

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Papien, 4th Century

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A LOST ART

Gentle and admirable, the art of minding one's own business, despite the Puritan exegesis of Cain's reply. Most of us have read the report of the traveller in Burma, which says that a foreigner may go and settle down in a Burman village, live his own life, and follow out his own customs in freedom. No one will interfere with him, try to correct and convert him, or insist that he ought to do differently, and that, if he does not do differently, he is an outcast either from civilization or from religion or from both. The people will accept him for what he is, and let the matter rest there. If he chooses to change his ways and conform to Burman habit, well and good; but if not, well and good.

Alas, how many lovers of the human life there must be, who in their moments of despondency would fain seek a haven in Burma and rest there forever and forever! Weary of being uplifted and reformed, weary of peevish little Dogborries in public office, of impossible Socialists, evangelical preachers, policemen, and all the other agents of organized meddling in other people's affairs, the human spirit courts repose—slouchy, dissolute, unprincipled, delightful repose—among congenial souls, such as this traveller (may the kingdom of heaven be his!) reveals as existing in Burma. But short of Burma it will not be found, least of all in this fair land of ours. All signs point to an unprecedented pre-occupation on the part of an influential minority of our people with the lives and habits of their fellows. We are all to be uplifted to a height undreamed of.

Poor Huckleberry Finn! His brief experience of the uplift at the hands of the Widow Douglas was surely difficult enough to enlist the sympathy of his dear shade for those whose resolution to escape is more firm than his. After all he had youth on his side; it is the business of youth to rebel and of age to acquiesce. Lolling in the Elysian fields, blest in the companionship of those whose sins were perhaps many but at least human, we fancy he may look upon the composite and magnified Widow Douglas who seems to be in a fair way to shape our civilization, and be thankful that he was taken away from the evil to come. If we must be instructed and improved and uplifted and moralized above measure, if the world must come to be what one writer styles "one vast, awful world," we may, at least until thinking is forbidden, dwell upon Huckleberry Finn and the Burmese and remember that the "gentle art" has had its exemplars.

RALPH ADAMS CRAM

AND CATHOLIC THEOLOGY

The report of the address delivered by Ralph Adams Cram, the well-known High Church Episcopalian, before a clerical Protestant audience at Philadelphia, has already made the rounds of the Catholic press. It apparently accepts everything the Church has to offer, and yet stops short at the one essential and logical step by which alone a reunion of Christianity can be effected; the recognition of the obedience due to the Vicar of Christ to whom alone the keys have been committed, on whom alone the visible headship of the Church has been conferred. To accept wholly, as Mr. Cram does, the "Catholic theology, sacramental philosophy and Catholic orders," and yet to reject the words of Christ establishing His Church on the Rock that is Peter, is to remain outside of the one and only Fold as completely as if every tenet of the Gospel were denied. A man is a Catholic or not, accordingly as he accepts or rejects the authority of the lawful successor of Peter. Mr. Cram says:

"The Anglican Church has not had a right philosophy since the Reformation. The only way that the world can be saved at this critical juncture is through accepting a right religion and a right philosophy. It is necessary to have a right philosophy before any efforts of reunion are begun. The first step for the Episcopal Church to take is to accept the strict Catholic doctrine of seven Sacraments, with the Mass, both as a Communion and a sacrifice, as the chief controlling doctrine of all, and transubstantiation as the only perfect and sufficient expression of the

nature of the Presence of Christ in the holy Sacrament of the altar. The only thing that can save us from a new period of the dark ages is a reunion of Christianity on the basis of Catholic theology, sacramental philosophy and Catholic orders."

By the "dark ages" Mr. Cram evidently does not mean the Middle Ages, but the days of darkness that preceded them, for no one has a deeper appreciation of the worth and beauty of the days of Catholic faith than he. We trust that he will yet take the one step that is required to make his own faith perfect and his logic flawless and conclusive.—America.

THE IRISH DANGER

LONDON TIMES CORRESPONDENT WARNS GOVERNMENT

RUTHLESS MILITARY TYRANNY MAY PROVOKE TERRIBLE VIOLENCE

If there was ever a moment when it was vital that the Government should understand the situation in Ireland it is now.

