

The Catholic Record

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THE SEVENTEENTH OF MARCH, 1921

Intolerable as are Irish conditions this Seventeenth of March, and dark as the outlook is for the immediate future, the situation is not without solid grounds for hope. In her magnificent resistance to shameless and brutal tyranny Ireland has compelled the admiration and the sympathy of the civilized world. Despite the moral apathy caused by the long-drawn-out horrors of the War, and no less by the disillusionment and despair following the so-called Peace, Ireland's heroic struggle is stirring the conscience of the world. When moral health is restored the time will come when the conscience of the world, the moral sense of civilization, will revolt at the barbarous doctrine of one nation holding another in slavery just as it has made impossible the buying and selling of human individuals as slaves.

In the meantime Ireland is fighting—and winning—the battle of human freedom.

May the God of Nations preserve and strengthen and comfort her in this her dark hour of trial and affliction.

THE PROTESTANT TRADITION

Newman wrote that Ecclesiastical history is a medium in which a Protestant can not live.

And again he writes:

"I say, then, Englishmen entertain their present monstrous notions of us, mainly because those notions are received on information not authenticated but immemorial. They talk much of free inquiry; but towards us they do not dream of practising it; they have been taught what they hold in the nursery, in the school-room, in the lecture-class, from the pulpit, from the newspaper, in society."

This he calls the Protestant tradition, "immemorial, unauthenticated tradition."

And he concludes a lucid and exhaustive treatment of the subject in these words:

"It is by wholesale, retail, systematic, unscrupulous lying, for I can use no gentler term, that the many ruses are made to flow for the feeding of the great Protestant Tradition,—the Tradition of the Court, the Tradition of the Law, the Tradition of the Legislature, the Tradition of the Establishment, the Tradition of Literature, the Tradition of Domestic Circles, the Tradition of the Populace."

Half of Newman's long life was Protestant; but he received the grace of conversion and that vivifies his testimony with the victims of the Protestant Tradition.

It may be well here to quote some corroborative Protestant testimony. Dean Stanley, in his "Life and Letters," vol. 1, p. 151, says:

"I am convinced that Protestantism in general treats Catholics with shameful ignorance and unfairness."

Dr. Schaaf in "Political and Ecclesiastical Conditions in the United States," p. 289, writes:

"The Roman Catholic Church is beset from day to day with all possible calumnies."

The Methodist Dr. Nightingale, in "Religions of all Nations," p. 149, has this candid admission:

"In scarcely a single instance has a case concerning them [Catholics] been fairly stated; the channels of history, not grossly corrupted."

Cobbet, in his "History of the Protestant Reformation," writes thus:

"The society for 'promoting Christian knowledge' is continually putting forth publications, the object of which is to make the people believe that the Catholic religion is 'idolatrous and damnable.' . . . I have shown you how grossly we have been deceived, even from our infancy. I have shown you, not only the injustice, but the absurdity of the abuse heaped by our interested deluders on the religion of their and our fathers."

In intellectual circles of the labor movement there is a marked tendency to break with the old Protestant Tradition; in his "Historical Basis for Socialism in England," (p. 15,) Hyndman writes:

"Protestant divines fail to discover anything but luxury, debauchery and hypocrisy in the Catholic Church of the fifteenth century. It is high time that, without any prejudice in favor of that Church, the nonsense which has been foisted on the public by men interested in suppressing the facts should be exposed. It is not true that the Church of our ancestors was the organized fraud which it suits fanatics to represent it."

And Thorold Rogers in his investigations of pre-Reformation labor conditions—"Work and Wages"—has shown that the Tradition is not only unfounded but directly in contradiction with historic fact.

History is being re-written, and scholars now discard as false and foolish what, nevertheless, is traditionally held as unquestionably true by the mass of Protestants.

Perhaps nothing so well illustrates the hold the Protestant Tradition has had on the English Protestant mind as the absolute ignorance that prevails regarding that period of history when European civilization was created.

