

School falls the credit of contributing one of the most active Whips of the Party, Mr. John Pius Boland. Besides it is not our cause the country will ask them to vindicate. It is their own cause, their own interests, their own progress, their own success—that are inevitably bound up with Catholic schools. As parents they have consistently contested and vindicated the inseparability of religion and education. *Quis separabit.* So, gentlemen, it is good to be alive these days and look out on the golden gleams of dawn that glance on the green hills of Ireland:

'Blessed are the lovers and friends who shall live  
The dawn of her glory to see.'

In calm and temperate spirit, with deepened sense of responsibility, and with hopes rooted in justice and right, we shall enter on the new and smiling chapter in our history, and greet our country—a fair land and rare land, emancipated, rejuvenated, and disenthralled—a 'Nation once again.'

### INTERNATIONAL CO-OPERATION AMONGST CATHOLICS

The following paper was read at a recent Catholic Congress in England by the Rev. P. M. Cavrois, S.J.:

We have heard representatives of Germany, England, and France tell us of their social and religious efforts towards material welfare and a better practice of religion. It is evident from the reports just read that, obeying the pressing invitations of Popes Leo XIII. and Pius X., Catholics are now, all the world over, taking an ever keener interest in social questions and working accordingly.

They realise at last how dangerous a policy it is to leave social problems to be studied and solved by men who deliberately shut their eyes to anything except the material welfare of mankind. Any solution reached by leaving wholly out of account the supernatural end of man must be imperfect, inadequate. Often it is worse, and not only un-Christian, but anti-Christian. Yet it is alluring! Material welfare is a beautiful and enticing vision. To it the crowds of modern working men and women are pointed by Socialistic leaders. They not only forget to point to the Church; they point away from her; they turn their backs upon her. Yet it is the Church which to-day can offer to the world the safe way, the full truth, and the richest, completest life. The various organisations which are taking part of this Congress tell us of the remarkable development of social study as well as of practical social work among Catholics during the last few years. We have heard that excellent work is being done in England, Belgium, Germany, Switzerland, France, Spain, Italy. And all this is indeed comforting and full of hope. But we want something besides these national efforts. Strenuous, persevering, and fruit-bearing they may be, but they will not reach their full effect, they will not impress their Christian mark upon the social tendencies of the age until Catholics widen their outlook and their field of work: until they unite in some kind of international co-operation.

#### If I Were Speaking in France

I might be afraid of that word, 'international'! Like the words 'Liberal,' 'Freedom,' 'Democracy,' and other fine words, it has been captured by our enemies, and in the mouth of a Catholic might be misunderstood. It suggests anti-patriotism, anti-militarism, anarchy, and so on. I do not think I need fear this in England. After all, the Catholic Church is 'Universal,' and therefore 'International,' and all I am urging is that our action should be in the fullest sense Catholic, far-reaching, all-embracing. Because I am going to ask you English, Scotch, Irish Catholics to co-operate with one another, and with French, Germans, and all the other Catholics of the world. Now notice, please! I am going to talk about *facts*, and my first fact is this. In our times there is something changed about

nations and nationalism. Of old, economic and commercial interests as well as geographical and racial circumstances divided nations. The last two factors have lost a good deal of their power. Once, a barrier of rocky peaks separated two nations—to-day railways have bored their tunnels through the rock. Once, the sea divided them; to-day turbine boats and mighty liners leave hardly any distance and time between the two shores. And what was the meaning of mountain range, rivers, forests, sea, frontiers of all kinds to the covey of aeroplanes which recently flew round Europe and England? Even racial differences have lost part of their value to divide men—all big towns have become cosmopolitan. There are thousands of Germans in Paris, thousands of Frenchmen in London, and hundreds of Chinamen in Liverpool. As to the most important factor of all: economic interests. If to some extent they still remain an element of division, it is a fact that these interests tend nowadays more to unite nations than to separate them. Growing industry and extended facilities of trade have brought them to put in common money and work. There are English companies running French tramways, and Belgian railways constructed in Belgium are worked by Belgian officials in China and South Africa.

#### Large Firms Are Not Satisfied

with being in the metropolis of one country, but they have their establishments in London, New York, Paris, and Berlin. There is a real permanent and ever-growing interchange of business, capital, and labor between all countries. Railways, post, and telegraph are, by the increased rapidity with which exchange can be effected, linking nations together more and more closely. The result of all this is, from an economic point of view, that the world is becoming, more and more every day, one huge market-place where national differences scarcely matter at all. A slight change in the New York market will half an hour later affect the London Stock Exchange and the Bourse in Paris. The recent strike of the dockers that was felt so much in South Wales was internationally organised, and affected many branches of industry in at least five or six nations.

All this economic and commercial intercourse has a deep influence in equalising social conditions of life in distant lands. When the weavers of Flanders, the lace-makers of Ireland, the silk-spinners of Lyons used to exercise their own industry in their own little way, each had to face the problems of labour in his own trade. All this has changed with the creation of large industrial centres with universal competition, so that the labor question, the conflict between capital and labor, is now the same everywhere; the problem is set in the same terms in all countries. Catholics claim that Catholicism is the only complete solution to all the problems of the world. Why can we not convince our fellow men of that? Why do we *fail* to solve the problem? Because we are not clear about the *details* of the problem; because we do not know *how* to apply our answer in detail; and because we do not work internationally. Why do commercial enterprises succeed? Because when they are engaged in everyone is clear about *what he wants*, and that is easy—*money*. Because the individuals are determined not only to get it, but to find out *how best*, and *easiest*, and *quickest* to get it. Because they are ready not only for all kinds of *personal sacrifice*, but for

#### International Co-operation.

Now look at non-Catholic social enterprises. The energy expended in this department has been enormous. Time, money, thought have been lavished generously. With what result? Some success; much failure. Why? Because the reformers were not at one as to what they wanted; nor as to the means of getting it; now, when both end and means were decided on, were they till recently willing to work internationally; still less, able to do so. Thus, the *ideal state* which all alike wished to create, was differently striven for by each, the one point held in common being itself an essential imperfection—namely, that the ideal must be one of exclusively material prosperity and progress. But two things have at any rate kept pace with one another—the