the Stars and Stripes might still wave over the land of the free and the home of the brave.

In full view of the splendid galaxy of pure-minded, noble hearted and self-sacrificing men and women, who within the course of our brief century have embraced with holiest living faith the Catholic religion, and whose heroic lives have shed undying glory upon the Christian name, have sanctified every field of human endeavor and have reached to the lowest depths of human sorrow and misery, giving hope where there was naught but blank despair, and strength where there was only of helplessness where there was only the barest agony of human shame and sin and suffering, what must we think of a man—and this man a Methodist bishop who goes out of his way to vilify this Church and brands it as "pagan in every attribute, idolatrous, ignorant and full of superstition."

Such names as Cardinal Newman, whose "Lead, Kindly Light," has thrilled millions; Cardinal Manning, whose gigantic struggles for the poor and downtrodden, have made him the idol of the laboring world; Mrs. Parsons Lathrop, the favorite daughter of Nathaniel Hawthorne, the angel of the cancer-stricken and other unfortunate incurables, whose awful condition of physical decay staggers the heroism of the strongest;—these and thousands upon thousands of other converts to the Catholic faith are the living refutation of the scurrilous charges of Bishop Burt.

In 1899 the firm of Swan, Sonnenschein & Co., of London, England, published a book giving the names and addresses of over three thousand famous men and women in England alone, who during the preceding fifty years had embraced the Catholic faith, and whose lives give forth the fragrance of every Christian virtue.

Before Bishop Burt launches forth upon any further villainous attacks upon the Catholic Church, I would earnestly recommend to him to ponder

seriously upon the following pregnant words of the Right Hon. W. E. Gladstone, one of the greatest minds and statesmen of the nineteenth century: "The Catholic Church has marched for fifteen hundred years at the head of civilization, and has harnessed to her chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world; her art, the art of the world; her genius, the genius of the world; her greatness, her glory, her grandeur and majesty have been almost, though not absolutely, that in these respects the world has to boast of. Her children are more numerous than all the children of the sets combined; she is every day enlarging the boundaries of her vast empire; healtars are raised in every clime and her missionaries are to be found wherever there are men to be taught the Evangel of immortality, and souls to be saved. And this wondrous Church which is as old as Christianity, and as universal as mankind, is to-day, after its twenty centuries of age, as fresh and vigorous and as fruitful as on the day when the Pentecostal fires were showered upon the earth."

JOSEPH SCHREMB, Bishop of Toledo.

## BI-LINGUAL SCHOOLS

Editor, THE CATHOLIC RECORD:

Sir,—Your issue of the 2nd November contains an editorial on the bi-lingual school question which points directly to the Ottawa Separate school board. Your editorial states that the attitude of the Ottawa board is difficult to understand and then shows conclusively that it is not unduly so. As a member of that board I ask the courtesy of space in your columns in order to explain briefly the attitude of the board.

Your editorial, Sir, is devoted to the establishment of two contentions: first, that the bi-lingual question was at no time concerned with religion or with the right to separate schools; second, that it is a question which concerns only the French-speaking people of Ontario and is an issue from which English-speaking people should hold aloof.

For your first contention, Sir, it is admitted without question. Assuredly the matter is not one involving either religion or the right to separate schools. That this is also the opinion of the board of the Ottawa S. S. board is made plain by the text of the resolution adopted by the board on Oct. 24th, and forwarded to the Provincial government. I will go even further, Sir, than your editorial. I will say that the bi-lingual question is one that involves neither religion nor race nor constitutional rights. It is not concerned with the perpetuation of one language and the obliteration of another. With what, then, is it concerned? Simply with education. It is not a matter of politics or of religion—but of pedagogy. So much is it so, Sir, that when the regulations of the Education Department are such as will prove most effective to promote the education of children of both nationalities in bi-lingual schools, then the question will be an issue of the past. In that view there is nothing of politics and nothing of religion; nothing of language and nothing of race. There is only a question of pedagogy—a question as to the best means of preparing the children of the bi-lingual schools to meet the future before them as citizens of Canada.

