

WARNS AGAINST REVOLUTION

BISHOP CARROLL VOICES THE DANGERS THAT THREATEN MODERN SOCIETY

The Right Rev. Bishop John P. Carroll of Helena, Montana, delivered a striking sermon at the consecration of Bishop Gorman of Boise City at Dubuque, Iowa, May 1, on the part the Church must play in directing social reform instead of the revolution which threatens to dynamite the present social order when the temporal truce between labor and capital is ended after the War. Bishop Carroll said in part:

Never did the world need more than at the present moment the steady influence of the teaching body of the Church. The world war has pushed into prominence problems which have been agitating the minds of thinking men for generations. Chief among these is the problem of capital and labor. The strong governments of the world have not only conscripted men for their armaments, but they have enlisted the co-operation of labor and capital, and mobilized all the resources of their respective nations. A high sense of patriotism, nowhere more visible than in America, has with unparalleled generosity furnished food, money and service for the common cause. Sabotage, which a little while ago darkened the horizon, has disappeared, the apostles of discontent have been silenced and the great labor unions have pledged themselves to discountenance strikes for the period of the War in all work needed by their governments.

TRUCE OF LABOR AND CAPITAL

"But the question is being asked on all sides, 'What will happen when the War is over?' Millions of fighting men will be returned to civil life. Millions now employed in munition factories, in mines and shipyards will no longer be needed by the Government. What effect will the sudden release of this immense host of workers have on the economic life of the world? Owing to the general depletion of wealth, which the protraction of the gigantic struggle will entail, how can adequate employment be furnished? Above all, will the workers who have helped the government in its hour of need and the soldiers who have risked their lives on the field of battle be willing to accept pre-war conditions? Leaders of both capital and labor and economic writers everywhere say they will not.

"We have seen the demands of the soldiers and peasants in Russia and the resultant condition of that unhappy country. The labor planning board of America has agreed on a basis of principle to govern the relation of capital and labor during the War." And in Great Britain the Labor party has submitted to the Government a program to be adopted after the War, which involves the creation of a new social order, a new industrial civilization.

MUST MEET SOCIALISTS

"In the meantime Socialism continues to preach the doctrine that labor is the source of all wealth, and that, therefore, wages must be increased until labor obtains the possession of all wealth. It fomented class hatred by attributing to capital all the evils of the present social order—reckless profiteering, wage slavery, unlimited competition, monstrous social inequalities, intolerable living conditions, physical and moral degradation. It declares these evils to be irremediable under the capitalist system and that, therefore, the system must be overthrown. It even goes so far as to say that the Church is the enemy of labor, that it is in league with capital to defraud labor of its just rewards, and defeat its laudable aspirations.

"Can the Church remain silent while such doctrines are being taught to the multitudes? Have her bishops, the divinely appointed teaching body, an answer to make to the great question of the hour? Yes they have an answer—and that answer furnishes the only adequate solution to the vexing problem. Upon the acceptance of that answer depend both the stability of society and the interests of religion. If that answer be not accepted, revolution will cover the earth in whose horrors even the present destructive struggle of the nations is but the mild prelude.

POPE LEO'S SOLUTION

"That answer is the one the great Bishop of Rome, the immortal Leo XIII, made in his famous encyclical on the 'Condition of the Working Classes.' Leaders of capital and labor, statesmen and churchmen the world over know the answer, for they have made Leo's encyclical their cherished textbook ever since its appearance in 1891. But if the evils that threaten society at the close of this war would be effectually averted, the teachings of Pope Leo must be brought home to the workers of the world and to all the employers of labor. A great educational campaign should be waged, not only in our schools, colleges and universities, but in all our societies of men and women, in the pulpits and in the press. The bishop is the natural leader in that campaign. His enlightened zeal will lend its inspiration and his patient efforts will crown it with success.

