

## The Truth About The National Catholic Union

Officials of the National Catholic Union recently demanded that it be given representation on the forthcoming National Conference for the Building Industry, and on all conferences and commissions appointed by the Government on which Labor is given representation. The Minister of Labor, Hon. Gideon D. Robertson, in his reply made it quite clear that the Canadian Government recognized only the Trades and Labor Congress of Canada as the voice that speaks with authority for the workers of this country. The Minister of Labor also warned the leaders of the National Catholic Union of the dangerous consequences which a continuance of its policy would entail. Mr. Ernest Lapointe, member of the House of Commons for Quebec East, repeated the statement of the Minister of Labor and opposed the policy of the Government in recognizing the Trades and Labor Congress of Canada, which for years has been an opponent of the International Trade Union Movement and the Trades Union Congress of Canada.

Quebec—five of these delegates represented four trade councils—218 represented 101 local unions in that province. These delegates represented 33,942 organized workers in that province, a large portion of whom are Roman Catholics. The senior vice-president of the congress is a Roman Catholic, the president in Montreal, like the International Union of the Congress stands for equality among all workers, so far as their rights and privileges within their respective organizations are concerned and also in their opportunities for employment regardless of religious or political affiliations of the individual. Both the International Union and the Trades Congress are in accord with the principles laid down in the pastoral letter circulated in September, 1918, by the archbishops and bishops of the United States, signed by the late respected and lamented Cardinal Gibbons of Baltimore, Md. Except in Quebec, throughout all North America, Catholics and Protestants alike, other churches as well as workers, are able to work together in harmony.

To the universal application of these principles the present Minister of Labor subscribes. Mr. Lapointe does not—does the Montreal Gazette?

The National Catholic Union

## "CALL 'OPEN SHOP' BY ITS RIGHT NAME"—GOMPERS

Incalculable mischief results from general acceptance of wrong definitions in relation to public questions and issues. Not infrequently the public believes its claims to enlightenment by clinging, through year after year, to a falsehood. The effort of hostile employers to break down the union movement through the establishment of non-union shop conditions is a case in point.

Employers hostile to trade unionism long ago gave the name "open shop" to describe the kind of shop which it was their aim to open in opposition to the union shop.

The anti-union shop—and that is generally the "open shop"—is a shop in which the employer pursues a militant policy in opposition to organization. It is the shop of the crusading employer bent upon maintaining industrial autocracy and upon restoring it where trade unions have broken it down.

The kind of shop which certain employers' associations today are endeavoring to establish under the name "open shop" is, in reality, the anti-union shop.

The "open shop" crusade is not what its name implies. It is a crusade against unionism. It is a crusade to break down the organized labor movement and restore industrial oligarchy.

The "open shop" of the present anti-union campaign is open only to non-union men. The United States steel corporation professes to maintain an open shop, but its tolerance for union workers in the steel mills has been shown amply within the past two years. Likewise its tolerance for union workers in its great West Virginia coal mine properties has been shown with equal emphasis. Unions and all their works and principles are hated and resented. It where trade unions have broken it down.

As a blind to cover their real purposes, certain of the so-called open

shop advocates in the United States and the optional plan of employment in Canada have set up what they term the "American plan" of shop operation. These are but other names for the non-union shop. They have as their main principle better opposition to trade unionism.

The labor movement insists upon giving the proper terminology to the conflict between organized labor and its employer opponents. The labor movement insists that there can be no accurate public knowledge, and therefore no fair and adequate judgment of the issues, unless the terminology is accurate.

## GOVERNMENT TO ESTABLISH ADVISORY COUNCILS TO EMPLOYMENT BUREAUS

Hon. Walter Rollo, Minister of Labor, Advocates Abolition of Private Employment Offices.

TORONTO.—At the end of three hours' discussion members of the Ontario legislature at 11 o'clock on Thursday did not appear to very thoroughly understand Hon. Walter Rollo's bill amending the Trades and Labor Act, but at the last moment they allowed the measure to pass and the committee stage was passed with minor amendments.

H. H. Dewar, K.C., opposed the bill because it was "chiropractic" the private employment agencies, and "creating a bureaucratic system under the present government."

Hon. G. Howard Ferguson joined in the attack on the bill because in his opinion the government was likely to be out of pocket in respect to advances which would be made to persons who were sent out of town to find employment.

On the opposition side of the House, M. M. MacBride, of Brantford, was the only one to favor the bill because he said the Trades Congress had gone on record as being opposed to the continuance of private employment agencies.

