

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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### THE WOMAN WORKER

Perhaps the greatest industrial discovery during the War has been the reserve of varied capacity inherent in the womanhood of the nation. Short of the heaviest forms of manual labor, into what department of work have not women made their way? And, on the whole, the verdict has been that they have achieved substantial success in every direction. Of the smaller businesses by far the larger number are being managed by women, even where men—mostly beyond military age—are employed to do the heavy forms of work. In purely clerical duties women have entrenched themselves so acceptably that there is little danger of exclusion after the War is over. Even in forms of work that were not generally familiar to women they have acquitted themselves with credit. So ubiquitous and prominent are they today that it seems difficult to recall the time when they were not "running" most of the lesser affairs in connection with the business of the nation. Some have only moved from behind the scenes to front the footlights by leaving home or factory to work in more public places, but many of the best and patriotic newcomers into the labor market and a clear addition to the nation's effective working strength.

The girl worker is now everywhere, but if we may judge by the tea-rooms and shops, so is the girl-shirker. At the call of duty, womanhood, in the main, has flung aside the snobbish folly of pretending not to work; and has accepted a fair share of national tasks; but womanhood can do still more if the need for reinforcing depleted labor should become more urgent. The reserve of men's available labor has fallen to very small proportions; that of women's labor is still considerable.

It is clear from the disclosure of immense, human reserves lurking unrecognized in our midst when there was no insistent call for national effort that in ordinary times a singularly small proportion of possible energy is brought into practical use for the world's enrichment. This should not surprise anyone who has read that wonderful first English book on social economy, Sir Thomas More's "Utopia." Sir Thomas argued that if all of us worked six hours a day on essential forms of industry the result would be an accumulation of a vast superabundance of supplies of all kinds, for practical use, for pleasure and for mental stimulation.

He says of his Utopians: "Seeing they bestow but six hours in work-perchance you may think that the lack of some necessary things may ensue. But this is nothing so. For that small time is not only enough but too much for the store and abundance of all things that be requisite either for necessity or for commodity, yea or for pleasure, so that the same pleasure be true and natural."

Whom can doubt that the old philosopher was right, seeing how well the wants of the populace are being supplied while the great majority of the most practised workers are withdrawn from industry to wage war?

The remnant, consisting of the old and the young, the infirm and the women of the country, can and do enable the country to "carry on" without harsh privation. And, that being so, can we not see the immense possibilities of the future if the whole human resources of the restored nation were organized and concentrated on the most essential work? Has not the War proved that if the burden of work be fairly distributed the resources of Mother Earth, developed by easily-accessible labor, are ample for the highest needs of all her children?

### CARDINAL BOURNE ON SECRET TREATY

(C. P. A. Service)

London, March 21.—Cardinal Bourne preached on the occasion of the feast of Our Lady of Lourdes, solemnly kept in Westminster Cathedral by a great concourse of clerics and old pilgrims from all parts of the metropolis. During his discourse His Eminence took the opportunity to allude to the secret

treaty whereby the participation of the Pope in the peace negotiations was excluded. He said we learned of this treaty with sorrow, and though we might believe that those statesmen who, in an unguarded moment, consented to such a clause, had no intention of disrespect for the Apostolic See, it was at the same time perfectly clear that there were none amongst them who grasped the historic place which the Holy See has in all great events of European history. We had also to complain that certain leaders of public opinion in this country gave a false impression of the peace action of the Holy Father, and strengthened the hands of statesmen who had not found themselves able to reply to His Holiness's invitation.

### CATHOLIC CHURCH AND SOCIAL REFORM

#### II—THE FUNCTION OF THE STATE

By Rev. John A. Ryan, D. D., of the Catholic University

While Catholic teaching rejects the complete domination of industry by the State, as proposed in the Socialist scheme, it is very far from advocating the opposite extreme of individualism and *laissez faire*. Those who believe that the government should pursue an industrial policy of nonintervention will have no comfort in the traditional attitude of the Church. And they will be grievously disappointed when the encyclical "On the Condition of the Working Class" of the Pope is read. Of the space devoted to that document to methods of betterment fully one-third deals with the positive duties incumbent on the State.

Among the general propositions which the encyclical sets forth under this head are the following: Public laws, institutions and administration should "be such of themselves as to realize public well-being and private prosperity;" the State should especially "provide for the welfare and comfort of the working classes;" this is simple justice, for "it may be truly said that it is only by the labor of workmen that the States grow rich;" while the rights of persons should be protected, "the poor and helpless have a claim to special consideration."