"Let it be admitted that there are many and great evils in our present industrial system itself. But this is not the fault either of the Church or

of the system itself. It is due to the moral degeneracy consequent upon a decay of religious belief and to the spirit of greed and pleasure fostered by the great industrial expansion of the last century. In the Middle Ages, when the Church held the world in the bonds of Christian unity, she established guilds for the various crafts, which insured the members justice and social recognition. The religious individualism of the sixteenth century opened the way for social and economic individualism. Then came the French Revolution with its hatred for all authorities, civil and religious. The guilds declined and finally disappeared. Defenseless and alone, the workman was left to the mercy of a new school of economics, which saw in him only the physical energy he was capable of exerting. Labor became a mere commodity and was bought on the market at the lowest price. In the coal mines of England, when men seemed to cost too much, women were put in their places, and finally children were substituted for women. No wonder Leo XIII could say in 1891 that 'a small number of very rich men had been able to lay upon the teeming masses of the laboring poor a yoke little better than slavery itself.'

WORK OF CATHOLIC LEADERS

"In the meantime the Church did not relax her interest in the laboring man. From the very beginning of modern industrialism she earnestly espoused his cause. The great Von Ketteler, who led the social reform movement in Germany, was called 'the workman's Bishop.' The London dock workers will never forget the friendly interest of Cardinal Manning, and we are all familiar with the efforts of Cardinal Gibbons on behalf of the Knights of Labor. It was their well known sympathy with the wage earner and their spirit of fair play to every interest involved that led to the selection of the late Archbishops Spalding and Quigley as arbitrators in two of the greatest strikes in our history. Organized labor today has no greater friends than the Bishops of the Catholic Church.

ORGANIZED LABOR RIGHT

"It is true that labor unions have sometimes seriously menaced, and even actually destroyed, the prosperity and peace of whole communities; that they have resorted to violence to enforce their demands; that occasionally they have exhibited greater tyranny than that which they condemned in capitalism. But such occurrences are rare and are not sanctioned by the great body of union men. Organized labor should be judged as a whole. And, taken as a whole, its aims and purposes are laudable, its methods are in the main justifiable, and the evils that flow from it are outweighed by its good effects.

"To organized labor are due very largely the improved social conditions we behold to-day. The workman is lifted up from the degradation into which unrestrained competition had flung him. He is no longer regarded as a beast of burden and his labor a mere article of merchandise. His human dignity has been reclaimed, and the reward of his labor must be sufficient to maintain himself and his family in frugal comfort. Respect for the laborer as a man, as a human being, and reverence for childhood and womanhood, now so emphatically enunciated in the economic legislation of every Christian country in the world is the distinct triumph of labor unionism and its greatest contribution to the cause of social progress.

"The Church, through her Popes and Bishops, indorses the essentials of modern unionism. These are her principles applied to the social conditions of the times. The dignity of the individual, of woman, of the child, the sanctity of the home—doctrines of which the Church has insisted for centuries—these are the ideas which are at the basis of the whole labor movement. These are the ideas which have stirred it to action and crowned it with whatever success it has so far achieved. If it adheres to these ideas during the War, and if after the War it earnestly continues their advocacy, labor unionism may become the most effective agency in a world soon to be reconstructed to check the advance of Socialism and to secure the reforms which humanity demands.

REMEDY AT HAND

"The remedy then, for the social evils which the Church and her bishops and all right-thinking men deplore just as heartily as do the laboring men themselves, does not lie in the destruction of the present social system. The way to clean a house is not to dynamite it. 'That was the way of the French Revolution. The same way is that of the American Revolution, which in principle accepted the old order, purified it of tyranny and selfishness and adjusted it to new conditions.

