

tion with the menacing condition of things disclosed by the Labor Department's annual report, we may appropriately quote from an excellent lay sermon delivered some weeks ago by President Roosevelt to the members of the General Conference of the Methodist Episcopal Church. President Roosevelt said in part:

'We admire a good man, but we admire a good woman more. We believe in her more. All honor is due the man who does his full duty in peace, who as a soldier does his full duty in war; but even more honor is due the mother, for the birth pangs make all men the debtors of all women. No human being has a greater title to respect than the mother who does her full duty, who bears and rears plenty of healthy children so that there shall be national growth and not national decadence, so that in quality and in quantity our people shall increase. The measure of our belief in and respect for the good man and the good woman must be the measure of our condemnation of the man and the woman who, whether from viciousness or selfishness or from vapid folly, fails to do each his or her duty in his or her special sphere. Courage, unselfishness, common-sense, devotion to high ideals, a proper care for the things of the spirit; and yet also for the things of the body—these are what we most need to see in our people; these are the qualities that make up the right type of family life, and these are the qualities that by precept and by example you here, whom I am addressing, are bound to do all in your power to make the typical qualities of American citizenship.'

There, the highest executive officer in the United States spoke the words of good sense, of good patriotism, and of good Catholic doctrine. 'Ill fares the land, to hastening ills a prey,' in which the cult of the human child is replaced by the cult of the bull-pup and the canary.

'The Glorious Twelfth'

'The glorious, pious, and immortal memory' of the Dutchman, William of Orange, was duly celebrated on last Sunday, to the accompaniment of the customary salvoes of oratorical artillery against 'Rome.' To Ireland, and to Scotland, the Dutch monarch has left memories that may be 'immortal,' but can hardly be termed 'glorious' or 'pious.' The first memory which the Orange anniversaries bring to the minds of the vast majority of the Irish people is that of the broken Treaty of Limerick; the second is that of the savage penal code. A Scottish pipe-band annually heads the celebration in Dunedin. Yet to the Scottish mind, William of Orange is intimately associated with one of the foulest acts of treachery in all the history of 'Caledonia stern and wild'—namely, the massacre of Glencoe.

The Treaty of Limerick, which closed the revolutionary war in Ireland, was signed in 1691 by the Lords Justices of Ireland, on behalf of the Crown, and ratified later on by William and Mary, under the Great Seal of England. (Lecky, 'Ireland in the Eighteenth Century,' vol. i., p. 139). 'The stipulations of the Irish,' says Lecky, 'in favor of religious liberty were given the very first place in the treaty that was signed' (ibid.). The very first of the 'Civil Articles of Limerick' guaranteed the Catholics of Ireland the free exercise of their religion and freedom from 'any disturbance on account of their said religion' (ibid.). 'The public faith,' says Lecky, 'was pledged to its (the treaty's) observance' (p. 140). But that treaty, that 'solemn charter,' was shamelessly violated by 'the imposition upon the Irish Catholics, without any fresh provocation, of a mass of new and penal legislation' (pp. 139-40). This 'flagrant breach of faith,' says the Protestant historian Walpole, could hardly have been surpassed by 'the perjured Roman Senate, when their army surrendered at the Caudine Pass' ('Kingdom of Ireland,' c. v., p. 324). Those Williamite laws, says the same author, were 'of a character quite unparalleled, and were in flagrant violation of the Treaty of Limerick' (p. 332). The ferocious Irish penal code (says Lecky) 'began under William' ('Ireland in the Eighteenth Century,' vol. i., p. 141). And he 'never offered any serious or determined opposition to the anti-Catholic laws which began in his reign' (ibid.), even though (says the same author) he possessed 'the royal veto, which could have arrested any portion of the penal code' (p. 145). He had evidently no very 'glorious' or 'pious' regard for his royal name and state when, with his own hand, he signed those savage Acts of confiscation and persecution, in violation of the 'solemn charter' of religious liberty to which, in 1691, he had appended his sign-manual and pledged the honor of the country under the Great Seal of England.

To Scotland, the annual glorification of the Dutch monarch brings the memory of that dark deed of blood and treachery, the massacre of the Macdonalds of Glencoe on February 13, 1692.

The decree for the massacre was (says Green in his 'History of the English People,' vol. iv., p. 39) 'laid before William, and received the royal signature.' In 1907 the original military manuscript for the massacre (written by Major Duncanson to Captain Robert Campbell, of Glenlyon) was sold by Puttick and Simpson, of London. It runs as follows:—

'You are hereby ordered to fall upon the rebels, the McDonalds of Glencoe, and putt all to the sword under seventy. You are to have a speciall care for the old fox & his sones doe upon no account escape your hands. You are to secure all the avenues that no man escape. This you are to putt in executione at fyve of the clock precisely; and by that time or verie shortly after it I'll strive to be att you with a stronger party.

'If I doe not come to you at fyve, you are not to tary for me, butt to fall on. This is by the King's special command, for the good and safety of the country, that these miscreants be cut off root and branch.

'See that this be putt in executione without fend or favour, else you may expect to be dealt with as one not true to King nor Government, nor a man fit to cary Commissione in the King's service.

'Expecting you will not fail in the fulfilling hereof, as you love yourselfe, I subscribe these with my hand att Balicholis, Feb. 12, 1692.

(Sig:) Ro. Duncanson.

'For ther Maties Service, To Capt. Robert Campbell, of Glenlyon.'

We may add that the Macdonalds of Glencoe were a Catholic clan. That black deed of treachery, like the violated Treaty of Limerick, must stand for ever to the discredit of the 'glorious, pious, and immortal memory' of William of Orange.

SOCIALISM

ORGANISATION OF LABOUR; THE QUESTION OF REMUNERATION

(Concluded from last week.)

But I have not yet done with the work of the central authority. When they have determined the amount and variety of articles to be produced, they have got to see that each industry has its proper quota of workers, each located in the district where the work is done. It will be no use estimating how many yards of cotton or loaves of bread the community will need if the authority is not able to depend upon a sufficient number of workers to produce them, and if it cannot insist upon the permanence of the working population where they are produced. Therefore they must in some way be able to determine the number of people who must (to keep to my illustration) engage in the cotton industry and in the various occupations that will be needed to produce the bread; and they will need the authority to insist upon this quota of workers being supplied and kept in the localities arranged for, or their labors will be entirely nullified, their calculations brought to naught, the whole machinery of production upset.

This brings me to the further questions: How will this labor be supplied? and how will these offices be manned? We at once meet a difficulty that Socialists find some trouble in answering, for underlying it is the problem of assigning to each person in the State the work he has to do. Remember that in the Socialist State we shall all have the same education, the same upbringing, the same start. At such times as it becomes necessary to join the army of workers, our vocation in life must be settled; the most vital question to every one must be answered—viz., What is my job to be? How will this be done? Will each person choose his own work, or will it be chosen for him—a labor that, willingly or unwillingly, he must take up? Many Socialists maintain that each one must be free to choose for himself. Now, note, first of all, that in the case where each one has liberty to choose his work for himself, the problem of organising production, which, as we have seen, is an absolute necessity, will become an impossibility, for there will be no means

1. Bebel, 'Die Frau.' 'Each one determines for himself in what occupation he wishes to be employed.' Ferri ('Socialism and Positive Science,' p. 16) argues that men will 'prefer the work for which they feel they have the most ability.' Kautzky ('Morrow of the Social Revolution,' pp. 16-17): 'As the workers, of course, will not be drafted into the different branches of production irrespective of their wishes, it may well turn out that some will have a superfluity of labor while others will suffer from scarcity.'

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