

MAY 8, 1920

such situations—struggling with memories and emotions. "That's how you looked the night of the air-raid," she murmured absentmindedly.

THE CHURCH AND ECONOMICS

John A. Ryan, D.D., in America

"We should decline to concede the right of the Pope to pronounce on matters that do not enter into the substance of faith; . . . and our historical experience of the Church, whether Catholic or Protestant, does not encourage us to take the view that it holds the final key of social and economic salvation. Its own special mission is the creation of the moral and spiritual conditions of worthy and adequate social change; and its pronouncements for or against any particular theory of economic order are neither here nor there."

arrangements. Nevertheless, it will be helpful to recall and reemphasize briefly the reasons why economic matters and the moral relations of economic classes come within the field of Catholic teaching. This will be particularly pertinent to the criticisms which have been directed by some Catholic business men against the Bishops' "Program of Social Reconstruction."

A PEARL OF GOD'S CHOICE

The Pilot

The canonization of Blessed Margaret Mary Alcoque next month will fill the hearts of the devoted clients of the Sacred Heart with joy and gratitude. The contribution of this holy nun to the devotional life of the Church has been truly remarkable. Chosen by our Lord to be the herald of the devotion to His Sacred Heart, this pearl of God's choice from his cloistered cell in the Visitation Convent of Paray-le-Monial sent forth a burning message that warmed the frozen hearts of men and fanned the dying embers of the love of Christ in every nation of the world.

duced by amateur farmers in backyards and side yards and vacant lots. It shouldn't require any argument to prove that a kitchen garden will produce as much during days of peace as during war time. The lesson is obvious. Every family, which can possibly do so, should cultivate a "war garden." Thus they will increase the production of food, and at the same time will decrease the general demand for food stuffs in the public markets. A proportionate reduction in the high cost of living must necessarily result.—Catholic Telegraph.

ILL-ADVISED

The latest railroad strike is an unnecessary exemplification of the maxim which claims that "nothing is settled till it is settled right." When the more skilled railroad men were ready to "go out," they were induced to return because their wages were increased. The unskilled were required to return and await developments. Things did not develop rapidly enough, and those that waited, disgusted with the own leaders who ought to have come to their relief, disgusted with their employers who refused to go to their relief, have taken matters into their own hands, and have demonstrated that they are powerful enough to tie things up.

The present strikers maintain that, even though they are catalogued as "unskilled," they should not for that reason be deprived of the where-withal to meet the high cost of living. Equity demands that they receive a square deal. It does seem that the labor leaders ought to be as careful of the interests of the non-elect of their organizations as they are of those of the elect. To create castes in the ranks of labor is to foster rebellion and disunion. The "unskilled" feel that they have strength enough to fight their own battles and for that reason they have elected to "go it alone."

The whole movement is ill-adviced. The strikers are ill-adviced because their ability to bring their employers to terms depends very largely on their own strength, and they will soon find that they have very little lasting strength when severed from their union. The union is at fault for it should not allow it to be thought, much less to be said, that there are favorites in the ranks of labor. The dollar and-a-quarter-an-hour man should enjoy no right nor prerogative that is denied to the seventy-five-cent-an-hour man. There should be no artificial labor aristocracy where all are democrats and where all interests are identical.

IRELAND A NATION STILL

"Ireland, a nation once again," as a popular slogan, is consistently rejected by the thoughtful friends of Erin. For they well maintain that from at least the time of St. Patrick down to today that country never ceased to be a nation. Since the 600 years of forcible occupation England indeed has used every means in her power to stifle the national aspirations of the Irish people and has tried to keep them a subject race. But centuries of oppression have left the soul of Ireland unshaken and her longing for freedom was never, perhaps, more intense than on this year's anniversary of her great people's birth in heaven. Since the Easter Week insurrection in 1916 the right of self-government has been set forth in many an able book and pamphlet, her latest champion being Robert Lynd, the literary editor of the London Daily News. For in "Ireland a Nation," his recent volume, he marshals a telling array of arguments to prove that England's position in Erin today is that of a usurping tyrant whose tenure cannot be justified before the bar of history or reason. He discloses, moreover, in England's present attitude toward Ireland the causes of coming European conflicts even more devastating than was the World War. Mr. Lynd writes:

"The crime of destroying a nation's freedom to live its own life will always be followed by the all-consuming fires of war upon the coming of the furies of war upon the great empires. The only way to end war is to end imperialism. It is so, it can hardly be disputed that the greatest contribution England could make to the establishment of a new world order would be the immediate surrender of Ireland into the hands of the Irish people, to rule it as a republic or a dominion, according as the people themselves decide. There is no moral argument in favor of granting Ireland Dominion Home Rule which does not tally with equal strength in favor of an Irish Republic, should the Irish people prefer that form of gov-

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ment. England is in Ireland not as a matter of right, but as a matter of power. She has no more "right" in Ireland than she has in France. France is strategically more important to her, and to recover her shores, which was treated more harshly on various occasions than the Protestant minority was ever treated in Ireland. England has exactly the same right in Ireland that Turkey had in Serbia—the right of long centuries of conquest. She has even less right than Germany had in Belgium; for if the philosophy of imperialism and strategic frontiers is a true philosophy, Germany's criminal attack on Belgium was not only intelligible, but justified.