Most people there agree that something must be done, and done quickly. Under the most recent policy of *laissez faire* the country has drifted into that unhappily familiar state of confusion and despair from which there always spring sporadic and brutal crimes, with the obvious counter-measure of punitive military measures. Today, so far as the East, South, and West are concerned, there are two Irelands. The nation has a dual personality. On the surface there is good humour and the proverbial light-heartedness and effervescence, but there is a subterranean Ireland, whither Executive measures have sent a great part of the population. Demonstrations of England's military might have become common. Of this no better example could be found than the "slags of Limerick," as the people jocularly named it.

Because of a "shooting affray" outside the city boundaries the city itself was subjected to armed occupation. It was made impossible to enter without a military permit. A tank—H.M.T. Scotch and Soda—was posted on the Sarsfield Bridge. Barbed-wire entanglements were set up; armoured cars whizzed about the town; aeroplanes hummed overhead; machine-guns were carried hither and thither; and the streets were patrolled night and day by squads of soldiers wearing blue and black helmets and carrying fixed bayonets. The reply was a general strike which was called a "protest against Prussianism." All work was suspended. The shops, even the publichouses, were closed. It was impossible to obtain food without permits from the strike committee. Vehicular traffic was stopped, with the exception of an odd coal cart or a side-car drawn by a horse or a donkey which bore the legend on his forehead, "Working by permission of the Strike Committee." A newspaper—the Workers' Bulletin, "issued by the Limerick proletariat"—announced that the Workers' Council was putting into circulation its own notes. Life was made difficult.

THE LIMERICK TEMPER

Yet the population behaved with the utmost good humour. One heard sneers about the Great Powers and "the rights of small nationalities," but there was no disturbance. The sneers were intended for the Government, not for the soldiery, who were treated with great *bonhomie*. Charles Lever referred in one of his novels to a man who accounted for his presence on the Continent by saying that he was laughed out of Ireland. The Limerick people had made up their minds to ridicule the military authorities and to give them no honor, but pointed lessons in strategy. When the hurlers were refused a crossing over the Shannon at Sarsfield Bridge they retired, leaving a handful of old women with hooded cloaks and sawn and bare-footed children to gaze with awe at the shining bayonets of the troops, whom Dublin Castle, with no unusual irony, had assembled under the statue of Lord Fitzgibbon, a Limerick soldier, who fell in the charge of the Light Brigade at Balaclava. The hurlers stole a march on the troops. They crossed the river in mysterious ways; indeed some of them returned by train and outwitted the sentries. They ridiculed the restrictions; they laughed at the "siege"—a thoroughly Irish siege in which, they pointed out, milk coets 2s. a quart, compared with 8d. before "operations" began. It was thus announced that a sentry had shot a donkey because it gave the wrong password, and the newsboys shouted, "Siege of Limerick—Casualties—One Ass!" Next it was told how an aeroplane flew over a funeral procession to prevent the mourner from forming fairs.

So much for the humour of the situation. But humour must not be mistaken for contentment. Beneath the humour lay a hatred of the country which attempted to govern a people by the force of every modern ballingent device. At street

corners men in their serious moments spoke of the European war and of the great victorious Powers, and they wondered whether a Peace Conference meant only an alliance of the strong against the weak. They talked treason in the hearing of all; they changed suddenly, as only the Irish can change, from banter to a sullen and bitter vindictiveness, and they sang at night as the armed patrols marched through the streets, "They are hanging men and women for the wearing of the green." That was Limerick City "a bit of the Irish front." Outside, as one passed through the vast green grazing land for which the country is famed, Sinn Fein flags could be seen fluttering above a farmstead here and there, and these were hailed with a kind of laughing pride by the passengers in the railway train. These are facts which should have some significance, facts which cannot be ignored by those who have now to formulate a policy towards Ireland.

TANKS IN DUBLIN

In Dublin there were further demonstrations of military strength. On the anniversary of the Rebellion of 1916 Tanks were taken through the streets and were stopped at points that the crowds might accept the invitation of young officers to look inside and be impressed by the mechanism of these powerful engines of war. Here again there was the outward calm and good humour, but here too military methods have driven the masses into subterranean Ireland. The police made frequent raids on stationers' shops, where at Easter they seized thousands of postcards which bore highly colored portraits of the rebel leaders who were executed in 1916. They confiscated also quantities of newspapers and books and pieces of music—many of which had been "passed by the Censor" and were in many cases innocuous.