The real issue is not, therefore, "whether the French-Canadians have any historical or constitutional rights to have their language placed upon an equal footing with English in the schools of Ontario," but rather whether it is the duty of those responsible for the education of children to use in every case the very best means and, therefore, to constitute French the language of instruction when, otherwise the progress of pupils will be retarded. That instruction in other than the mother tongue of pupils is detrimental to the acquisition of knowledge need not be argued. It has been asserted by such authorities as Dr. McKay of Nova Scotia, Dr. Parmelee of Quebec, Mr. Owen Edwards of Wales, Mr. A. T. Davies and Sir Herbert Bisle, as shown in Dr. Merchant's report. The very fact, too, that from the establishment of bi-lingual schools up to the passing of the latest regulations, French was, without question, the language of instruction, is an admission of the benefits to be derived from instruction in the mother tongue.

The two great faults found, by Dr. Merchant, to exist in bi-lingual schools were:—first, defects due to inefficiency of teachers; second, lack of sufficient provision for the teaching of English.

Of the first fault nothing need be said in discussing this phase of the question, for the inefficiency of the means in no way detracts from the rectitude of the end. Moreover, the inefficiency of the means does not result from the principle involved, but from other and extraneous causes.

As to the second fault—that adequate provision was not made for the teaching of English—it would seem that to even an ordinary mind the expression of the fault would suggest the remedy. If there is not adequate provision, then let adequate provision be made. But surely, in order to teach English it is necessary to reduce to a minimum the use of French.

Sir, Dr. Merchant and other eminent authorities insist that the best results are obtained when instruction is imparted in the mother tongue. But, regulation 17, has for effect to reduce the use of the mother tongue to a minimum in many schools. Therefore, regulation 17 gives to the French children in bi-lingual schools, a minimum opportunity to obtain that standard of education which is the basis of all intelligent citizenship.

There is a syllogism, Sir, which cannot be controverted and which proves that the Education Department has enacted or caused to be enacted regulations which cannot but be detrimental to many children of this province, and which regulations, we claim, are not necessary for the protection of the English language—which, truly, needs none.

And so, Sir, I deny your second contention, that the question concerns only French-speaking people and I submit that the education of the children of the province is the duty of the Govern-

ment and should be the interest of all, whether Catholic or Protestant, English or French.

Yours truly, A. FREELAND, M. D., Trustee, Ottawa S. S. Board.

## GENERAL STRIKE OF SOCIALISM

Long ago have Socialists given up the hope of attaining their end by means of a preparatory campaign of violence and bloodshed. Even so violent a Socialist as Debs admits that the means must be peaceable, although at the end of the long struggle he foresees the necessity of a sanguinary and destructive conflict. The intelligent leaders of Socialism look to what they call the General Strike as the final settlement of the Socialist revolution. Of course this General Strike is not to be taken in a local or even national sense—it is to be more than international, simultaneously world-wide. When it occurs and the new order of things by way of a Socialist state has become an accomplished fact there will be some violent collisions between the old and new order not without much loss of life, but all this commotion will soon be over and settle down into a universal peace when labor will be enthroned over all the earth and capital wiped out save as it is contributed by the laborer to the Socialist commonwealth.

It is interesting to note the beautiful Utopian picture which Socialist writers have conjured up on this subject. The learned Jesuit Joseph Huelin, who is making a specialty of Socialist studies describes it after this fashion:

"The propitious moment has arrived. The signal has been given. Suddenly at a word, the great wheels of industry cease to revolve, the tools drop from the hands of the toilers, the noise of forge and hammer and the hum of busy life are in a moment suspended as by a magic charm. All the workers who are not part of the 'conscious minority,' stand dumb in amazement or stricken with fear, and are readily induced to leave their posts. A silence, awful, ominous, unbearable, sinks upon the vast cities and the deserted farm lands. All means of communication have been cut off. No trains speed through the country, no wagons rumble along the city streets, no flash of electric wire brings tidings from the outer world, no newsboy shouts along the public walks. Persons move fearfully through the streets. No one knows what has already happened, what is still to happen. Day follows day, bringing neither change nor news. Worst of all, and most terrible the supply of food is giving out, except for such provisions as the strikers have laid aside for themselves. The grizzly spectre of famine is stalking through the land. What is it that has taken place? Nothing; except that the toilers have left their work. There is no fighting in the streets. The strikers are in their homes and so the soldiers cannot be called into action. But they too, have dropped their rifles. They have been instructed to understand that they themselves are only working-men in uniforms, and do not differ in any wise from their brothers in 'coveralls and blouses.' Sooner or later they, too, must return to shop and factory."

