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THURSDAY, FEB. 13TH, 1908.

FAITH AND CONDUCT.

We have already discussed the sentiment, recently expressed in the editorial columns of one of our best known papers, that the decay of faith means no corresponding decay of morality. We showed that the comparison made between the present and the past to the complete disadvantage of the latter, was in the highest degree incorrect and shallow. From the testimony of Protestant writers of the highest authority we showed that the golden age of the working man in England was the period just before the outbreak of the religious revolution known as the Reformation. We pointed out that, whilst we have not wars as frequently as in some former ages (although the nineteenth century could hardly show much improvement on its predecessors, as the Napoleonic, the Crimean, the Franco-German, the Russo-Turkish wars, the Indian Mutiny and the fearful American civil struggle, leaving minor hostilities out of the question, bear witness), we have substituted for the carnage of the battle an annual slaughter bill fearful to contemplate. Seventy-five thousand injured and five thousand killed in one year in the United States is a record which would soon throw even the destruction of a big war into the shade. Our nations do not engage in big wars now so easily as heretofore. Why? One strong reason is the tremendously increased expense of warfare. The money power which now rules our materialistic civilization does not want to set stocks and bonds tumbling; it is a much more profitable process to kill off tens of thousands yearly in the mad struggle to get rich quickly. In many of the wars of old there were great principles at stake. Europe sprang to arms to oppose Moslem tyranny and aggression. Now the Sultan can slaughter Armenian Christians at will whilst the jealous nations of Europe, in armed camps, look calmly on. The man who compares this state of affairs to that of the days of the Crusades as day to night, must have an owl's appreciation of day.

We gladly admit the progress of the principle of arbitration amongst nations, the passing away of duelling, the greater humanity of our laws. But these better things have in every case been the result of strong and definite religious convictions. The Catholic Church has ever pleaded for a peaceful settlement of disputes between kings and the existence of the Court of International Arbitration at The Hague can be directly traced to the success of Leo XIII. as arbitrator between Germany and Spain. The same Church waged an unrelenting war against duelling, against slavery, against brutal and oppressive laws. It is worthy of remark that the savagery of English criminal law was the result of the revolt against the Catholic Church. The English monasteries fed the poor. Henry VIII, and Elizabeth used the gallows liberally to diminish their numbers. According to Chambers' Cyclopaedia, of 160 offences punishable by death, towards the close of the 18th century. In the British Isles, four-fifths were made so under the reigns of the first three Georges.

Whilst (leaving out material improvements) all that makes for the betterment of present conditions amongst us—all the achievements of our times for the higher life—can be directly traced to the inspiration of a definite faith, we have in the pre-natal murder, suicide, that hideous cancer on family life known as race suicide, all so appallingly frequent, an exhibition of what decline of faith is bringing about. Recently the "San Francisco Leader" published, on the eve of Christmas, an indictment of American civil and social rottenness which was as shocking as it was undeniably true. The man who in face of all this contrasts present conditions with those of the Ages of Faith as day to night, must know very little of social conditions now prevailing, and still less of the past. A star may be wiped out of the heavens, and yet it would seem to us for years to blaze out as brightly as ever. It would have gone, yet its light would be coming to us. So it is with faith. Even after it dies out, its influence survives for a time. And so morality will continue to survive for some time, but not for long, the principle of its being; as a branch continues green for some time after it is torn from its parent trunk.

PAGAN IDEAS OF POVERTY.

Frequently during the present distress we have found statements to the effect that families were in dire want, and children shivering with cold in front of a fireless stove, before any application was made for relief. Even then the cry of alarm was raised by some kindly neighbor, and the suffering parties had to be coaxed to admit their desperate position. This is paraded as a fine example of independence, as a proof of sterling worth. Much as we respect independence, and admire unwillingness to accept relief, we can see only in the cases specified, an outcropping of the Pagan sentiment that poverty is a crime or at least a disgrace. If a man through no fault of his, solely because of sickness or hard times, should fall into distress, why should he be ashamed to acknowledge his condition? Why should he starve rather than ask for relief? The only assignable reason is that he looks on poverty as a disgrace. This may be a sentiment in line with the Paganism of the Stoic; it certainly is not in harmony with the religion of Him "Who had not whereon to lay His head." Who was born in a stable and buried in the tomb, and at the expense of a friend. Moreover, when this determination to starve rather than accept relief involves the health and the life of others, it becomes criminal. If a man wants to act the Stoic and starve rather than appeal to charity, he can take the responsibility. But he has no right to dispose of the lives of his helpless children in this way. The whole proceeding is that of Paganism of old, which made the father absolute lord of the lives of those dependent on him and branded poverty as a disgrace.