The general principle of State intervention is this: "Whenever the general interest or any particular class suffers, or is threatened with mischief which can in no other way be met or prevented, the public authority must step in and deal with it."

The last sentence contains an implicit indorsement of all legislation for the regulation and control of industry that is genuinely necessary. In any particular case the question of State action is to be determined by the facts; is such action the only adequate remedy? If it is it should be utilized. Pope Leo's principle is empirical and scientific, avoiding both the *a priori* demand of the Socialist for universal State control, and the *a priori* demand of the individualist for the complete absence of State control.

Another significant fact of the foregoing quotations from Pope Leo is his frank acceptance of the principle that the State has the right and duty of legislating for the benefit of particular classes, more especially those that are incapable of defending their own interests. In taking this position the Pope merely restated the traditional doctrine of the Church. According to that doctrine, the object of the State is not self glorification, nor merely the common welfare as such, but the good of all individuals and all classes of individuals. The hypocritical opposition to labor laws on the ground that they constitute class legislation finds no sanction in the Catholic doctrine of the functions of the State.

The specific applications which Pope Leo makes of his general principles to labor conditions are worthy of brief notice.

(A)—To REMOVE CAUSE OF STRIKES. When the workers go on strike, says the Holy Father, "it is frequently because the hours of labor are too long or the work too hard, or because they consider their wages insufficient." The law should prevent such trouble by "removing in good time the causes which lead to conflicts between employers and employed."

(B)—Religion and Rest. The laborer should be protected in that most precious form of property, "his soul and mind," for "no man may with impunity outrage that human dignity which God Himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of heaven," hence the laborer must be guaranteed "rest from work on Sundays and certain holy days." In general, "he ought to have leisure and rest in proportion to the wear and tear of his strength," for "it is neither just nor human to grind men down with excessive labor so as to stupefy their minds and wear out their bodies."

(C)—Hours of Labor. The proper length of the working day depends on "the nature of the work, on cir-

cumstances of time and place, and on the health and strength of the workman." The general rule is that labor should not be "protracted over longer hours than strength admits."

(D)—Woman and Child Labor. "Women are not suited for certain occupations; by nature they are fitted for home work." Children should not be placed "in workshops and factories until their bodies and minds are sufficiently developed," for "too early experience of life's hard toil blights the young promise of a child's faculties, and renders true education impossible."

(E)—A Living Wage. We are told, are regulated by free consent, and therefore the employer, when he pays what was agreed upon, has done his part, and seemingly is not called upon to do anything beyond. The only way, it is said, in which injustice might occur would be if the master refused to pay the whole of the wages, or if the workman should not complete the work undertaken; in such cases the State should intervene to see that each obtains his due—but not under any other circumstances.

(F)—Private Property. Pope Leo condemns the inequitable division of property which enables one party to "grasp the whole of labor and trade, to monopolize for its own benefit, and its own purposes all the sources of supply, and which is even perpetuated in the councils of the State itself."

Therefore, he says, "the law should favor ownership, and its policy should be to induce as many as possible of the humbler class to become owners. By this means the gulf between the rich and the poor poverty will be bridged over."

The Pope is speaking of ownership of land, and his words are strictly applicable to the rural portion of the United States. All observing students are becoming alarmed at the growth of tenancy in our agricultural sections, and realize that systematic and far-reaching assistance will have to be given by the government to convert the masses of tenant farmers into farm owners.

The principle of Pope Leo's statements can be applied quite as well to conditions in the cities. As pointed out in our last article, no permanent solution of the social question will be obtained until the majority of the wage earners become owners of productive property, preferably and so far as possible in the industries in which they work. Neither high wages, nor comfortable working conditions, nor security of employment, nor provision against all the unfavorable contingencies of life, nor all these together, will restor the position of the working classes satisfactory if they must continue in that status of dependence which marks the mere wage earner. Like the tenant farmers, the urban workers must be aided by the State to become property owners.

Such are the doctrines and proposals which Pope Leo would have the State put into operation for the benefit of the working classes. They do not constitute a complete and formal programme of labor legislation, for that was beyond the scope of the encyclical. In a document of that kind the Pope could do no more than lay down certain fundamental principles of State action, and by applying these to some of the foremost needs of labor indicate the broad outlines of a comprehensive system of reform. The details can easily be filled in by the specialists of each country.