After the Rebellion an oath of allegiance was demanded from all civil servants by the Government. Many refused to take it, and these men are now carrying on small businesses which serve to circulate great numbers of Sinn Fein and Labour newspapers and pamphlets. As usual in Ireland, the police raids are never successful. They increase rather than suppress the publication of the seditious matter. The postcards which were taken were of the kind which at this time last year were exhibited freely in many Dublin shops. They bore under the portraits verses which were not startling either as treasonable propaganda or as literary efforts. For example:—

We dress our broken ranks anew
Despairing still the coward's doom
And turn again, O Lord, to you
To guide us safely through the gloom.

Then came police notices pasted on the boardings announcing—many might think to the humiliation of Dublin Castle—that 4s. would be paid, with the closest secrecy, to any one who would return the "serviceable rifles" which had been taken from the military authorities. Three pounds apiece for rifles stolen from the British Army! The people smiled and the popular comment was, "They were looking for informers again." In the back streets and alleys of the north side of the city Sinn Fein flags hung out of the windows of the most loushousie stumps that could be found anywhere. Thousands of filthy and half-naked children swarmed on the cobblestones, playing "pickey" and "shop" and swinging on ropes or "saugans" from the lamp posts. Others were hived in the stinking tenements into which many a magnificent Georgian house has been converted. These urchins have been educated into a hatred of England—perhaps the only education that they get apart from their religion—and there was a certain odious in finding on the day when the Tanks went by as emblems of England's power a little scowling-headed child writing with a bit of chalk across a door of one of those dilapidated mansions, "God bless the British." These children are suckled in sedition. Sedition seems to be their parents' only hope for ultimate relief from their distress. Irishmen ask why children of this class—if there is so poor a class—in England sing "God Save the King" and "Rule, Britannia."

PROSPERITY AND DISCONTENT

Leinster, Munster, Connaught and a part of Ulster are disaffected and allege that the cause of their disaffection is distrust of England. In the West there is hunger, though there is prosperity in most agricultural districts. But prosperity has not brought peace to the people. They say that they have been cheated by the British Government. For that reason they declare that no offer—no gift, as some of them express it—of any form of self-government will be, or can be accepted if it is coupled with a condition that it shall become the subject of Parliamentary delays or protracted debate by Conventions or Commissions. Procrastination to them means political trickery and thimble rigging and eventual disappointment. That is their invincible opinion, and is ex-

pressed with the bitterness of a people who insist that they have had the cup dashed from their lips too often. This is the view of the masses who are inclined to hold in contempt all the debates of great men about an Irish settlement and about the lofty ideals of peace and liberty and justice and a League of Nations for the suppression of such militarism as that displayed in Ireland and the protection of the lowly peoples of the world. To such men the answer is made that in every part of the British Empire, except Ireland, constitutional self-government has long since been put into operation. What justice there may be in that remark it is for the Government to discover without delay. It must also form some opinion on the question whether the facts here set out might not be deemed to be the provocation of a high-spirited race to a terrible campaign of violence. Of course, it is essential to maintain law and order, but many a man in Ireland inquires how law and order are maintained in other parts of the Empire. The answer, no doubt, is not so easy, but it is an answer which a Government is called upon to formulate.—The Times, London, Eng.

THE SECTARIANISM OF NON-SECTARIANS

The Statesman, May 24

An academic discussion on national education, such as the House of Commons indulged in last week, while it serves no practical purpose, is not without value in the contribution it makes to public knowledge on educational matters. To this extent the representations of the Orange lodges in the House, whatever their ulterior motives, succeeded in convincing all who heard them of the truth of the saying, that there are two sides to every question.

Mr. John Wesley Edwards, M. P., made out a good case for those who take the utilitarian view of education. It is true that greater efficiency in school equipment and teaching is not possible in the large than in the small school. It is true, also, that Government control over a national, instead of provincial, area, may prove to be a quicker method of unifying the heterogeneous elements that comprise our population. But when that is said and done, the question of education, from a national standpoint, is far from being solved, because it leaves out of account the human equation and ignores the end of education.—The development of the individual, who is the unit of national life and of national character. Germany was the great example of State controlled education, such as the Orangemen profess to admire, and the wreckage of four years of war is the direct outcome of that scientifically planned and highly efficient educational system. 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