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LABOR UNREST AND ITS REMEDY

The kaleidoscopic succession of strikes in all countries accentuates the unrest known to prevail everywhere in the ranks of manual labor; but the very frequency of their recurrence dulls the edge of interest in the whole problem of which strikes are but the outward and visible sign.

The coal strike, inasmuch as it threatened to tie up or cripple the whole railway system of the continent, brought home to everybody the seriousness of the situation. The United States Government was determined to use every means at its disposal to prevent such a calamity; and the press of the country was loud in its denunciation of the "Bolshevism" of the miners.

For several years the miners have not had more than a half year's work—their working days averaging from 160 to 180 days per year, intermittent, by days and by weeks—employment, and then unemployment. The miners simply ask for a regulation of the working time, so that coal production and employment may be regular rather than intermittent.

If the miners were permitted by the operators to work full time the supply of coal thus mined would soon force down the price of coal on the market, and this the operators are determined not to permit. The miners' case might better be stated by their demanding at least five days of six hours' work per week, which is really more than they are permitted to work at the present time.

This is a phase of the question given no prominence in the press; those who did not follow the matter closely missed it altogether. Nor, so far as we are aware, was the truth of this statement of Mr. Gompers called into question by the operators or by the press which denounced the miners.

It was said that the miners broke their contract. This was not established. But even so, everybody knows that the cost of living has increased during the past two years.

called Bolshevism, which is but a new name for Socialism. And Socialism has been making its way in the schools from primary to university, in the press, and even in the pulpit. From the watch tower of Israel the Vicar of Christ saw the danger and sent forth his warning to a heedless world. Again and again with no trace of equivocation or compromise the Catholic Church has condemned Socialism as subversive of social order and Christian principles. Now all who observe and think stand aghast at its ravages—but they have a new name for it: Bolshevism. This tends to obscure the real issue. Socialism is of many grades and hues it is true; but in its essential principles it is one and the same; and their logical development is Bolshevism. And Bolshevism is merely dictatorship by the proletariat until Socialism is firmly established. These extreme—and extremely logical—Socialists preach class hatred and a class war. While they remained outside the regular Labor Unions and made a frontal attack on organized society they were comparatively powerless; but they have changed their tactics.

When the I. W. W. was formed in Chicago in 1905 William Haywood thus set forth its program: "This is the Continental Congress of the working class. There is no organization that has for its purpose the same object as that for which you are called together today."

The American Federation of Labor, which presumes to be the labor movement of this country, is not a working class movement. You are going to be confronted with the so-called labor leader, the man who will tell you that the interests of the workman and the capitalists are identical. There is no man who has an ounce of honesty in his make-up but recognizes the fact that there is a continuous struggle between the two classes, and this organization will be formed, based, and founded, on the class struggle, having in view no compromise and no surrender.

In 1912 Wm. Z. Foster, Haywood's co-worker, went to Europe to study the workings of radical labor organizations there. In his report he said that European radicals were practically unanimous in advising the abandonment of a new, independent movement and entering the conservative unions where they could work far more effectively on the inside. In his own words:

"Among the syndicalists the sentiment is strong and growing ceaselessly, that the tactics are bad and that endeavors should be made inside of the A. F. of L.; that it is in the existing unions that the syndicalists must struggle without ceasing."

Foster is now within the ranks of the American Federation of Labor. It was interesting to see him squirm and equivocate when members of the Senate Committee with Foster's revolutionary books before them cross-questioned this convert from extreme radicalism to conservatism.

But the very fact that the radicalism is penetrating and permeating the ranks and councils of the old conservative Unions makes it all the more imperative to face squarely the labor problem and find a solution. Next week we shall summarize some of the latest thought on the subject.

LIBERTY, PROTESTANT AND CATHOLIC

"The peculiar notions of liberty and self-government which characterize the Sinn Feiners may be judged by the latest edict issued by them in Dublin, announcing that any girl who is mean enough to keep company with a British soldier will be branded as a traitor to Ireland, and her hair will be cut off. Certain offenders are mentioned by name, and employers are ordered to dismiss such offenders from their service. And this is 'liberty' as interpreted by the Sinn Fein, and as championed by every Roman Catholic paper which comes to this office. It is evident that 'liberty' means to the Protestant something very far removed from what it means to a Roman Catholic. We do not wonder that Ulster wants none of it."—The Christian Guardian.