As a matter of fact, the concrete methods and reforms that are mentioned by Pope Leo are in the main strikingly similar to the "platform of minimums" formulated in 1912 by one of the committees of the National Conference of Charities and Corrections (Proceedings, pp. 376-394). Under the heads of wages hours, safety and health, housing, terms of working life, compensation or insurance, the committee endeavored to define the minimum decent standards of life and labor for the working people of America.

Naturally this programme covers the ground in much greater detail than the encyclical, and it included certain important topics which Pope Leo does not touch; for example, housing and insurance. But it embodies no principle that is not found in Pope Leo's proposals; for example the question of housing is implicitly met by the Pope in his declarations on a living wage, and the question of insurance by his demand that the worker be enabled to become the owner of property from which he can derive an income.

All things considered, we are justified in claiming that the principles and proposals set forth by Pope Leo concerning the function of the State in relation to labor constitute an adequate scheme of amelioration. Were they but reduced to practice, the workers would not only find their condition immensely improved but would be able of themselves to obtain all the further advantages that are feasible and just.

(G)—The Two Supreme Evils. The two supreme evils of our industrial system are the unreasonable small share of the national income

obtained by the majority of wage earners, and the unreasonable large share that goes to a small minority of capitalists. The remedies which Pope Leo offers for the former evil are, as we have just said, sufficient. The second evil he does not directly touch in the encyclical. His subject was the "Condition of Labor," not the wider topic of social reform, or social justice. Nevertheless, he makes two or three references to the evil of excessive gain that are not without significance, when taken in connection with the traditional teaching of the Church.

He declares that the hard condition of the working classes "has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless under a different guise but with the like injustice still practised by covetous and grasping men. Again, he enjoins the right to refrain from cutting down the workmen's earnings, whether by force, fraud or by usurious dealing."

There can be little doubt that the new form of usury stigmatized in these sentences refers to the extortionate prices exacted from the working classes for the necessities of life by the monopolists. A certain great meat packing industry last year obtained dividends of 35%. During the same period this concern helped to promote an artificial shortage of hides, with the result that the price of shoes was kept at a much higher level than was required by the relation between supply and demand. Were Pope Leo alive, he would probably have little hesitation in classifying this course as "usurious."

Let us recall Pope Leo's general principle: "Whenever the general interest of any particular class suffers, or is threatened with mischief which can in no other way be met or prevented, the public authority must step in and deal with it." Therefore, if that "usurious dealing" which is practiced by monopolistic concerns for the sake of extortionate profits can "in no other way be met or prevented" than by the destruction of the monopoly, or by fixing maximum prices for its products, or by State ownership of the industry, in whole or in part, or by all these methods combined, the State will have not only the right but the duty to intervene in any or all of these ways.

Let us space permit, it would be easy to show that all the other social questions, such for example as those of land tenure and taxation, and taxes on incomes and inheritances, can be adequately solved in conformity with the social and moral teachings of the Catholic Church. All the evils of our industrial system can be abolished by sane and progressive measures of social reform, against which the Church has not yet said a word. There is no need to resort to Socialism, even if that scheme would not leave the last state of society worse than the first. (Elsewhere I have tried to set forth in detail a comprehensive programme of reforms, "Distributive Justice," The Macmillan Company.—N. Y. Evening Mail.

### SHORT ROAD TO A REMEDY

Senator Poindexter—If it stirs up trouble, in order to point out the actual situation we are in, with a view of remedying that situation, with a view of remedying this policy of nonproduction and removing the secret influences and mysterious blight that have thwarted the efforts of the Administration, then it is time to understand that situation in order that everybody, as the Senator from North Carolina says, may unite to bring about a successful issue of the War.

### REFERS TO BORGULM'S REPORT

Senator Borah of Idaho interrupted Senator Poindexter to advert to what he called the "report of a confidential agent of the President" on America's aircraft production. "You mean Gutzon Borgulm?" suggested Senator Poindexter. "Yes," replied Senator Borah. "I understand he was a confidential agent of the President."

The Idaho Senator read from Mr. Borgulm's report commenting on aircraft production, under date of Jan. 2, in a letter to the President: "The situation indicates a terrible state of confusion and irregularity, as reports show, due to self interest and intrigue, together with a pre-determination to thwart the efforts of the nation."