Again we shall quote Protestant testimony which though biased represents a great advance on the traditional belief which rested on the secure basis of the Protestant Tradition and an incredible ignorance of history:

Professor John Fiske, in "The Beginnings of New England," writes thus of that historic period:

"While wave after wave of Germanic colonization poured over romanized Europe, breaking down boundary lines and working sudden and astonishing changes on the map setting up in every quarter barriers, dukedoms, and kingdoms fomenting with vigorous political life; while for twenty generations this salutary but wild and dangerous work was going on, there was never a moment when the imperial way of Rome was quite set aside and forgotten there was never a time when union of some sort was not maintained through the dominion which the Church had established over the European mind. When we duly consider this great fact in its relations to what went before and what came after, it is hard to find words fit to express the debt of gratitude which modern civilization owes to the Roman Catholic Church. When we think of all the work, big with promise of the future, that went on in those centuries which modern writers in their ignorance used once to set apart and stigmatize as the 'Dark Ages'; when we consider how the seeds of what is noblest in modern life were then painfully sown upon soil which imperial Rome had prepared; when we think of the various work of a Gregory, a Benedict, a Boniface, an Alfred, a Charlemagne; we feel that there is a sense in which most brilliant achievements of pagan antiquity are dwarfed in comparison with these. Until quite lately, indeed, the student of history has had his attention too narrowly confined to the ages that have been preeminent for literature and art—the so-called classical ages—and thus his sense of historical perspective has been impaired. When Mr. Freeman uses Gregory of Tours as a text-book, he shows that he realizes how an epoch may be none the less portentous though it has not had a Tacitus to describe it, and certainly no part of history is more full of human interest than the troubled period in which the powerful streams of Teutonic life pouring into Roman Europe were curbed in their destructiveness and guided to noble ends by the Catholic Church."

We have given the foregoing quotations to help our readers realize a great, all-pervading fact. English-speaking Catholics have necessarily been infected more or less with the virus of the Protestant Tradition. Those of us who are more widely read in English literature and in what has passed for history, written in English, are perhaps precisely

those who have been unconsciously most influenced by the all-pervading Protestant Tradition.

The antidote for this insidious poison will be found in Hilaire Belloc's "Europe and the Faith." Here we have a comprehensive and sympathetic review of the history of Europe when the Catholic Church was doing the stupendous work of creating European civilization. No intelligent Catholic should fail to read it.

RELIGION IN EDUCATION

"Religious education," reports a local newspaper, "the outstanding question before the annual conference of the London Religious Education Council, almost became engulfed in controversial eddies before a resolution endorsing its principles was passed by the local ministerial alliance yesterday."

The fundamental weakness of all attempts to introduce systematic religious instruction into the public schools is here illustrated. If the clergymen who compose the Religious Education Council with the best of good will cannot pass a simple, what vague resolution in favor of religious education without clashing of conflicting opinions and charges of narrowness in interpreting the Bible, the danger of violent disagreements will be multiplied a thousand fold when teachers of all shades of belief and of none attempt to expound the Scriptures to children of all the sects. It is the penalty of the divisions due to private judgment.

Indeed, some of the clergymen expressed their fears that some of the teachers themselves were lacking in knowledge of, and faith in the Bible. And this appears to have been taken into consideration in framing the resolution which is thus given in the Free Press:

"It is primarily the responsibility of the Church to provide for the religious education of the young both on the week days and on the Sabbath. All our efforts in regard to the religious education of children shall be directed to the establishment of a system of Biblical instruction under church auspices rather than an integral part of the school curriculum. Provided that we take advantage to the full of all opportunities offered by the boards of education for the extension of such instruction."

This is sound religious doctrine and good common sense. It is precisely the Catholic position with regard to religious education. We have always denied, and logically must always deny, that the State as such, has any right to teach religion. That is the exclusive function of the Church. If the Church advocates that right, it is very reason for existence ceases. It is a sign of whole-some reaction from State-worship when a body of Protestant clergymen assert the right of the Church in religious education, and assume the responsibility thereof on week days as well as on the Sabbath. It is all the more gratifying since the tendency in recent times has been more and more to clothe the State with power and jurisdiction in matters which in more virile times, were claimed as belonging to the domain of conscience and religion and therefore outside the jurisdiction of the State.

