## The Catholic Record

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## THE ARROGANTIRISH DICTATOR UTTERLY REPUDIATED

To understand the full significance of Carson's crushing defeat in the British House of Commons the other day it is necessary to go back a few years and recall one of the most unsavory incidents in recent political life—the Marconi scandal.

Two Jewish financiers, according to the story which is now an open secret in England, saw an opportunity of making a "killing" in stock gambling if they had knowledge in advance of the general public of the intentions of the Government with regard to contracts with the Marconi companies. Lloyd George was then Chancellor of the Exchequer in the Asquith Government; and, keen judges of human nature as they Exchequer they made their proposal. Theirs was not a crude proposal to bribe so eminent a personage in British public life it may be supposed; but conducted with all the finesse of very able men and the sary assurance of the Government proportion of the results of the millions. This would satisfy ordin- its adoption than the Nationalists market. Not so the remarkable men who achieved so great a the present House of Commone. success. The whisperings of somesubsequent charges and investigation into the Marconi scandal, as it came to be called, are said to have been set affoat by the financiers

"But Carson and his friends, true to their instinct of maintaining their bigoted domination over their Catholic countrymen, joined in themselves, who saw practically vehement reststance to the properunlimited power within their grasp if they could get control of the Government. Then when public interest, suspicion and indigna. Home Ruler. tion were sufficiently aroused for men supported Carson's fierce hostiltheir purpose it was subtly represent- ity, but the southern Unionist, Colonel Guiness, the great brewery ed that the leading Opposition proprietor, supported lawyers should defend Lloyd George when the division came Carson could to avert the threatened besmirching only muster 23 out of the whole of conditions brought about by Trade of public life in England in the House eyes of the people and in the eyes of three or four of the most reaction the world. On this side of the ocean | English Tories. we should call it a proposal for a whitewashing investigation. Sir Tory House of Commons of the once Edward Carson and F. E. Smith omnipotent dictator of the whole defended. Had Asquith expressed a event, and confirms the view I held event, and confirms the view I held word of disapprovat or doubt, or had since the opening of this new parliahe even remained silent the public ment that Carson and the Carsonists career of the Chancellor of the are now so repudiated and so is Exchequer would have ended then and there. But the Prime Minister, whose absolute integrity has won for him effection and eathers who are the may contemplate for the settlement of the Irish question. him affection and esteem beyond any leader since Gladstone's time, and times was an article in the Times who even in defeat is still greatly honored, respected and loved, openly

finding of the Commission

origin, supplanted him. Since then,

every member of the group who suc-

cessfully carried through their incred-

in the way of his ambition. Even

the Chief Government Whip, who was

wide open to all of them. Rufus

Isaacs was made Lord Chancellor,

Ambassador at Washington was balked by some of the stern, unbending Tories of noble lineage who threatened to stump the country and make known from every platform the history of the Marconi scandals. So Lord Reading is not Ambassador to Washington, but some sort of nondes cript British envoy to the States where England has had no Ambassa dor since the death of Cecil Spring Rice. The circumstantial story throws light on a despatch which our papers carried some months ago. On the very day of his brother Cecil's funeral G. K. Chesterton made a savage attack in the press on Lord Reading, who, it would appear, had then the ambition to go as a British delegate to the Peace Conference. The great journalist told the great financier in scathing terms that England would not stand for that. The cable informed us that the attack was received with amezement and lack of understanding. That may be so to a considerable extent; but the veteran journalist must certainly have known there were many who understood. Sir Edward Carson's portion was the absolute and unquestioned dictatorship as to the Government policy in Ireland. This explanation is given for what it is worth; if the intrinsic evidence of its credibility and subsequent political history do not bear it out we can give no proof of its accuracy. We are assured, however, that the story has received wide currency and credit in England.

Whatever amount of truth there is in it, it makes the following extract self-aggrandisement, until "covetous April 7th, the subject of much in oncentrating "many branches of teresting speculation in addition to the intrinsic interest of the facts duals; so that a small number of

"Another incident which again was turned to profit by the small Irish party was the overwhelming defeat are, to the Chancellor of the of Carson and the Orange section on a bill introducing proportional representation in Irish local elections The history of this proposal is a curious example of what big things flow from small causes. The election for the municipality of the small Irish town of Sligo was the most astute of past masters in Great Britain or Ireland of the apscene of the first experiment in finance. They received the neces- plication of the proportional system and ended in such a satisfactory contracts and, gambling on a sure allotment of seats, according to the thing, added enormously to their sinn Feir, Constitutionalist and already enormous wealth. The Conservative, that proportional rep story now current gives many cir- resentation at once jumped from the cumstantial details, one of which is harmless craze of faddists into a new that their silent partner's modest especially in Ireland. The southern financial coup was reckoned in Unionists are even more eager for ary manipulators of the stock though under proportional rep-market. Not so the remarkof being six might have been 30 The Catholic Nationalists in north Ireland, thing being wrong, which led to the the only really oppressed minority in Ireland, also demanded it.

