

into our ears that Protestantism "made in Germany" broke the shackles from the poor human race that at times we are tempted perhaps to think there is some measure of truth in the statement. When I came to read history, apart from the wretched compilations miscalled histories that are in use perforce in our schools, I remember how surprised I was that books could be written on, as most English compilations are, such an utterly false basis. But nowhere does the English historian lie so patently nor so shamelessly as when he strives to show that the Protestantism of Luther, Melancthon, Zwinglius, Calvin, Knox, and company stood for freedom. If it were not that the trade brand "made in Germany" was so decidedly out of favor just now we would be hearing much already of the four-hundredth anniversary of Luther's revolt against authority. It was on October 31, 1517, that Luther nailed his thesis to the door of the University of Wittenburg. Now the consequences of Luther's action have a very intimate bearing on our subject, and therefore it is worth while noting what were his ideas on the relation of the people to the State. I wish some of our non-Catholic friends would study the real Luther but for one half-hour. How they would stand abashed and ashamed at their own gullibility when they would see the pedestal on which their hero the "saintly and heroic" Dr. Martin stood crumbling away before the searchlight of truth—for it was a pedestal of lies, lies, lies. Perhaps they would come to see that that horrid thing of which they have so loyal a hatred, Prussian militarism, was born of Protestantism. Scherr, a writer with a strong anti-Catholic bias, in his book on "German Culture" admits that Luther was the originator of the doctrine of unconditional surrender to the civil power. Please note that admission, for we are approaching that period in our survey of labor when that civil power is arrayed with all its forces against the toiler. Luther held out the plunder of monasteries and churches as the bait for new converts—he hoped to acquire thus funds to spread the new gospel. The monasteries were pillaged, the patrimony of the poor was robbed and plundered, but the loot found its way into the hands of the princes and nobles who joined Luther for no other purpose. The pockets of new reformers, and humanity uplifters of that class have always a strange power of attraction. Even Luther was forced to admit that the conditions of the people under the old Catholic system were infinitely better than that under the new gospel. Father Husslem, S.J., in recent timely articles in America, has many apt quotations from Luther's own works. It is sufficient for us to notice that Luther is "the father of the worst form of political despotism, despotism over the consciences of men." And how eagerly were his principles seized on by the Tudors in England, who had their hearts set on just such a despotism. Of German Lutheranism was born English Protestantism, and of English Protestantism was born the gross and evil materialism and the dismal political economy that kept the workers crushed beneath a galling tyranny over 200 years.

The lecturer then described developments in trades unionism in more recent times, and the new spirit which showed itself in the great strikes of 1888-1890 in England. The London dockers' strike, in which the late Cardinal Manning, John Burns, and Ben Tillett figured so prominently, was dealt with. The influence of these strikes on the Labor movement in Australia and the maritime and shearers' strikes of 1890 were also touched upon. Their failure led the unions to realise the importance of taking a more active part in politics, and 26 Labor members were returned to the New South Wales Assembly and the Labor Party formed. Conciliation and Arbitration Courts came as a consequence, but they had not been a success owing to so many different awards operating in the same industry under the old craft union system and the legal delays. The big unions of America and England would have nothing to do with compulsory Arbitration Courts.

Even to-day child labor prevailed to a scandalous extent in some of the southern States of America. The growth of the American movement, the I.W.W. in Australia would depend entirely upon the amount of industrial unrest that obtained. If industrial peace reigned there would be little heard of the I.W.W. It was absurd and futile to attribute the present industrial unrest in Australia to the I.W.W.; it was equally as absurd to attribute it to German gold and pro-Germanism. The trouble was the outcome of the growing opposition to a system and a spirit of disappointment on the part of the workmen. Everything tended to show that the workmen were not going to take the rise in prices lying down. Was it any wonder that men refused to load ships to send food to foreign countries when it rose to famine prices at home? The Arbitration Court system in Australia seemed to have got clogged, and one of the worst features was the interminable delays, due to red tape and the pure "cussedness" of the law. The highly complex awards of some courts, particularly of the Commonwealth Court, did not tend to soothe the nerves of the working man. Hence we had now the inevitable split between the industrialist section and the old craft union section, which was bound to come in the long run.

Brother Purton concluded as follows:—Is there any remedy for the social unrest? With remedies we cannot deal now, but it would be satisfactory if we could make a right diagnosis of the disease. That would be one step onward. Father Ryan, a distinguished American professor of economics, in his recent work on *Distributive Justice*, lays his finger on the pulse of the industrial world, and says:—"The fundamental cause of the industrial strife is the false conception of life that prevails among both rich and poor." Later on in the same volume he says:—"The achievement of social justice requires not merely changes in the social mechanism, but a change in the social spirit, a reformation in men's hearts." Indeed, the roots of our industrial unrest lie deep. The remedy lies deep, too, but our politicians are too busy filling *Hansard* with declarations of loyalty and denunciations of the enemy to delve so deep. They once had the remedy at hand, but they scorned it—turned it away and buried it over with the wastage of political and religious animosity. Education, based on Christian principles, which would teach honesty to employers and working men—here at least was an effective safeguard, but the politicians of the last generation and the politicians of this will not have it. Not that they are so blind as not to see the harm of irreligious education, but bigotry and prejudice, Freemasonry and Orangeism, all combine to prevent the adoption of the remedy. The Anglican Synod in Sydney a few days ago discussed the strike, and came to the conclusion that the present state of society springs from a decay of morals and religion. And what, we might fairly ask the reverend Synodists, is the cause thereof? It is none other than the secular education system, which was introduced with the avowed intention of splitting the Catholic Church asunder, but has merely resulted in the bringing up of two generations of children to whom moral convictions are almost unknown. Now note this phenomenon. The I.W.W. is of course an active opponent of religious education, and would claim the present system as its best recruiter, but ranged side by side with the I.W.W. in active opposition to denominational education we see the leading politicians and the Protestant Churches. The Fathers of the Synod of Baltimore in 1884 in their Pastoral Letter told their people that "education in order to be sound and to produce beneficent results must develop what is best in man and make him not only clever but good. A one-sided education will develop a one-sided life, and such a life will surely topple over, and so will every social system built up of such lives." There is no doubt that we are face to face with bigger problems than ever faced the world before, and we may live to see changes of great importance.

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