Senator New of Indiana interjected the remark that the "airplane situation had not been exaggerated" by the Senator from Idaho. Senator Johnson of California asked Senator New if the latter, as a member of the Military Affairs Committee, could tell the aircraft program up to July 1 of this year. "I think, while I had not intended to mention it, it is fair and just to say," replied Mr. New, "that the original program called for delivery in France 12,000 combat planes by the first of next July."

"Then I ask the Senator," urged Mr. Johnson, "if he can answer, if it violates no confidence, how many were delivered, or how many will this Government deliver on the first day of July in France?" "Thirty-seven," replied Senator New. "A gap ran through the galleries. One of the students made today," Senator Johnson proceeded, "is that it is in testimony before the Military Committee that the condition of our boys in the trenches today is such that, without let or hindrance, German planes are flying over them and flying so low that our boys are shooting at them with revolvers. I want to know whether that is the testimony before the Military Committee?"

"It is," assented Senator New. "Then," said Senator Johnson, "in answer to the animated version of the Senator from North Carolina and others, I say that there is just one way to correct this sort of outrage upon American youth, and that way is, in the language of a distinguished executive, 'plutless publicity.'"

Senator Sherman of Illinois wanted to know why America should delude itself with hopes, while the facts were against them. "When our Secretary of War returns, with the bursting of shells and the roar of guns in his ears, I hope he will cease to be the pacifist he was in the early days of this War," said the Illinois Senator. "This country was in the state of lamentable unpreparedness when we went into the War. We slumbered under the delusion of universal peace. This generation may not see the conquering of the brute force of German aggression, and, if it does not, the next generation will have to fight it out. Hindenburg foresaw conditions when he said the west line of battle lay on the American coast."

For myself, I want to say that, so long as I live and have a vote in this Senate, I intend to help my country in a condition of defense against Prussianism. So long as Prussianism lives, democracy is menaced."

American Chaplain Honored. Among the first heroes of the American army to be decorated with the *croix de guerre* in France is the Catholic chaplain, Rev. Osiah Boucher. With six other priests he was sent overseas by the Knights of Columbus to join General Pershing's forces at the front. All details are withheld by a rigorous censorship, but it is well known that the French war-cross is awarded only for signal bravery in action. Father Boucher and his six priest companions were volunteers with no official status, receiving their maintenance from the Catholic War Fund through the Knights of Columbus. Semi-official standing was however given them by General Pershing, and an orderly and a motor-cycle were assigned to each man. They were sent to the very forefront of the American position where they have been laboring since January 1. Everywhere they were heartily welcomed by the men and have already rendered notable services. Father Boucher is a native of Canada, but was educated for the priesthood at St. Bernard's Seminary, Rochester, N. Y., served first as an assistant at St. Anthony's Church, New Bedford, and volunteered from St. Roch's Church, Fall River.—America

### CATHOLIC NOTES

On March 23 Rev. Father Dandurand, O. M. I., of St. Boniface, Man., Canada, was ninety-nine years old.

Father Suchesi, S. J., of Alaska, has sent the Indian Bureau a fine collection of miniature canoes, pouches, dresses and other handwork of Alaskan Eskimos.

The consecration of Right Rev. Dr. Hallinan, Bishop-elect of Limerick, took place in St. John's Cathedral, Limerick, Ireland, on Sunday, March 10. Right Rev. Dr. Hackett, Bishop of Waterford, preached the sermon.

Cardinal Van Rossum, who was the first Dutch member of the Sacred College, has been appointed prefect of the Congregation of the Propaganda by the Holy Father, it is announced in this country.

At a recent meeting of the Catholic Total Abstinence Federation of Ireland it was stated that the affiliated societies now number 340, including a total membership of 100,000 total abstainers.

The diocese of Canaries in the Canary Islands, in the North Atlantic Ocean along the western coast of Africa, has 83,378 Catholics, 103 priests, 42 churches and parishes and 113 chapels.

The dioceses of New York and Brooklyn, which practically constitute New York City, contain 2,000,000 Catholics, 4,000 priests, 400 churches, 300 schools, and 107,000 Catholic children.

Recently 500 students of St. Louis University medical and dental departments were sworn into the Government service, to be called for actual duty as soon as they shall have been graduated. This is in addition to the 843 former students already enlisted. St. Louis University is under the charge of the Jesuits.

The Most Rev. John Healey, D. D., Archbishop of Tuam, which includes half of Mayo, half of Galway and part of Roscommon, Ireland, on March 16, according to delayed cablegrams received in this country, Archbishop Healey succeeded the late Archbishop MacEvilly on February 13, 1903.