We do not deny that there is an element of good underlying this abhorrence of seeking relief, as there was something admirable in the fortitude of the Stoic, spoiled though it was by being carried to excess. Nor do we wish to conceal the fact that there may be another cause in no small measure responsible for repugnance to accept charity, namely the impositions that have been so often practised by the unworthy and the consequent suspicion fostered that applicants for relief are wastrels or ne'er-do-wells. This last condition may have a considerable amount to do with the determination to go hungry rather than apply for charity.

These grounds for abhorrence of relief show the importance of two lines of action. First, charity should be relieved from the stigma of pauperization, of being the refuge of the fraud, of the imposter. And this can be done only by a well-organized system of co-operation between charitable societies and individuals, by such a system as the Board known as the Associated Charities has been trying to bring about in this city. Fraud and imposition have been reduced to a regular science, and only by scientific effort can this pest which preys on true charity be eliminated.

Second, the deserving poor, whether permanently disabled by illness or thrown into temporary distress by lack of work, should be taught that they have no reason to hang their heads in shame because of conditions for which they are not responsible. The deserving poor have a claim on us and their relief is a blessing to society, inasmuch as it quickens our noblest feelings and prevents them from hardening into absolute selfishness. The man who is willing and able to work, but is in distress because for the moment he cannot get employment, can accept relief with the determination of paying back what he has received at the first opportunity. In this way he is not taking something for nothing. He is determined to give an equivalent, and thus preserves his independence. This is certainly a much nobler and more Christian way of acting than to starve rather than accept relief.

That our community is determined that no man shall be forced to this last alternative is evidenced by the splendid response made to the appeals for relief published in our Toronto papers. The action of these papers and the response of their readers are matters which reflect the highest honor on both. And we hope that the former will add to the grand service they are now rendering, the further service of a searching discussion of the questions arising from our present distress, when the present storm cloud has blown over.

A BLOW TO SOCIALISTIC DREAMS.

One of the favorite schemes of Socialistic writers is to depict glowing pictures of the happy conditions which would ensue if all industry were directly controlled by the Government—if we had nothing but Government workshops, Government stores, Government kitchens, Government nurseries, Government everything. Leaving out of the question the methods proposed to bring this about—the wholesale confiscation of private property, and indeed the denial of any such thing as private property—the ignoring of man's religious needs, and the erection of material comfort into the sole good of his existence—the denial of parental rights and the overriding of family ties—the incessant prying into, and interference with, every detail of life—the placing in the hands of the Government of a power so far-reaching that the people would practically be helpless in its hands—the impossibility of any just standard

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of measurement between the various kinds of labor—leaving all these and similar considerations out of sight, we find a crushing blow given to the Socialistic Eden in the following paragraph of the finding of the arbitration committee, Messrs. Shortt and Donoghue, to whom we refer elsewhere in terms of appreciation:

"The wages, other than the living wage, which are paid by railway companies to their employees must, disguise as we may, depend upon what a company earns after the interest of capital employed is paid. This may equally be said of all industrial and commercial undertakings, and no amount of vague philanthropic talk can alter this fact any more than it can alter the fact that two and two make four." There is an amount of clear, forcibly expressed common sense in this paragraph, which strikes the Socialistic dreamer as a douche of cold water the somnambulist. According to the Socialistic romance, when the hoards of the capitalist class will be divided up, the community will revel in plenty, government workshops museums and halls of amusement will spring up everywhere as by magic, the hours of labor will be cut down by a half or more and everything there will be in school-girl phrase "just too lovely."