The one thing that every person seemed to fully understand was that the bill provides for the establishment of a Central Provincial Employment Service Council; the members of which will be paid a per diem allowance and the establishment of local councils, the members of which will not be paid. So far as

the fear that private employment agencies are to be abolished, the prime minister said that this was not the intention of the bill. So far as he was concerned he thought that the present, with its serious unemployment problems, was no time in which to do away with private agencies, which might help to alleviate the distress.

Hon. W. R. Rollo took issue with his leader. The minister of labor came out flatfooted for the abolition of all private employment agencies. Finally as the hands of the clock pointed to the hour of eleven the House made up its mind to allow the measure to pass the committee stage with an amendment which provides that advances for travelling expenses going out of town after employment are only to be made by the government when the prospective employers guarantee surety for the advance.

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The Citizen's Liberty League is an organization comprising men of highest standing in the professional and business life of the Province,—men who are not interested either directly or indirectly in the manufacture or sale of liquor, and whose demonstrated integrity and sincerity afford sufficient guarantee as to unselfishness of motive. The members of the League are devoting their whole effort towards obtaining what they conscientiously feel will prove the soundest solution of Ontario's liquor problem—viz., Government control.

By placing the responsibility entirely in the hands of the Government, the people of Ontario may rest assured that the sale of alcoholic beverages will be safeguarded and regulated in every direction consistent with life in a democratic country.

The League's views on temperance and its attainment are embodied in the Memorial here reproduced, which every serious-minded man and woman is asked to study with deliberation before making any decision.

Signatures are being obtained throughout the Province for the following Memorial, which is to be presented to the Ontario Government. Copies can be obtained from the Secretary, 104 Mail and Empire Bldg., Toronto.

A Memorial

To the Honorable the Premier of the Province of Ontario

We, the undersigned residents of the Province of Ontario, believers in temperance and moderation in all things, hereby desire to express our very grave concern at the prospect of any legislative enactment being placed upon the Statute Book of this Province which will not be binding upon the conscience of a great mass of the people and must be enforced by excessive penalties with armed inspectors and an army of spies and informers.

Many serious-minded and well-informed citizens, including ministers of the gospel and men holding the highest positions in the community, while fully appreciating the material benefits which might be gained from the total prohibition of the sale of liquor, agree with the view that there is a proper limit to interference by the State with individual conduct. They believe that a temperance country can be more surely obtained by evolution, than by legislation, and that total prohibition is inconsistent with true temperance and opposed to Christian morality, which is based not upon the manufacture of new crimes for punishment but on the stronger force of love.

Democracy springs from a desire for individual liberty. Stabilized democracy depends upon the security of individual liberties properly used. There can be no security for the observance of a law dictating what men should eat or drink unless it has the support of a substantial majority not merely of those voting on a Referendum, but of all the people in the Province whose support is necessary. Especially is this true when the prohibitory forces are highly organized at the polls. If one law is not enforced, all law is brought into contempt and democracy itself may be imperilled.

It is a fundamental principle of democratic government that things innocent in themselves should be regulated against abuse, not prohibited. It is well recognized in law that a municipality cannot extend a mere power to regulate into a power to prohibit. If past generations allowed the open bar to become a menace that is no reason why we should shirk the difficult duty of making wise regulations to govern the liquor traffic, and blindly throw to the winds an elementary principle which has hitherto been considered a necessary safeguard to democratic civilization.

We believe that the cause of Christian temperance and of stabilized democracy can best be served,—

- (1) By Government control of the sale of spirituous liquors, and, if necessary, a wisely devised licensing of individuals to purchase spirituous liquors;
- (2) By the treatment of those who have not the strength to take care of themselves under such conditions, as patients, not as criminals;
- (3) By permission to purchase beer and wines under a system to be devised by the Government, thus minimizing the evil of illicit stills and the illegal sale of spirituous liquors and drugs. We are not advocating a return to the "open bar";
- (4) By the formation of a voluntary organization similar to the Blue Ribbon Army in Great Britain, whereby all available energies and funds may be devoted to the promotion of true temperance by education and example.

We ask that you provide a means for an expression of opinion on the question of Government control. We further ask that the Ontario Temperance Act be amended as above, so that the conscientious scruples, rights and liberties of the people of this Province may be fully protected against organized minority, and accused persons shall not be deprived, as they are now, of the sacred right of every British subject to be considered innocent until he is found to be guilty.

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