New York, March 3.—The Protestant clergy and Y. M. C. A. will lend a hand to make the New York Catholic war fund a success. During the week of March 17 the Knights of Columbus expect to collect \$2,500,000 in New York. Protestants and Jews have offered their assistance to obtain this amount allotted to New York.

The Right Rev. Bishop Hayes of New York, who is chaplain general of the Catholic army chaplains of the United States, will designate the various ecclesiastical provinces as "vicariates" for military purposes and appoint a vicar general for each. It will be the duty of the vicar general to visit all military camps, cantonments, field hospitals, etc., within his province.

Secretary of the Navy, Daniels, in establishing by General Orders a five-mile prohibition zone around certain naval stations, which took effect March 16, stated in that Order that nothing in the regulations shall be construed to "prohibit or restrict the procuring or use of wine by any religious congregation or church for sacramental purposes in the usual religious exercise of its denomination."

"Wrongs done Ireland must be righted," declared Cardinal O'Connell in addressing members of the Greater Boston Division of the Ancient Order of Hibernians. "We hear much nowadays of the trials of mankind in the smaller nations," he said. "The Irish people have suffered and struggled through the most wonderful series of persecutions ever known. They have suffered the loss of their own national rights, which they have never yielded and never will. Now, when the nations are brought to the bar of justice, let them look back and see how they have battered with the things which are God's. If they are honest, even late, let them admit they are wrong and right the wrong."

In the death of Cardinal Serafini the Sacred College has lost one of the most highly esteemed of its members. All the Italian newspapers, even the most infidel and anti-Catholic among them, paid tributes to him as a great and a good churchman, who enjoyed the intimate friendship and confidence of Pope Leo XIII, Pius X., and Benedict XV. The funeral services, which took place on Saturday, March 16, by the order of the Holy Father, in the Church of Saint Ignazio, were the most imposing of the kind since those for the late Cardinal Rampolla in St. Peter's. Cardinal Ceretti pontificated at the Requiem Mass. The students of the College of the Propaganda were present, as well as those of the American and the Scotch colleges, of which the late Cardinal was the protector. The dean of the Sacred College, Cardinal Vannutelli, gave the absolution. Twenty-three Cardinals, the members of the diplomatic corps, and a very large gathering of prelates, priests and distinguished laymen were present.

### IN U. S. SENATE

FAILURE TO PRODUCE SHIPS, GUNS OR AIRPLANES DISCUSSED

"The Senator is here criticizing the Administration for its mistakes while it is doing the best it can to carry on the War," said Senator Overman.

"UNDISPUTED, SCANDALOUS FAILURE"

"I am here to point out what the Senator is seeking to cover up—an undisputed and scandalous failure of the Administration," Senator Poindexter retorted.

"I admitted that what the Senator had said was true," conceded Senator Overman, "but I asked the Senator, admitting it to be true, if this was the proper time for the Senate to be throwing it out to the American people when they ought to be enthused. I say we ought to correct these mistakes, but in the proper way. Every man on the floor wants to correct them. Every man here, I think, is a patriot. Why does the Senator stand here at this time, when we are in a serious condition, to make the people of America unhappy and discourage them? This is not the time."

Senator Poindexter—How can everybody get together and correct the errors, if everybody does not know about the errors? The point I make is that the Senator from Washington is stirring up trouble in the country.

AMERICAN CHAPLAIN HONORED

Among the first heroes of the American army to be decorated with the *croix de guerre* in France is the Catholic chaplain, Rev. Osiah Boucher. With six other priests he was sent overseas by the Knights of Columbus to join General Pershing's forces at the front. All details are withheld by a rigorous censorship, but it is well known that the French war-cross is awarded only for signal bravery in action. Father Boucher and his six priest companions were volunteers with no official status, receiving their maintenance from the Catholic War Fund through the Knights of Columbus. Semi-official standing was however given them by General Pershing, and an orderly and a motor-cycle were assigned to each man. They were sent to the very forefront of the American position where they have been laboring since January 1. Everywhere they were heartily welcomed by the men and have already rendered notable services. Father Boucher is a native of Canada, but was educated for the priesthood at St. Bernard's Seminary, Rochester, N. Y., served first as an assistant at St. Anthony's Church, New Bedford, and volunteered from St. Roch's Church, Fall River.—America