"To substitute for the present social system the socialistic state would do irreparable injury to the workman himself. It would deprive him of that ownership in land, or in the instruments of production and distribution which would be required to increase his resources, better his conditions in life and enable him to provide for the future of himself and his family. It would take from him that sense of independence and self-reliance, that ambition and initiative, that spirit of freedom, which alone conduce to dignity and efficiency of human life. It would give over to the State the inalienable rights of the individual and the family, and would introduce

FLOWER AND FRUIT OF KNIGHTHOOD

A society directly descended from the Pharisees published some months ago a series of stories attacking the moral character of our soldiers in France. Isolated instances of disorder were represented as characteristic, and certain forms of amusement which ordinary folk consider legitimate means of recreation, were cited as indicating "a grave deterioration of moral fiber." Easily refuted by the testimony of unimpeachable witnesses, these lurid tales have long since lost, except among the Pharisees following, even the small credence given them on their first appearance. From the very outset of the War, military officers, and chaplains alike, found in the general good-behavior of our troops a source of gratitude and hope. Two letters recently received from American soldiers witness, taken in conjunction with thousands of similar missives, that the uniform and the new manner of life, have strengthened, rather than weakened, the ties which bind our young men to home and to religion.

OBITUARY

MRS. GEORGE O'BRIEN

On the 27th ult. the angel of Death entered the home of Mr. George O'Brien, 123 Strachan Ave., Toronto, and called away his wife, Maude Haffey, after one week's illness of pneumonia. Mrs. O'Brien was most beloved by her friends and neighbors alike for her many estimable qualities of mind and heart, and always had a cheerful will and a ready smile for all with whom she came in contact. Her death leaves a sad vacancy in the home which she has so bravely mourned the loss of a fond wife and loving mother. During her illness she was attended by Rev. Father O'Brien and Dutton, and having received the rites and consolations of the Church which she loved, and being surrounded by her husband and family she passed peacefully and happily away to the home of her Heavenly Bliss. Her pall-bearers were her four cousins, Messrs. John Gunning, James Walsh, John Walsh, James Boylan, and Mr. Richard O'Brien, and Mr. P. Adams. The funeral, which was largely attended, took place from the family residence on Strachan Ave., to St. Mary's Church; Rev. Father O'Brien celebrated the Mass. In the sanctuary were Rev. Father Dutton and Rev. Father Boylan, cousin of deceased.

The many floral and spiritual offerings testify the high esteem in which the deceased lady was held. She leaves to mourn her loss her husband and four small children, also her father, sister and three brothers, two of whom are on active service. Her sympathies in this their sad hour of bereavement. Will the kind readers of the CATHOLIC RECORD please join with us in breathing a fervent prayer to the Sacred Heart of Jesus to have mercy on her soul. R. I. P.

THE TABLET FUND

Toronto, May 13th, 1918.

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If you would be good enough to acknowledge publicly these amounts in the columns of the RECORD I would be very grateful.

Respectfully yours, W. E. BLAKE, 93 Pemroke St., Toronto.

THE WINTER KILLING AND CONDITION OF FALL WHEAT

Ottawa, May 14, 1918. The Census and Statistics Office issued to-day the following report on the area and condition of fall wheat: The winter killing of fall wheat in Ontario is reported as especially severe. It is estimated to amount to 56 p. c., which reduces the acreage under this crop in Ontario from 690,200 acres as sown last fall to 277,200 acres, the area to be harvested. This is the largest proportion of fall wheat winter-killed in Ontario and the lowest acreage left for harvesting since the records were begun in 1909. In Alberta the percentage winter-killed is estimated at 10 p. c. thus reducing to 65,200 acres the area of 61,400 acres sown last fall. For the whole of Canada the area sown, viz., 711,000 acres is reduced by 51 p. c. to 345,670 acres. The condition of fall wheat on April 30 is also the lowest on record, viz., 52 p. c. of the standard for Ontario and 59 p. c. for all the fall wheat provinces. Converted into a standard of 100 as representing the average condition on April 30 for the nine years 1909 to 1917, the condition of fall wheat for Canada on April 30, 1918, indicates a yield per acre of 71 per cent., or 29 p. c. below the average of the past nine years.

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