It seems cruel to spoil this iridescent bubble by asking: "Where will the money come from?" Very few communities are in the fortunate position of producing everything they need. The raising of tea in the Canadian Northwest would not be a success. That desirable commodity must be purchased by the surplus wheat and other products raised there. Now, if the hours of labor be cut in half, and if the incentive to labor which private ownership affords be taken away, where is the money to come from, which will obtain the requisites for all these palatial workshops and halls of amusement, and for the good cheer which will render the public dining-rooms inviting? The total industrial revenue of Prussia for the year 1881 would, it is calculated, if divided amongst its population equally, give 89 dollars to every man, woman and child in that country.

Even the most thorough-going Socialist can see that this yearly income does not allow a big margin for luxury. If this is the result of the long hours and excessive pressure of labor under capitalistic greed against which the Socialist is continually declaiming, surely when the hours of labor are diminished by half and the workers take things easily, it is hard to see where the funds which will raise these industrial palaces and cause the land to flow with abundance of all good things, are to come from. Men are not going to pour their earnings and products into the lap of the Socialistic community from other shores without obtaining an equivalent. Under present conditions it is hard enough to find that equivalent, but how it is to be obtained under Socialistic conditions is a puzzling problem to anyone who does not consider that in Socialistic arithmetic two and two make sixteen—that if the hours of labor be reduced by half the product will be quadrupled—that men will work harder when every incentive to labor is removed—that when Socialism waves her wand palaces will spring up like magic, men will become angels, and government will be able to do no wrong or make no mistake.

A NOTABLE ARBITRATION.

The settlement of the dispute between the telegraph operators of the Grand Trunk Railway and the management of that corporation, by a board of arbitrators consisting of Professor A. Shortt of Queen's University, W. Nesbitt, K.C., and John G. O'Donoghue, legal adviser of labor organizations, was in itself an event of sufficient importance to deserve the above title. To avert a strike which would paralyze communication throughout an immense railway system was certainly a very notable achievement. But the arbitrators rendered in our estimation a far higher service than the settlement itself, important as that was, in the language in which their finding was expressed. That language rose to the level of philosophic statesmanship, and is a contribution which should have a marked influence on the attitude of the people at large towards corporations here and far beyond our boundaries.

Railroads, like other corporations, are not popular nowadays. The demagogue who lashes grasping corpora-

tions knows that he is taking a sure road to the applause of an average audience. For this state of feeling the corporations themselves are in no small measure responsible. Controlled in a large measure by men who rose from the ranks and, intoxicated by success, showed all the insolence of the upstart they seemed to delight in subduing the public for the mere satisfaction of the thing. Guided by unscrupulous manipulators, their favorite policy was to seek loopholes through which to evade agreements and shirk responsibility. We do not wish to convey for a moment that this is true of all corporations, but it prevailed to such an extent as to create a certain amount of hostility to all.

It required no little courage in the face of this hostility for the board of arbitrators already mentioned, especially the member of that board who looks after the interests of organized labor, to send out to the world the following statement: "What often seems to be ignored is that capital and labor are both necessary in order to produce profit. Our experience on a number of these boards has led us to the conclusion that there seems to be an oversight on the part of the public concerning two things: First, that there is a continual demand for an increase of expenditure on the part of the company for facilities; and second, a continual demand for a reduction of the tariffs which furnish the moneys necessary to provide these facilities."

"There is no doubt that the cost of living has greatly increased, and that the employees of a railway company are entitled to be better compensated to meet such increased cost, but surely they are not entitled to be compensated at the sole expense of people who have invested their money and would in turn be deprived of their means of livelihood. The public should bear their share."