"But Carson and his friends, true tional measure, Carson going to the length of saying that such proceedings on the part of the administration almost persuaded him to be a Several other Orange-House of Commons, consisting entirely of his own little group and consisting

"This crushing repudiation by a lated as to make it quite possible for Lloyd George to ignore him in any

"An equally remarkable sign of the violently criticizing Carson's whole position in Irish politics. This article may be described justly as epo expressed absolute confidence in making, for this newspaper, during the integrity and honesty of his nearly all its existence the flercest colleague. That more than the opponent of Home Rule and inexhaustible in tible in the flercest invective of every Irish Nationalist leader from saved the man who afterwards O'Connell, whom it always called 'The with the aid of another great Big Beggarman,' to Parnell, whom financier, a noble lord of Canadian it sought to kill with Pigot forgery, comes out with the flat-flooted state-ment, 'We are all Home Rulers now.'

"This astounding declaration from such a quarter is followed by the ibly daring coup has walked easily vehement demand that the Irish question be promptly settled and a government policy imposed on Iread without expecting Irishmen enwas fixed anywhere, was raised to The Times meantime continues to The Times meantime continues to admit to its columns daily long lettrue that the way of ambition was ters from all parties discussing Home I have had experience myself with the unexpected openness and is since known to fame as Lord especially among the young Tory mind of the present parliament, the hot controversy of previous years and who openly declare their eager anxiety to see Ireland recon-ciled."

"Widely known and believed" was the assurance we received of the alleged history of the Marconi scandal; it looks now as though the knowledge has become general so far at least as the House of Commons is concerned, and that the power behind the Premier is hoist with its own petard. The repudiation of Carson is significant; and amongst many other things it may be intended to serve notice that the Government will henceforth be responsible to order as well as of the Catholic relig-Parliament and not to any cabal no matter how powerful or unscrupuloug.

## BACK TO CATHOLIC SOCIAL IDEALS

It has often been asserted, and perhaps not without some justification, that Protestantism fosters and develops individuality in a greater basic principle, Private Judgment in matters religious, is a principle of individualism, and is diametrically opposed to the Catholic doctrine of divinely constituted spiritual authority in the living voice of the Church. But just as in the order of religion Private Judgment has led to endless divisions, so in the social order this quite displaced the old Catholic ideal of the paramountcy of the their wealth and power for further and grasping men" have succeeded very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than slavery itself." Had the world heeded Leo's warning that "some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes," civilization would not now be menaced by the revolt of the proletariat with its purpose of reversing the role of the classes. Amongst the reasons why the workmen's republic has held out in so much longer in Russia than was anywhere believed possible at its inception is, we are told, that those with skill, military, mechanical, what of work largely cartailed, but his you will, those of the classes who suffer most, are compelled to serve the government which persecutes them. "Use your skill in our service or starve, you, your wife, and increased on all sides. On the other your children," is the alternative hand, where agriculture continued, placed before them. Well, for gener. less and less labour was employed in ations the possessing class, the employing class, who were also the thing of the science at farming which governing class, have been saying had been fostered in the country by precisely this to the landless prole. the skill of the monastic landlords, tarians who possessed nothing but the work of their hands: "Work for the work of their hands: "Work for us or starve, you, your wife and your children." And if the workman objected that the wages were "Thue, then, in connexion with the land, the parishes of Elizabethan England went through a period of storm and stress not unlike that the wages were storm and stress not unlike that insufficient he was still confronted with the alternative: work or starve

Thus was the modern capitalistic and of charge fell on the smaller holders and on of course, for the different value of with the alternative : work or starve industrial system built up. The agricultural labours. Parochial pov. the comparatively recent amelioration Unions affects not at all the much larger class of sweated labor not yet organized. That is the reason, and it must be squarely faced, why proletarians the world over find the Soviet ideal an attractive one. The remedy for this exaggerated individualism-no worse in the proletariat than in the capitalists-is social justice, the recognition of the human rights of the worker, and wide distribution of wealth. In a word we must go back to Catholic ideals, and these are best studied when a united Christendom was a reality, before the revolt of the sixteenth century. Now that the scales have fallen from our eyes and we see what we fatuously called Modern Progress in all its hideous ugliness, we may also see that what we contemptuously called Medieval is really our surest source of enlightenment and inspiration. The colossal ignorance, and worse, the Protestant tradition which still obscures or distorts the popular view, is fast disappearing amongst scholars and students. But school histories and general literature are still impregnated with the older

of Catholics. For this reason we subjoin some extracts from two volumes which we Reading; but his ambition to be members, who did not participate in have commended before, and which

views which, in a country like ours,

almost necessarily become, in large

measure, the prevailing views even

we again urge strongly on the attention of our intelligent readers. The extracts will, we doubt not, impel many to possess the books so that they may rid themselves of some of the effects of the all-pervading Protestant tradition concerning the ages of faith