"Much stress," the report goes on to say, "was laid on the 'deplorable ignorance of the Bible' among the masses and the need for such instruction in the Scriptures since the citizenship of the future depended upon religious instruction of the rising generation."

Systematic instruction in religion is a difficult thing for our separated brethren to undertake. It is safe to keep to the Scriptures; but as one of the members of the Council remarked: "To know the Bible does not necessarily mean that a person would be good." And furthermore, "instruction in the Scriptures" implies agreement, which is, above all things, just what Protestants lack. Nor is it easy to see how any agreement would not founder on the rock of private judgment.

Nevertheless we are at one with those Protestants who have come to a rather belated realization of the necessity of religion in education. And we think the clergymen who adopted the resolution quoted above have taken the proper stand in putting the right with its corresponding duty and responsibility squarely up to the churches every day in the week as well as on Sunday.

It is infinitely a more self-respecting and sensible attitude than that of trying to find some minimum of Christian doctrine, or even some common "ethical training" to be imposed on all through State schools.

Dr. Andrew S. Draper, State Commissioner of Education in New York, writes in his "Religion, Morals, Ethics, and the School," published by the New York State Education Department in 1911:

"If it is difficult to separate religion from morals, it is dangerous to separate ethics from morals."

Again, though he seems to admire French secularism he is constrained to make important and significant reservations:

"Political and religious freedom," he writes, "have been enlarging their opportunities under the French Republic. In doing so they have been seeking education that is not limited by the dogmatic teaching of a church. And thus they have been pulling down a church without reforming it or putting another in its place. It is to be feared that this is destroying faith altogether. Instruction about the moral virtues without faith and feeling may result in the superficial politeness which is little better than savagery, more than in the sound character that is infinitely better than either."

And an observant and thoughtful Methodist writes:

"It has been the experience of the human race that mere intellectual culture does not vivify a conscience. It must be inspired—breathed into. And only God can breathe life into it, as God only can breathe life into anything that lives. Behind morals, therefore, there must be inspiration. Behind the good man there must be the idea of God."

If the churches do not live up to the duty and responsibility indicated by the resolution of the Religious Education Council, if they do not bring the living message home to the rising generation, then it is idle to expect that "the citizenship of the future" will show any improvement from the multiplication of schools or the extension of educational systems. The one thing necessary must not be relegated to a subordinate place, or treated as a supplementary phase of education of no vital importance.

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Yes, the railways of Ireland are to be controlled by "The Council of Ireland," and that Council is the latest, and worst, addition to the system of Anglo-Irish bureaucracy; familiarly known as "Dublin Castle."

I shall particularize about this in another article.

but somehow they never accomplish anything, except the separation of a few dupes from their dollars. Yet, perhaps they do add something to the world's stock of comedy.

THE REV. William Muir Auld, pastor of Old St. Andrew's Presbyterian church, Toronto, is delivering a series of Sunday evening sermons on "Pioneers of Protestantism," among whom he ranks Savonarola.

Were he to return to earth no one could be more surprised than the great Florentine to find himself rated as a Protestant. Savonarola was never anything but a loyal and devoted Son of the Catholic Church and while once in his career he found himself in conflict with her constituted authorities and stumbled in his otherwise steadfast line of duty, his error was of the head, not of the heart.

"His innocence, sincerity, and zeal," said Cardinal Newman in a never-to-be-forgotten sermon, "were the ruin of his humility; he exalted himself against a power which none can assail without misfortune. He put himself in opposition to the Holy See, and, as some say, disobeyed its injunctions." "He was," says the same authority, "a zealous, heroic man, but not, so far as we can judge, reaching to the level of a saint."