Though celebrating its ninetieth anniversary The Christian Guardian carries the foregoing characteristic bit of phariseism. Its peculiar conception of democracy finds arguments anywhere; but when it states that this particular Sinn Fein "edict" is championed by every Roman Catholic paper which comes to this office it states what is not true. But without defending the hair-cutting we submit that Sinn Fein feeling towards those who fraternize with the soldiers of the army of occupation in Ireland is quite as intelligible as Belgian antipathy in similar circumstances to those who fraternized with the soldiers of the German army of occupation in Bel-

gium. And the latter found more vigorous expression at times than in hair-cutting.

And twenty years ago when Rudyard Kipling was still capable of writing vigorous English he scathingly referred to the lionizing of the British Tommy in time of war by the very people who would dismiss their servant maids if seen talking to a soldier in times of peace. That was a peculiar interpretation of "liberty" by English great ladies; but probably it was not the whole truth.

To clarify its ideas of Sinn Fein, Ulster and Liberty we commend to the Guardian's careful perusal the speech of Sir Horace Plunkett, as good a Protestant as itself, but having the advantage over the Guardian of knowing whereof he speaks.

The newspapers have a story which is not about Sinn Fein or Ireland. Cut down a bit here it is: London, Nov. 13.—William E. Johnson, an American prohibition worker and Anti-Saloon League organizer, familiarly known here and elsewhere as "Paseyfoot," was dragged from a platform from which he was speaking today, severely beaten and paraded through two miles of crowded west end streets on a plank.

His assailants, for the most part, were medical students, and against them, at times, he put up a strenuous fight, receiving a badly damaged eye and other injuries, so that finally, owing to his weakened physical condition, he was obliged to submit to the indignity.

Eventually Johnson was rescued by the police, who, during the early part of the march, simply kept the crowd moving. He was rushed to Bow Street Station, where his injuries were dressed, and he was then able to go home. Some of the prohibition campaigners, mostly Americans, declared to the Associated Press that they did not believe the police had made a sincere effort to break up the crowds, and contended that they could have rescued Mr. Johnson much sooner if they had so desired.

Of course no one is silly enough to draw general conclusions about England or Englishmen or even about English medical students from this particular incident.

But if that happened in Ireland and the medical students were Sinn Feiners it would furnish the Christian Guardian with proofs strong as Holy Writ that the Irish were savages unfit for self-government and that the Ulster oligarchy must be upheld by all good democrats.

And it is just hand-picked items of this kind that the cable gives us about Ireland. The other side is never heard; Sinn Fein papers are all suppressed by the liberty-loving Irish Government.

HIGHER EDUCATION OF WOMEN

Though we have long since felt compelled to exclude matters of purely local interest we gladly give space this week to the English sermon preached on the occasion of the golden jubilee of Rideau St. Convent, Ottawa. We do so for more than one reason. The treatment of the subject—Higher Education of Women—while having necessarily a local background, is based on those broad considerations which everywhere have equal application.

Bishop Spalding's "Means and Ends of Education" was published a quarter of a century ago; these extracts touching the education of women have a significance and appositeness now obvious to the least observant or most conservative.

"There is not a religion, a philosophy, a science or art for man and another for woman. Consequently there is not, in its essential elements at least, an education for man and another for woman."

And again: "Like man she exists for herself and God, and in her relation to others her duties are not to the home alone, but to the whole social body, religious and civil."

Twenty-five years ago this might have seemed an advanced position to take up; today when participation in the whole civil life of the country is thrust upon women it has become a truism; it matters little whether or not one agrees with this abrupt expansion of women's interests and activities, no one can deny that the higher education of women has in consequence assumed an enormously increased importance and urgency.

To the objection of the timorous conservative the scholarly Bishop answers in a sentence: "None of us loves a woman impudent and mannish grown; but knowledge and culture, and strength of mind, and heart, and body have no tendency to produce such a caricature."

In brief, under present conditions, when by voice and vote and active participation in countless ways, women will exercise an ever-increasing

influence, in many things perhaps a controlling influence, there is imperative need of the leaven and leadership of educated Catholic women, if we would avoid the very evils feared by those who regard the recent political enfranchisement as too abrupt a transition.

In this we are not altogether unprepared. A Protestant gentleman, all his life closely identified with education in Ontario, has said that the biggest thing in the educational life of the Province during the last twenty-five years is the movement for higher education amongst the Catholic teaching Sisterhoods. That fact we note with pleasure and gratitude before passing to a less pleasant consideration.

During the course of his sermon Dr. O'Gorman did not content himself with platitudinous praise of obvious merits; but fearlessly pointed out more or less hidden defects. And this we find as admirable as it is unusual on such occasions. Yet in the way of such fearlessly honest criticism, and in that way only, progress lies.