" Parish Life Under Queen Elizabeth," by Professor W. P. M. Kennedy of the University of Toronto, is a study in religion-and an admirable one; but incidentally it throws into relief the social conditions obtaining in Catholic England and the subversion of the Catholic social ion under Elizabeth.

We take the following extracts from the chapter "Some Aspects of Social Life:"

"The sixteenth century was one in which agricultural revolution held an important place. Broadly speaking, this revolution was the outc of the new age with its spirit of trade and commerce. In relation to the land, this spirit can be traced in the degree than does Catholicism. Its to the complete destruction of the communistic spirit of the Ages, and applied the individualism of the new era to the land. Competitive life in every sphere of human activity overturned the old parish partnerships in land, and the in-dividual owner gradually appeared in place of the older institution of

common parochial ownership.
"Land was commercialized. The result was a complete revolution. same individualism has tended to Community of interests in the supply destroy the unity of society; it has of necessities gave place to individ ual enterprize in the struggle for wealth, and as the demand for wool increased, agriculture declined before common good. And individuals the wide prevision of sheep-farms. becoming rich and powerful used How this change was brought about in actual life does not concern us. There was doubtless much dishonesty and much suffering. Influnonesty and much suffering. Influence and money played their part in est, for it is a return to the past by the break-up, nor were the advan-tages of mutual give and take overchanges took place is sufficient for our survey. It can easily be seen over more interesting when it under the changes took place is sufficient for our survey. It can easily be seen more interesting when it under the content of the that serious parochial results followed. Not merely was the old communistic of agricultural pursuits slowly but except perhaps the British business surely alienated the people in the man who employes him, yet all who country parishes from the land, and small sweep of sheep enclosures. In addition, other types of farm workers were placed under serious disadvantages-the ploughman, the sower, the reaper, the teamster disappeared before the general demand for a comparatively small number of men as shepherds, in a labour market now

eased by many unemployed. Perhaps no one suffered more from changes than the labourer who formed no small part of the rural population. Not only was his sphere wages, fixed by an Act of Parliament a century old, bore no proper relationship to the increased cost of living. The market was over stocked as never before, and unemployment connexion with it. The land became worn out as men forgot almost everyand consequently less labour was employed

connected with their religior. As a plus is self-evident upon any just rule, the gentry and larger farmers study of the prices of the period, those congregations one will find a said: "We were founded as a nation

G. K. Chesterton in his "Short History of the English People" keeps in mind what the world is being collective wealth was very large—the forced to realize acutely today—that wealth of the Guilds, of the parishes, the people themselves, their social condition, the development of their social institutions, and their daily lives are of infinitely greater importance than their kings, their wars or their politics. He does not attempt to give the facts of history author is not a Catholic his History is an admirable example of the re-Catholic. We feel sure that all our like a current of fresh air pouring into the fetid atmosphere of an un-

ventilated room. These extracts point the way back vation for modern society. It need tion never occurred there would as a matter of course have been enormous changes during the last four centuries; but the whole course of the debeen along radically different lines; dicated in the passages we quote.

"Thus arose the momentously important mediaeval institutions of the

Common Land, owned side by side with private land. It was an alternative and a refuge. The medievals, creek when they were norted water.

The primal cause of pain is, as we except when they were monks, were none of them communists; but they were all, as it were, potential communists. It is typical of the dark and dehumanised picture now drawn of the period that our romances condescribe a broken man falling back on the forests and the outlaw's den, but never describe him as falling back on the common land, which was a much more common incident. Mediaevalism believed in mending its broken men; and idea existed in the communal life for onks, it existed in the communal land for peasants. It was their great green hospital, their free and airy workhouse. A Common was not naked and negative thing like the scrub or heath we call a common on the edges of the suburbs. It was a reserve of wealth like a reserve of grain in a barn; it was deliberately kept back as a balance, as we talk of a balance at the bank. Now these provisions for a healthier distribution of property would by themselves show any man of imagination that a real moral effort had been made towards social justice; that it could not have been mere evolutionary accident that slowly turned the slave into a serf, and a serf into a peasant proprietor.