But to class him with Luther, Calvin, Knox or other miscreants of that character is to insult his memory, and to utter a silly slander into the bargain. Savonarola, like the good and zealous though not always wise man that he was, would have shrunk with horror from such association.

THE FINANCIAL prosperity of Ireland contrasts strangely with the present disturbed state of the country avers Canadian Trade Commissioner Johnson. The latest annual statement of the Provincial Bank of Ireland shows an increase in deposits and current accounts of over two million pounds, and advances to customers expanded proportionately. And according to Government returns the balance of trade is strongly in Ireland's favor, exports for the past three years showing an excess over imports of over fifty million sterling. This, surely, may be taken as proof to even the most obtuse that Ireland has within herself the means and the capacity for wise and progressive administration of her own affairs. What nation under heaven under similar circumstances could have maintained a superior equilibrium?

A PHASE of the Divorce movement in Canada, which has not come conspicuously under the public eye, is the attempt made to commit the Canadian Bar Association to the principle of a uniform divorce law for the Dominion. At the closing session of the annual gathering of the Association at Ottawa last September, when the majority of the members had withdrawn and the statutory hour for closing was at hand, a resolution was submitted affirming that it was highly expedient that a general law applicable throughout Canada upon the subject of divorce should be passed at an early date by the Dominion Parliament.

MR. JAMES E. DAY, of Toronto, who was present, strenuously objected to the passing of this resolution, which he stigmatized as absurd under the circumstances, and he therefore moved in amendment that it be referred back to the committee. It was, he protested, unfair to take a snap vote of that kind, and the hour for closing having arrived it was also illegal. Notwithstanding, the original resolution was passed, and carried by a vote of 8 to 7. The vote was, however, on Mr. Day's motion, recorded, and in this shape passed on to the Council of the Association.

THE COUNCIL met at Quebec on February 26, when the Ottawa resolution came up for consideration. After some discussion a committee was appointed to prepare a resolution which would express the Council's views. This committee was composed of Mr. H. J. Logan, K. C., Amherst, N. S. (convener), Mr. H. H. Ludwig, K. C., Toronto, Mr. Francis King, Kingston, Mr. J. B. M. Baxter, K. C., St. John, N. B., and Hon. Mr. Justice Mignault. The deliberations of this committee resulted in the following resolution, which was unanimously adopted by the Council:

"That inasmuch as it appears that the resolution respecting Marriage and Divorce set out at pages 144 and

145 of the Proceedings of the last meeting of the Association was taken up at a time when there was an insufficient opportunity for discussion, and under an evident misapprehension of its purpose, this Council resolves that no action be taken by the Council upon the said resolution, and furthermore the Council doubts the advisability of a resolution upon this subject."

So THAT Mr. Day has the satisfaction of knowing that his prompt action at the September meeting was instrumental in heading off a movement which, had it been allowed to go on, would undoubtedly have had a prejudicial effect upon the cause which all who prize the integrity of the home in Canada have so much at heart. And the appreciation and gratitude of his fellow Catholics will not be withheld in this connection.

THE GENERAL MORAL APATHY TOLERATES LLOYD GEORGE'S FLIPPANCY

For Englishmen who remain English in spirit there has been some melancholy reading in the report of the Prime Minister's and Mr. J. H. Thomas's speeches in the House of Commons on Tuesday night. Mr. Thomas, who acts for a large majority of the railwaymen of the United Kingdom, laid before the House of Commons, in quite simple and restrained terms an account, given on oath by a number of eye-witnesses, themselves railwaymen, of the cold-blooded murder of several of their fellow-workmen by armed and uniformed men in the pay of the Crown. It was one of those sickening stories of bestial cruelty which in pre-war days could not have been believed of any soldiers or police except the Asiatic irregulars used for dirty work by the old Russian and Turkish Governments. The Report of the Bryce Commission forced the world to believe that comparable abominations had been committed in Belgium early in the war by the worst kind of Prussian officer, drunk with belief in the omnipotence of brutality, or crazy with fear of attack by the inhabitants of violated Belgium. And now, as Mr. O. K. Chesterton shows in one column, there is spreading through the nations of the world, with whom we have to live in future, the conviction that in Ireland we are earning exactly that place in the civilized world's dislike and contempt which the old Prussian power occupied six years ago. The sworn accounts of Mr. Thomas's informants show why.