Speaking of course of Ottawa the preacher said:

"Four fifths at least of the girls who leave our Separate schools each year go for their education, whether commercial, technical, or high school, to secular institutions. That in certain ways they suffer by this the parents themselves would be the first to acknowledge."

"Even in such a simple secondary school matter as the preparation of students for entrance to Normal, which is an educational necessity if we want qualified teachers for our Separate schools, Ottawa is far behind small towns like Eganville or Pembroke."

The preacher here referred to a fact well known in Ottawa, but which perhaps needs to be made plain to the general reader, that in the Capital there is no place where a Catholic girl can prepare for Entrance to Normal under Catholic auspices. Not one. And such educational facilities are provided not only in small towns like Pembroke and Eganville and scores of others, but in country parishes like Douglas and Mount St. Patrick at one end of the Province and in Dublin a Fifth Class where Lower School work is taught by the Grey Nuns; but repeated requests to add another year to the course have so far been refused. Nor can the paralyzing influence of racial disputes be invoked as an excuse, for the pupils would gladly make up in fees the salary of the extra lay teacher if such were necessary for a time.

What is done by Protestants and Catholics in a hundred Continuation Schools along the concession lines of Ontario ought not to be beyond the capacity of the thirty or forty thousand Catholics of the Capital of Canada. Though this is a local condition peculiar to Ottawa there is a moral for all in the Rev. Dr. O'Gorman's plain speaking; mutatis mutandis, while there is much, very much, for which we must be grateful in things as they are, there is room and need for honest, fearless, and friendly criticism everywhere.

NOTES AND COMMENTS

PRESIDENT WILSON'S warning to the United States Senate to the effect that if ratification of the Peace Treaty is much longer delayed, Great Britain, France and Belgium will control the world's markets, is more likely to hasten the desired consummation than any less material consideration.

It is interesting to recall that the real father of Mr. Schwab's profit-sharing policy in industry is the late Cardinal Manning. The Bethlehem steel master has declared that the solution of the labor problem lies in putting men on their mettle and making them realize that their truest interest lies in co-operation with their employers. Of the provisos he makes profit-sharing take the first place. This he has introduced through the whole system under his control—even in his home. His steward is paid a percentage on the savings he effects in the household expenses. At the steel works everybody shares in the profits from the directors down to the barrow trundlers and the shovel handlers. This practice was repeatedly proposed by the English Cardinal thirty years ago, and is embodied in Leo XIII's great Encyclical, which document, it may be added, Mr. Schwab has formally adopted as the charter of his industries.

A STUDENT of Toronto University writes to the Varsity, the official organ of the Students' Administrative Council, commenting on the method chosen to smoke the "pipe of peace" after the trial of strength between the sophomores and freshmen at the beginning of the class year. This celebration took the form of attendance at a burlesque theatre. Let the protesting student speak for himself as to his experiences:

"It is generally accepted that the students of an institution like the U. of T. come to such a seat of learning not only to prepare themselves to earn a livelihood, but to become all round finished men, qualified to serve the community wherein they dwell, and worthy of a leadership in the social life of the people in such community. Moreover, every student who is sufficiently interested to seriously set out on a university course is credited, at least to some degree, with having a desire to be manly."

"Believing this, and delighted at the cordiality with which the boys smoked the pipe of peace after the rush on Friday, I followed the lead of our more experienced Sophomore friends for an afternoon of celebration, finding myself ultimately in the Theatre. It was a cruel disappointment to me to discover what the undergraduates of the Medical Faculty consider an afternoon's fun and celebration. I'll leave it to the judgment of any 'gentleman' there to say whether there was a single item in the performance productive of either intellectual or moral manliness, beneficial recreation, or training in leadership. If this is a sample (and I don't believe it is) of the taste of the educated man of tomorrow, I say Separate schools, Ottawa is far behind small towns like Eganville or Pembroke."

Sentiments which while reflecting infinite credit upon the one who voices them seem but to accentuate the mental and moral tendency of the age.

A FEW days ago a sale took place at Wymark, Sask., of the effects of seven Mennonites who had refused to send their children to the Public schools, and had further refused to pay the fines imposed under the Provincial School Attendance Act. The press despatch in regard to same does not say that the children's education was not being provided for in their parents' own way. At Lindsay, Ontario, a Jew has been fined \$200 for having in his possession, in his own house, a quantity of home-made wine for use (as it was claimed and apparently proved) in the rites of his religion. Is it any wonder that citizens of Canada are beginning to ask themselves whether they are living in a free democracy or under a system akin to that of Puritan New England in the seventeenth century?