All work beyond the primary work of agriculture was guarded by the egalitarian vigilance of the Guilde.

The aim of the Guild charities was the same as the aim of the Common Land. It was to inequality-or, as some earnest old gentleman of the last generation would probably put it, to resist evolution

The Modern Trade Union was the inspiration and creation of the English expression of the European to resist the tendency Capitalism to reach its mination in slavery. In this it has men ignorant of the past, like the subconscious action of some man who has lost his memory. We say consciously repeats itself. No man Not merely was the old communistic on earth is kept so ignorant of the of agricultural properties. Middle Ages as the British workman, know even a little of the Middle small agricultural farmers disages can see that the Modern Trade
appeared before the ever-widening Union is a groping for the ancient Union is a groping for the ancient Guild."

"The Trades Unions are confedera

tions of men without property, seeking to balance its absence by numbers and the necessary character of their labour. The Guilds were confederations of men with property, seeking to ensure each man in the possession of that property. That is of course, the only condition of affairs in which property can properly be said to exist at all. should not speak of a negro community in which most men were white, but the rare negroes were giants. We should not conceive a married community in which most men were bachelors, and three men had harems. A married community means a community where most people are married; not a community where one or two people are very much married. A propertied community means a community where most people have property; not a community where there are a few capitalists. But in fact the Guildsserfs, semi serfs and peasants) were way affected by the name of tho Even where the individual wealth was severely limited, and especially of the monastic estates.

## THE PROBLEM OF PAIN BY THE GLEANER

As we stand this week under the shadow of the cross, it is well for us to the Church's laws, or have it in the hue and cry against Sir Wilbut rather a survey of social condi. to give thought to the great mystery inflicted upon us by the merciful frid Laurier because of his stand when chloroforming is very popular. The great aim of many legislators, vulsion of scholarship from the old physicians and ministers of the of the surest marks of predestinawarped views of things medieval and gospel seems to be to relieve present pain. Our lawmakers are ever ready friends with a taste for historical to enact legislation that seems to reading will find this book something give some immediate relief, though they realize that the wound in the Who alone can console us, especially body politic is not healed. Our in our spiritual trials, since He alone doctors will administer nostrums that paralyze, for the time being, the to Catholic ideals as the way of sal. network of nerve wires that flash upon the brain the news that all is hardly be said that had the Reforma. not well with some part of the human anatomy. Our so-called physicians of souls preach a painless gospel in order to please their hearers. Death itself is often robbed of its agony, velopment of civilization would have and, as something unpleasant, is camouflaged with floral wreaths, and what these lines would likely, exaggerated culogiums of the dehave been are pretty clearly in. parted and soothing platitudes for the living. Nevertheless pain, either in this world or in the world to come, is something that no man can escape.

The primal cause of pain is, as we parents sinned they were condemned to death with their posterity; and what are all the ills that flesh is heir that sectionalism, and discrimination to but forerunners and reminders of against Catholics, whether French approaching dissolution ? Added to this are the actual sins of the people which augment the burden of pain, not only in the case of the offenders themselves but of those whose fortunes are linked with theirs.

Divine justice demands that every sinner suffer pain as the penalty of his sin. But that pain would avail us nothing if Christ had not first satisfied God's justice by the pain of death on the cross; and not withstanding that supreme sacrifice of the Son of God it will still avail us nothing if we are not united by faith and charity with our crucified Head. be said for this view, but the writer Lost souls suffer pain without merit, as do also those in this world who live in a state of mortal sin. It is Catholics has now so largely suponly when, in a state of grace, we planted the perishable floral offering accept pain with resignation and But ther, Protestants have ordinarily offer it to God in union with Christ's no faith in the efficacy of prayer for sufferings, that it merits for us a the departed, hence the Catholic pracreward in heaven. There is a tendency nowadays

make religion very comfortable. Church has deprived them. The cushioned pew and the padded kneeling board are symbolical of the tendency of the times. In our opinion, the clergy pander too much to this spirit of humanitarianism which seems to have invaded the sanctuary. Frequent Communion is a good thing, an excellent thing, and it is highly laying waste by the enemy of the obliged to go to work at an early hour an opportunity of going often to Communion. But if the hour is set, not to satisfy the necessities of the people, but their convenience and their comfort, even so holy a practice will be robbed of much of fession is one of the most efficacious of avoiding sin. But the person who does not go to confession at the hour appointed on Saturday, either because he will not exert himself or because he does not wish to miss some entertainment, and who imposes upon the busy priest on Sunday morning the unnecessary burden of hearing his confession, cannot be said to have much of that virtue of penance so essential to the

worthy reception of the sacrament. It cost Our Lord much pain to purchase for us the sacraments. The Way of the Cross reveals to us something of the price that He paid. sufferings. In many country mis- elevated to an abnormal pinna:le sions, even in our day, people drive the |conditions produced kinds of weather to hear Mass and restors agriculture to its true place to receive the sacraments. They in the national economics. have much work to do before leaving home and do not break their fast WE ARE here reminded of a speech spected.