This awful silence brooding over the world—the silence preceding a new order of social activities—is oftentimes pictured by Socialist journals during times of strike. The picture is a familiar one to Socialists. It presents the figure of a great, brassy, bronzed workman, with his arms folded over his breast and bulging muscles, standing proudly erect, while at his feet are seen the little kings and queens of the earth casting away their crowns, the capitalists opening their moneybags and women of wealth wringing their hands and begging for bread.

The lesson has been taught; the greatest revolution in the history of the human race accomplished, and all so far without the shedding of a drop of blood. And now the picture changes. The shriek of factory whistles is heard, and the laborer once more to his toil. But it is no more the degradation, but the triumph of labor. The shrieks are a very pain of victory. Now at last the workers are in complete control, and no longer under the thumb of the capitalist. Hereafter it is to the working-man, and to him alone that the product of his own toil belongs.

Is it any wonder that such a Utopian picture with its impossibilities should appeal to the sympathies of millions among the disaffected and penniless classes? It will electrify numerous people who are more or less ignorant, and who are not able to see the trash and worthless through its glittering fascinating gauze. Leaders of Marxian Syndicalism will be able to give the raison d'être of the deceiving, will-o'-the-wisp picture. To them this all is a myth, but it is a myth serving a purpose.

Thus Sorel in his "Reflections on Violence," defines a myth to be: "An artificial combination invented to give apparent reality to hopes which inspire present activity." Among myths he classifies the Kingdom of Christ for the sake of which so many millions of Christians suffered martyrdom. And he reasons that the modern myth of the General Strike, as an ideal to be attained, will have a similar effect on all Syndicalist workers. He admits that the entire picture, as presented, is imaginary, but it is calculated to enthuse the laboring man to an assertion of his rights, though it cost him the last drop of his blood.

Another Syndicalist writer, Arturo Labriola, says: "Experience has shown that the idea of the General Strike, a symbol of collapse of the capitalism, is of great importance for stimulating the revolutionary temperament of the proletariat and for inspiring them with an heroic spirit of sacrifice."

Among writers of this class are found those who advocate violence and bloodshed in bringing about the final results of the General Strike. Thus Sorel holds that violence must be used to intimidate the employing class and that the combat may assume the character of a real struggle of armies in a campaign. The principle of the General Strike was emphatically endorsed by the Congress of the General Confederation of Labor, held at Tours in 1896, during which M. Guérard dwelt particularly on the helplessness of the army in the event of the General Strike having become an accomplished fact:

"The General Strike," says he, "will last a short while and its repression will be impossible; as to intimidation of the workingmen by the employers under protection of the government, it is still less to be feared. The necessity of defending the factories, workshops, manufactures, stores, etc., will scatter and disperse the army. And then, in fear that the strikers may damage the railway, the signals and the works of art, the government will be obliged to protect the thirty-nine thousand kilometres of railroad lines by drawing up the troops all along them. The three hundred thousand men of the active army, charged with the surveillance of thirty-nine million metres, will be isolated from one another by one hundred and thirty metres, and this can be done only on condition of abandoning the protection of the depots, the stations, of the factories, etc., and of abandoning the employers to themselves, thus leaving the field free in the large cities to the revolted workmen. The General Strike will be the revolution, peaceful or not."

From this exposition of what is meant by the General Strike it may be readily seen that the end—social revolution—is to be gained by peaceful means, if possible, and violence and bloodshed, if necessary. The Socialist-Syndicalist or otherwise—is an arch-enemy and arch-conspirator against existing economic conditions and present social government.—Intermountain Catholic.

A man is a fool whose plans all end this side of eternity.

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