WE HAVE been reading an interesting chapter in Canadian ecclesiastical history. It has to do with the historic See of Quebec under the governance of Mgr. de Pontbriand, fifth in succession to the venerable Bishop de Laval. Bishop de Pontbriand, like his predecessors, was a native of France, and came to Canada to assume the duties of his high office in 1741. It was a mission not at all attractive to a man of culture and refinement, but zeal for the glory of God overmastered every other consideration and he left France never to return. He belonged to the diocese of St. Malo where he had done much good work, and had he consulted his own comfort there he would probably have remained to the end of his days. His natural dread of the voyage is expressed in a letter to his brother: "The certainty of acquiring millions on my arrival at Quebec could not induce me to sail, so great is my loathing of the sea. But the glory of God and the saving of souls—when these are the stakes no power on earth shall hold me back." So he came to Canada, and his life thereafter was one long round of service to the little ones of his flock.

HIS CAREER in Canada with all its hardship and weariness may be thus summarized. It was characterized by ceaseless effort to overcome his natural repugnance to the weary round of missionary duties. Writing to his sister in France eleven years after his arrival in Canada he begged her not to tempt him to turn his face homewards. "In persuading you," he wrote, "I shall persuade myself that weariness and hardship are never sufficient reason for a bishop to desert his flock." He longed to see France again, but having put his hand to the plow there was no turning back. Consequently he became in time a thorough-going Canadian, and was in turn beloved and respected by his flock. He kept a

watchful eye, too, on new colonists, and more than once complained to France of the undesirables sometimes shipped to Canada.

OF THE Bishop's varied activities we can give the merest summary. He followed the example of his predecessors in visiting all parts of his huge diocese whose boundaries were almost coterminous with the North American continent. This entailed hardship and privation from which he never shrank. In his journeys he was sometimes overtaken by blizzards and forced to seek shelter in the poorest of dwellings. When he arrived in a village there was no rest. Frequent Masses, confirmations, sermons, and addresses four times a day occupied his time, and any spare minutes were devoted to the settlement of local quarrels and feuds. To a brother he wrote that he was a jack-of-all-trades at Three Rivers, where he was overseer of fifty workmen who were rebuilding a house for the Ursulines. "I am very weary, I rise usually at 2 o'clock for my devotions and to plan out the day's work in the yards. The job bores me."

HE REGULARLY inspected the religious houses, kept the cathedral chapter in order, was in close communication with the civil government, but also ever vigilant in guarding the rights of the Church. He also anticipated the present day struggle against the profiteer. In 1742 he sat on the Council with the Governor and the Intendant to consider the regulation of the price of corn, and was instrumental in issuing a decree condemning the "odious cupidity" of those who, taking advantage of scarcity, raised prices. He advocated the building of churches throughout the colony and was himself the founder of the cathedral of Quebec. Of popular education, we are told, he was not under the conditions then prevailing an enthusiastic supporter. With wise forethought he was anxious to keep the people on the land and thought that too much education encouraged change. Girls became affected and, looking down upon their former state, wanted to live in towns. He advised that children should be content with the religious instructions given by the curé and should imbibe no principles which might lead them from the ways of their fathers.

THE BISHOP was above all things a just man, and, as we are told by Abbé Gosselin, his biographer, always careful to hear both sides of any case brought before him. In the dispute between the Seminary and the chapter of Quebec over the revenues it was said that Pontbriand by his influence at Court could have had the case decided, but putting all preferences aside he insisted on thorough examination of the documents in the case and had it decided strictly in accord therewith. It is also worthy of remembrance that he suppressed the seeds of Jansenism in his diocese, and years later could rejoice that it was free of this teaching.

IT IS impossible to review the episcopate of Mgr. de Pontbriand with all its multifarious sacrifices and activities without coming to the conclusion that he is entitled to rank with the venerable Laval and the great Plessis as among the makers of Canada. None served Church or State more loyally or fruitfully than he, and when he laid down his burden in 1760 it was in full consciousness of duty well done, and of a heritage of good works to bequeath to his successor.

FRENCH RECLAIM HOMES IN DEVASTATED AREAS

C. P. A. Service. Paris, October 3.—In France, in the devastated areas, life is once more commencing, for despite the fact that everything all along the Somme is in ruins, people are returning to their native towns and villages. The pretty town of Montdidier, where only two houses are left standing, has now some eight hundred inhabitants, who have taken shelter in the cellars or in wooden barracks. At Albert, Ham and Peronne the people are also returning, and wherever the communal life is taken up, the religious life keeps pace with it.