to bear with pain or privation, nations will be determined. whether we impose it upon ourselves voluntarily, or accept it in obedience hand of Him Who "chastiseth those upon the Conscription question, now, whom He loveth, and scourgeth in the light of more recent revelaevery son that He receiveth " is one tions, has this to say : tion. It makes us like to those who his death that his attitude on the were nearest and dearest to Our Conscription measure was due to his Saviour. It draws us irresistibly to wishing to hold Quebec so that the feet of the Divine Comforter knows us. It gives us that strength chieftain. If this is true, then there that endures and that pity that commiserates suffering in others. In a word, it operates that spiritualizing and refining process to which we must all submit if we wish to gain heaven; for:

As gold must be tried by fire, So the heart must be tried by pain."

Give us courage and gaiety and the quiet mind. Spare us to our friends, soften us to our enemies. Bless us, if it may be, in all our NOTES AND COMMENTS

IF WE may judge from the addresses delivered at the Liberal Convention know, Original Sin. When our first in Toronto last week, at least one of the great political parties, as now in process of reorganization, is resolved speaking or otherwise, shall disappear from the Canadian political arene.

> A CANADIAN weekly paper has been denouncing the extravagant outlay for flowers at funerals and cries cut for reform. The flowers do not do the dead any good, it is urged with truth, and the outlay might to much more purpose be devoted to the

THERE IS, no doubt, something to apparently has never heard of the "spiritual bouquet" which among tice can scarcely appeal to them. It is one of the great consolations of and that within the Church itself, to which severance from the One True

> FRANCE HAS always conserved her forests and taken a laudable pride in them. Not the least, therefore, of the losses entailed upon her by the War is the destruction of many of the country formerly covered by them.

ACCORDING TO figures submitted to the Peace Conference by M. Compere-Morel, Commissioner of Agriculture, sixteen billion feet of timber was cut in the forests of France by its enduring effects. Frequent con. the Allied armier. For their own use the Germans cut five billion feet, means of sanctifying one's soul and and by shell-fire and wanton destruction accounted for nearly four billion more. In all, French forests paid tribute to the goddess of war te the extent of almost 25,000,000,000 feet of timber. M. Comperc-Morel now asks as one of the conditions of peace that Germany be required to furnish France with eight billion feet of timber as some sort of compensation for her losses in this connection. The regrowth of the forests is of course a matter of time, but that is one of the goals France has set before her.

AMONG OTHER things the War may The true Christian should, therefore, be said to have brought home to the instead of seeking to avoid some nations, consciousness of the extent little sacrifice in the reception of to which all material prosperity and them, rather be glad that he is per- industrial development rests ultimitted, in the enjoyment of so great mately upon the farm. In the United a privilege, to associate himself in States even, where for the past two some slight measure with Christ's generations industrialism has been men (as also for that matter, the or often walk many miles in all great conflict have gone far to

ce for the sacraments and growth of our industrial life it still erty was one of the characteristics of could get a goose or a gallon of ale a lively sense of gratitude to their remains true that our whole system the reign, and became an ever-in-creasing problem."

To one or two of the smallest and commonest coine, the matter is in no where the Church's favors are cheap of the whole commonest denoted the commonest coine, the matter is in no where the Church's favors are cheap of the whole community denoted the community denoted to their rests upon the farm, that the welfare where the Church's favors are cheap- of the whole community depends ened and where the tender suscepti- upon the welfare of the farmer, the bilities of modern, self - indulgent The strengthening of country life is -the Catholics are so sedulously re the strengthening of the whole nation." This is even more true of It is well that the people should Canade, and to the extent to which understand that secrifice is the very it is acted upon or, forgotton, the essence of religion. The willingness place of the Dominion among the

A CANADIAN paper which had joined

" A statement made shortly after Bourassa could not inflame the minds of the people of Queber, throws a new light undoubtedly on the character and life of the late Liberal could take his entire political career in his hands and sacrifice it for the sake of his people."

It would be more in the nature of an amende honorable if the paper in question had formally apologized for its own crude miejudgments and base insinuations in the late lamented statesman's regard.

THE AWAKENING interest on this continent in Catholic mission work in China renders especially timely the publication (Browne & Nolan,