They only present one case out of a score that exhibit no serious difference between them. The picture is typical. There had been on the previous day a murder at Mallow as revolting as that of the railwayman themselves. Some dastards shot a police inspector and his wife—one of those detestable crimes which in all countries it is the function of Governments and their agents to punish, and not to imitate. We are not told whether the Crown's forces at Mallow made any serious attempt to discover the assassins. But some of them, according to the sworn evidence of eye-witnesses, produced in Parliament by Mr. Thomas, raided Mallow Station the next night.

"The railwaymen were ordered from the signal-box, the goods yard, or the engine yard, as the case might be, asked what they were doing 'out at this time of night,' ordered to march, with their hands up, to the platform, searched, assaulted with rifles, revolvers, and fists, in some cases kicked, and finally told to run. After they had started to run, volleys were fired into them, and several of the men were killed and others wounded. One of the wounded died last night." At any time before the War such a degradation of the King's uniform would have united all patriotic Englishmen in an instant and effectual movement of protest. Now, so deep is the moral apathy or despair in which the War has left a great part of the country that it is possible for a Prime Minister to meet the moving protest of the railwaymen's leaders with the alighted irrelevances offered by Mr. Lloyd George on Tuesday night without incurring an adverse vote of the House of Commons on the spot. The Premier, it soon appeared, had not even taken the trouble to get up a consecutive story of the events in question. He muddled the dates of the two groups of murders, suggested that the shooting at the murdered railwaymen and the shooting at the single shooting affray, and had to be coached as to the first facts of the case by his opponent in the debate, with the House of Commons waiting for him to go on. Indolence in the country's service is not necessarily a deadly crime; but when the Prime Minister shows this degree of careless ignorance about matters which are reducing us in the eyes of the world to the moral level of the ex-Kaiser, it shows a pretty eloquent contempt for the "Victory" House of Commons.

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"The railwaymen were ordered from the signal-box, the goods yard, or the engine yard, as the case might be, asked what they were doing 'out at this time of night,' ordered to march, with their hands up, to the platform, searched, assaulted with rifles, revolvers, and fists, in some cases kicked, and finally told to run. After they had started to run, volleys were fired into them, and several of the men were killed and others wounded. One of the wounded died last night." At any time before the War such a degradation of the King's uniform would have united all patriotic Englishmen in an instant and effectual movement of protest. Now, so deep is the moral apathy or despair in which the War has left a great part of the country that it is possible for a Prime Minister to meet the moving protest of the railwaymen's leaders with the alighted irrelevances offered by Mr. Lloyd George on Tuesday night without incurring an adverse vote of the House of Commons on the spot. The Premier, it soon appeared, had not even taken the trouble to get up a consecutive story of the events in question. He muddled the dates of the two groups of murders, suggested that the shooting at the murdered railwaymen and the shooting at the single shooting affray, and had to be coached as to the first facts of the case by his opponent in the debate, with the House of Commons waiting for him to go on. Indolence in the country's service is not necessarily a deadly crime; but when the Prime Minister shows this degree of careless ignorance about matters which are reducing us in the eyes of the world to the moral level of the ex-Kaiser, it shows a pretty eloquent contempt for the "Victory" House of Commons.

Where the reply to Mr. Thomas's grave complaint was not blundering, it was almost dippant in substance. The Premier made a fairly amazing attempt at a debating point by suggesting that Mr. Thomas had left undone something or other which he might or ought to have done in

THE MALLOW MURDERS

THE GENERAL MORAL APATHY TOLERATES LLOYD GEORGE'S FLIPPANCY

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