EIGHT

THE CAUSES OF UNREST

London, Eng., Universe, Oct. 10

Preaching to a crowded congregation at St. Aloysius' on Sunday morn-ing from the text :

The heaven of heaven is the Lord's, but the earth He has given to the children of men, his Grace said :

In the poetic language of the psalm, the idea is set before us as of a division between heaven and earth, as though God had reserved to sinn the heaven in which He dwells; and that the earth, with all it contains, was given to man for his possession. And certainly the idea which is impressed upon us in the narrative of Genesis, is that God was preparing a great thing for the last creatures of His hands, and we read that God saw what He had made; and they were good, and He blessed man and gave him dominion over them; so that for ever the earth, with its wonderful products and its treasury of resources, should belong to man to be the possession of man-as it were, a common fund or treasury, by which man might meet his wants and provide for his reasonable desire

The heaven of beaven is the Lord's, but the earth He has given to the children of men." Together with that gift God had endowed man with wonderful natural gifts, by which he was able to use all God had given to of that menace. him-by which he might exploit-to use a phrase-all the earth and all that the earth possesses for his wn benefit. God gave him domin-on over all in blessing him, and own benefit. therefore it must be the work of man's own intelligence-it must be the fruit of man's own experience how to turn what God has given him to his own best advantage.

We have no revelation as to the best methods of intensive cultiva-tion. We have not learned from the Christian revelation how best to ex tract gold from quartz. Man must use his own brain, and the greatness of the result from his possessions will depend on the way in which man bends himself to that task. "Man goeth forth to his labor till the evening, and he must eat his bread in the sweat of his brow."

INTELLIGENCE AND PRODUCTION

If we ask therefore what answer has the Catholic Church to the question of the best methods of the pro-duction of wealth, the Catholic Church has no answer. We apply to the state of methods of the prothe state of men set in this earth those words from the Bock of Eccles-iasticus: "God made man from the beginning and He left him in the hand of his own counsel." Use your intelligence, use your brains, garnering up the fruits of your own experience if you wish to derive the utmost tem. I poral benefit from the gift which God has bestowed upon you, but do not ask heaven how to use it. God has put within you an intelligence by to which you will understand how to make use of the gift.

But it is a question not only of the relation of man to the earth and its resources, but a deeper and more important question arises as to the re-lation of men towards each other in respect of the use and distribution of the common gift. How far may man break up and parcel out and appropriate that common fund which God gave to the whole family? How far is man to be advantaged as a reward of his own genius and his own to man we have no Catholic scheme of sociology and econ mics which we can present to man We have no present

gift has made known to us that He does interpose His will and his authority in regard to the dis-tribution of His gift. St. Paul tells us: "The husbandman that labour-"The hire of them off so quistly and so easily, as e reaped down y fraud hath The Catholic Church will be able the labourers who have reaped down your fields, which by fraud hath been kept back by you, crieth, and the cry of them goeth into the ears of the Lord of Hosts." Exploit the earth and no cry goes up to God ; exploit your fellow man and the cry goes up into the ears of the Lord of Hosts.

THE EXPLOITED BECOMING A MENACE

Here we are in another sphereloty and more serious than that sphere which is concerned with the production of wealth. We are in a noral sphere, with issues that are sternal. Men have forgotten this, and so the whole world has been thrown into grievous disorder. Those who have been exploited are becoming a menace, and as though there were a. are still groping and feeling their fever fire of discontent they are threatening profiteers and exploiters. perplexities of our intricate social perplexities of our intricate social How dangerous is the anger of a patient people! Almost too long have they been patient with the patience and industrial life. THE WORLD WILL LISTEN

of ignorance — with the apathetic patience of want of thought; but now But we can do something at once, and the first thing is this : The world, in the midst of its perplexities is willing to listen. They will hear any voice which promises to them a way of secape from the tremendous difficulties of the present hour. they are being roused, and roused with ideas that too often are wild and exaggerated, but roused they are, and we, as the Catholic Social Guild, wish to do something to lessen the dangar Those who are students by profession of social science, will be only too glad

What can we do? Here we are in of social science, will be only too glad a turbulent and disturbed world, and of any finger that would point the that disturbance comes from moral causes to a great extent. If anyone way to a scientific solution of the leading problems.

considers the infinite resources of the But there is one thing we can do cut there is one thing we can do immediately, and that is, to insist on one method of looking at all these questions, which is the Catholic method as distinct from the scien world, if one considers man's intellectual capacity-his intelligencehis activity—can we believe that those tremendous discrepancies that exists between wealth and poverty-those tremendous social disorders tific method. Science is abstract. It looks at things in the bulk and in which lie so heavily upon such vast masses of the population—can we believe that they came either from an interest in individual souls, is chance or want of capacity? Wealth has abounded, and can any man be-lieve that the distribution of that wealth, as the distribution has taken place, is the more nearly of inteller intensely concrete. The Catholic Church does not think in the gross and in the mass. She looks at each individual soul—each candidate for immortality; and so she thinks with place, is the mere result of intellecintense reality and concreteness. When science speaks it talks of tual incapacity? Has man been so stupid that he cannot divide the When enormous wealth which the world Capital and Labor. We read much about the rights of Capital and the moral, and until that moral cause has claims of Labor. What is Capital? Is Capital a living thing that can possibly have any rights? You say been removed you will not have a that Capital drives the whole organ-ization of industry ; it is Capital that

MORAL EXCELLENCE AND BUSINESS CAPACITY

paaceful earth.