At Albert the famous statue of Our Lady, which hung suspended at an angle so long, has been returned to the town, and it is proposed to rebuild the magnificent basilica which Monsignor Godin raised to Notre Dame de Brebriere. These districts are served by bands of energetic young priests, for there are not enough inhabitants in each commune to have resident curés yet. The priests, who are in groups of

twos and threes, go forth from centres, serving each about twelve parishes, spread over a distance of some twelve to fifteen kilometers, an arduous work. The priests are chosen for their youth and enterprise, and most of them have roughed it in the trenches, for the conditions are still very severe and are becoming worse as winter approaches.

OUR IRISH LETTER

IRELAND SEEN THROUGH IRISH EYES

LITERARY ACTIVITY

Stephen's green, the pretty Dublin park which is overlooked from the Shelbourne Hotel, (well known to Americans) has become, of late years, a humming centre of literary life in the Irish Capital—many notables have their residence now in flats or houses in the square or streets immediately adjoining it.

Mr. Stefford Green, Irish Historian, and widow of the noted English Historian Green, has now taken a fine house on the south side of the Green, with Madame Maude Gonne, a humming centre of literary life in the Irish Capital—many notables have their residence now in flats or houses in the square or streets immediately adjoining it. Mrs. Stefford Green, Irish Historian, and widow of the noted English Historian Green, has now taken a fine house on the south side of the Green, with Madame Maude Gonne, a humming centre of literary life in the Irish Capital—many notables have their residence now in flats or houses in the square or streets immediately adjoining it.

The United Arts Club is close by, where mingle literary artists and political notables. Mr. Paul Henry, whose pictures of Connemara scenery and character have an extraordinary vogue just now, is busy in Mr. J. B. Yeats old studio on the North of the Square and has finished an array of pictures for exhibition in America. In the Green, any fine morning Madame Maude Gonne may be met with, exercising her Irish wolf hounds, or the mystic poet "A. E." sauntering towards his office in Plunkett House, around the corner. Mr. Darrell Figgis dashes past burdened with a pile of important-looking books and papers—hailing him toward Sinn Fein headquarters, just a few doors from a corner of the Green.

POLITICIANS

In the old Parnellite days the eminent politicians tended to congregate round about Rutland Square—now Parnell Square—adjoining the Rotunda where many of the big demonstrations were held. Tim Harrington lived almost opposite that building. And Dr. Kenny, with whom Parnell generally stayed, was at the top of the square, whilst around the corner resided Jno. Dillon, Tim Healy, and the Land League poet—all in sight of one another.

Where the Sinn Fein M. P.'s reside is frequently not easy, and sometimes not wise, to tell. Many are in His Majesty's prisons, Mountjoy, Belfast, Cork, and elsewhere. Some are "on the run," which means that they live where they can, and when they can, sleep standing and eat flying—and grow fat upon exciting adventures and hair breadth escapes. At high noon Stephen's Green is likely enough to see some of the fugitives relaxing in a saunter there—but with hand convenient to hip-pocket.

SINN FEIN AND THE NATIONAL UNIVERSITY

One of the most startling and significant signs of the politically progressive times in Ireland was disclosed by the recent elections to the Senate of the National University—the supreme governing body of the University. The Senate is elected by the graduates not only of the new National, but also of the old Royal University. At the recent election of such notable figures as Dr. Douglas Hyde (who was practically father of the Gaelic League), Dr. Sigerson, the Dean of Irish literature, Father Findlay, the most eminent of all Irish Jesuits, and the distinguished scholar Professor McWenney—together with Professor MacCallan, and Miss Agnes O'Farrelly, the former Gaelic Leaguer,—were all retired by the voters—because it was said they had not, from the National point of view, advanced with the times—and some of them had voted honorary degrees to British soldiers. On the other hand the Irish scholar Eoin MacNeill (a vice President of Sinn Fein), was returned at the head of the poll with a full complement of votes, and six other staunch Sinn Feiners sent to the Senate with him. The full Sinn Fein ticket was swept into office, on the top of a wave which cleaned out everything that was not Sinn Fein. Some of the English papers commented on the result of this election as remarkable and startling.

SPREAD OF HOME RULE SENTIMENT

And these English papers at the same time point out as equally remarkable and significant the wonderful manner in which the advance of Sinn Fein is compelling a reluctant but most marked advance of elements that are anti-Sinn Fein, and some of which were anti-Home Rule. Sir Horace Plunkett, who began fighting the Redmondites because they wanted Home Rule for Ireland, and in his second state as a moderate Home Ruler fought the Redmondites because the half measure of Home