In these words the position of corporations is put in a light very different from that in which they are viewed by the demagogue and to a great extent by the public. Both one and the other are inclined to dwell exclusively on the power and aggressiveness of these organizations. They see them belting a continent with steel and spending millions on a railway terminus. Surely the resources which can accomplish this are limitless! These mighty aggregations must have some hidden garden of the Hesperides where the trees rain down golden apples! If they do not advance the wages of their employees to any figure demanded and at the same time give better accommodation to the public, run faster and more numerous trains, build palatial stations, and so on, it is because they want to pile up enormous private fortunes! "All a fairy tale and a delusion!" exclaim our Labor counsel and his colleagues. The railways have no enchanted garden with an unlimited supply of golden apples. The gold which is building the Grand Trunk Pacific Railway and which enables improvements to be made, comes mainly from the pockets of bondholders in London, England. These men will not supply the gold unless a reasonable dividend is paid on their investment. And this dividend, as well as the wages of employees must come from the earnings of the road. A demand for higher wages on the part of the employees must mean either of two things, higher rates from the public or robbery of the bondholders. Messrs. O'Donoghue, Shortt and Nesbitt have done a signal service in putting the case thus plainly. And if a permanent Court of Arbitration of such material were constituted it would do an immense amount towards solving the problem of reconciling Labor and Capital.

Death of John D. Carolan

(Herald-Record, Wallaceburg.)

The sad death of Mr. John D. Carolan occurred at his late residence, Johnson St., Thursday, Jan. 16th, at 5.30 p.m. Up until about four months ago, Mr. Carolan had been enjoying very good health, but becoming a victim of Bright's disease and being of such an old age he was not strong enough to fight off the approaching death.

Deceased was born in Sligo town, Sligo county, Ireland, on the 8th day of September, 1821, and came to Canada in the year 1842, and settled at Kingston, Ont. He was married in 1855 to Miss Catherine La Violette, who still survives him.

In the year 1867 he came to Wallaceburg where he settled and opened up a merchant tailoring business, which he conducted successfully for a number of years.

With the exception of about nine years spent in the city of Chicago, Mr. Carolan was a resident of the town from his first coming until his death. Mr. Carolan was a kind, affectionate husband and father, an upright, honest and much respected citizen and was liked by all, who had the honor of knowing him.

The deceased leaves to mourn his loss a widow, four sons and five daughters. They are D. L. Carolan, Rampart City, Alaska; Mrs. James Beattie, Mount Clements; Mrs. Ulric Milord, Chicago, Ill.; John R. Carolan, Chicago; Mrs. Rose Young, Miss Francis, Miss Catherine, Charles and Patrick at home.

The funeral took place from his late residence, Johnson street, Monday at 9 p.m., to the Church of Our Lady of Help, where solemn requiem High Mass was celebrated by Rev. Father Halligan, thence to the Wallaceburg cemetery. The pall-bearers were Messrs. Robt. Riddle, S. Somers, Thos. Forhan, Jos. Shaw, Jos. DeJorma and M. Gollygo.

The Herald-Record joins with their many friends in extending to the family of deceased their deepest sympathy in their sad bereavement.

Relatives who attended from a distance were Mr. and Mrs. James Beattie, Misses Lula and Evelyn, and Mr. Frank Beattie, Mount Clements, Mrs. U. Milord, and Mr. and Mrs. J. R. Carolan, Chicago; Mrs. Peter Carolan, Miss Margaret and James Carolan, Bad Axe, Mich., and Mr. and Mrs. Patrick Gilroy, Dresden.

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The Church is sadly needed, for at present I am obliged to SAY MASS AND GIVE BENEDICTION IN A GARRET. My average weekly collection is only 3s 6d, and I have NO ENDOWMENT except HOPE. What can I do alone? Very little. But with your co-operation and that of the other well-disposed readers of this paper, I can do all that needs to be done. In these days, when the faith of many is becoming weak, when the great apostasy of the sixteenth century is reaching the full extent of its development, and is about to treat Our Divine Lord Himself as it treated His Holy Church, the Catholic Faith is renewing its youth in England and bidding fair to obtain possession of the hearts of the English people again. I have a very up-hill struggle here on behalf of that Faith. I must succeed or else this vast district must be abandoned.

IT RESTS WITH YOU
to say whether I am to succeed or fail. All my hopes of success are in your co-operation. Will you not then extend a co-operating hand? Surely you will not refuse? You may not be able to help much, indeed. But you can help a little, and a multitude of "littles" means a great deal.
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