is the motive, the driving force. What, then, shall we do? Suppose What, then, shall we do? Suppose we introduce moral principles, will steam engine. But to me, to this of the earth be right? The very best men, the most excellent men morally, rights of coal. That is in the abstract. Put it in the concrete. So is coal the driving force in a steam engine. But to me, to talk of cient. Moral excellence is no guar antee of business capacity. So again What are the rights of Capitalists ? Now the question assumes a differ So again I say, although it is quite true that if we can remove fraud, cheating, overent complexion. So then we ask, what are the rights

So then we ask, what are the rights of Labor? When you speak of the rights of Labor, what do you mean by Labor? Do you mean mere pro-ductive activity? That happens in an engine of any kind—in machines. reaching, oppression, and exploiting -if we can remove these moral causes of evil, our social state would be tolerable, but it would not necessarily be as parfect as it ought to be. Together with moral excellence there Machines are instruments of produc must go business capacity. Man tive ac would still have to eat his bread in rights. tive activity, but a machine has no THE LABORER'S SHARE IN GOD'S GIFT

the sweat of his brow, and he must use his brains and put forth his energy if he is to make the world But ask about the rights of the laborer. Now I am in another world. what it ought to be, socially and economically.

The laborer is a living part of that very society of which he forms one, and he, as a living part of that society, has an inherent claim to his share in the original gift that God far is man to be advantaged as a reward of his own genius and his own energy? How are we to be settled to man. We have no revelation of in respect of the benefits and bur dens of our common social life? Here it is no longer a question of the relation of man to the things of the settled to reach which we can present is settled. And here, we ask, is man now left in the hand of his own counsel how to arrange between the different sections of the human family for the distribution and ap propriation of the common fund. For the most part I say "yes." mon sense they have an instinctive hankering for justice. They cannot who revealed Catholic truth; and the mind of man had a natural capacity for thicking out truth for itself. It always express what they wish to say, but there is that dumb feeling which carries with it that what is fair and right should be accepted be all by all. To day the masses are struggling with the feeling that they have been exploited, and they can hardly say what they want, but they do want justice and right as between men. Now I say that if these men were brought into contact with the social genius of the Catholic Courch they was a deep congruity between the truth revealed by God in the light of would find that, through Catholic teaching, they would be enabled to give expression to what is in their minds, but for which they cannot at present find language. They would then be able to express as the poet so apply puts it : "What oft was thought, but ne'er so well expressed before." The Catholic Church would appeal to them as containing the real solution of which they are in purified from the vantage ground of search

## THE CATHOLIC RECORD

that great institution which has a genius for social life, which has brought forth the religious Orders, with their wonderful organizations, tribution of His gift. St. Paul tells us: "The husbandman that labour-eth must first eat of the fruits," and St. James tells us: "The hire of the most experiment of the internation of the hire of the most experiment of the fruits," and the international terms of the fruits, and the present of the most experiment of the hire of the most experiment of the most exper social life. With the heartiest encouragement.

with the best blessing I can give the Catholic Social Guild, I say: Go on. from the vantage ground of her own divinely given social being to correct, You are few, but remember, after all, what counts is the leaven you can to amplify, to illuminate and stimu-late man's social genius; and we shall build—I hope it is what we are inte man e shal build—I hope it is what we are looking forward to—a Catholic soci-ology, as we have already built up a Catholic philosophy. There the broken theories of man's put into social life. You may not be

A WORLD WITHOUT GOD

lives .- Bishop Hedley.

May ber soul rest in peace.

soul rest in peace.

his soul rest in peace.

Yes

DIED







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For the most part I say "yes."

## THE DISTRIBUTION OF WEALTH

Man is by nature a social being, and as, in respect of obtaining weath from the earth, so, too, that same in telligence should guide him in the distribution of the wealth which he had produced. Here, again, it should he the work of human brains, human the the work of human brains, human whatever particular arrangements may be made in any definite com-was a deep congruity between the munity in regard to the distribution munity in regard to the distribution of the fruits afforded by the earth that distribution can never stand which frustrates and goes counter to the prime purpose for which the common gift was made by God to the burner family. To suppose that any common gift was made by God to the organizing from the vantage ground human family. To suppose that any of revealed truth, the whole Catbolic human arrangement could oust any philosophy. What is our Catholic from their share in the common boon philosophy but the building up of the so that man should not be able to natural thought of man as that meet his needs or satisfy his reason thought was corrected, elevated and able wants — that arrangement I say purified from the supposes that God — if He could allow divine revelation ? that-would be taking away with one hand what He had given with the -a common treasure house for the whole human family—and if any mem-bers of that family could out the rest from their preserving of their abars of the family could out the rest or their preserving of their abars of the family could out the rest or their preserving of the family could out the rest from their preserving of the family could out the rest of the family could be able to the family co from their possession of their share in that common gift, is to suppose, I again say, that God had given with other. And secondly man has not how the institution of society. She has re-ceived from God the principles of our social life as principles for her which a has

And, secondly, man has not been given over to the dominion of his fellow man to be exploited by him fellow man to be exploited by him in the way in which the whole earth has been given to the human family, to be exploited by it. Here a new element enters, and that' is the moral element. The earth has no rights and can suffer no wrongs; but men have rights and can suffer wrong; and so the Bastower of the

THE NEED OF THE DAY BUILDING UP A CATHOLIC SOCIOLOGY

But how are we to get at them? The great need of the present day is to get Catholic teaching in these matters make known to the world around us. That is all we want. If it is only seen, its influence will be stupendous, and that is the great work of the Catholic Social Guild -to back up whatever is true in the social and economical theories of the day; to bring them back to fundamen

tal principles and then throw the light and spread the genius of Cath

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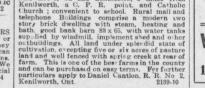
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