Until every empire voluntarily sets free its subject peoples, the first day of the new civilization cannot arrive. England, unfortunately, has taken the lead in upholding the old system. Her statesman vehemently declare that neither the League of Nations nor America shall be allowed to interfere in order to liberate Ireland—that Ireland is an internal English question—Ireland which is less English than Alsace-Lorraine is German. . . . And the worst of it is this disease of hers [England's] is infectious. It is the terrible disease of possessiveness. Every nation on the earth that desires to do wrong to another takes fresh heart when it thinks of the example of England in Ireland. Russians used it as an excuse for denying liberty to Poland. The Germans used it as an argument for their own imperial crimes.

It is hard to avoid the force of Mr. Lynd's argument. Moreover England regards with favor the political aspirations of Poland and Bohemia, peoples who to a large extent fought along with Germany against the Allies, but she finds intolerable a like desire for self-determination on the part of Ireland, a half a million of whose sons, John Redmond estimated, fought on the side of the Allies. So England favors liberty on the Continent but subjects in Ireland. Yet about three-fourths of Erin's population are today in a state of passive resistance against the shame of living in a conquered nation. Nothing could be simpler, however, than the prompt solution of the "Irish question." Let England withdraw from Ireland as soon as possible her army of occupation and summon home at the same time every fiscal, judicial and civil servant in Ireland. The Crown who is now sharing in the exploitation and misgovernment of Ireland, and the age-old "problem" will cease to exist. In other words let England restore to the Irish their own nation.—America.

minister. It confirms the general Catholic realization that Protestantism, as it exists today, bears the seeds of self-destruction. It would be interesting to learn how Dr. More traces his religion back to the beginning of mankind. It cannot be done through written history, for Catholicity alone is able to do this. The system of religion represented by the Baptist churches made its first appearance in 1621 in Saxony. The modern Baptist church is considerably milder than the Anabaptist, who started the movement. But nowhere before the Anabaptists can there be found an organized movement of the Baptist cult.—Denver Catholic Register.

NO CHURCHES FOR RETURNED POLES

CATHOLICS WHO HAVE RETURNED TO POSEN ATTEND MASS KNEELING IN STREETS

The Cardinal Archbishop of Posen is faced with a most extraordinary situation, consequent on the passing of Posen into the territory of Poland. Since this part of Germany passed under the Polish Government some 25,000 Germans, the greater part of them Protestant officers and their families, have migrated from the district into other parts. But since that migration about 37,000 Catholic Poles have returned to their native land from foreign countries, and these have settled down round about Posen. The shortage of houses is serious, and the Government has recommended that no more persons should be allowed to return to Posen until the shortage is less acute.

But the difficulty facing the Cardinal is that the existing Catholic churches are entirely inadequate for the large number of Catholics who have come back to the diocese. The crowds are so great that in order to hear Mass the doors of the churches have to be left open and the people gather in crowds on the sidewalks before the churches. This is the only way in which they can possibly attend at Mass. The ecclesiastical authorities are in difficulties, as it is impossible to build more churches under present conditions. A census of the newly arrived shows that there are sufficient new parishioners to call for the erection of seven new parishes. Meanwhile, they are forced to be content with kneeling on the street.—The Echo.

The priest is the greatest force for good in the world.

LEAD, KINDLY LIGHT

The first man to sing the immortal hymn, "Lead, Kindly Light," was a boatman; the place, an orange-boat becalmed on the Mediterranean, off the island of Caprea; the time, June 16, 1833.

John Henry Newman, afterward the great Cardinal, was a passenger on the boat. Ill in body and mind he hoped to recover in Ireland. He was especially depressed on that day when the orange-boat was becalmed, and he sought to soothe his spirits by composing a hymn. The result was "Lead, Kindly Light." The composition occupied but a few hours, and the boatman, who spoke English and possessed a fine voice, was asked to sing it. As the day melted into darkness a breeze sprang up, and the becalmed voyagers were guided by the "kindly light" along the Capreae shore into a safe harbor. John Newman regained his health, he returned to England and became a leader in the Oxford movement until 1845, when he came into the Holy Catholic Church, which later regarded his ability and devotion by the bestowal of the red hat.—Catholic Bulletin.

MUST UNITE WITH ROME SAYS BAPTIST MINISTER

"The Baptist religion, like the Catholic religion," says the Rev. A. H. C. Morse, pastor of the First Baptist church at the Central Presbyterian church, Denver, March 31, "is as old as the earth. Both were founded at the beginning and both have lived through the centuries—the Baptist growing with the belief in the soul's ability to work out its own salvation and the Catholic with the idea that it needed assistance of sacraments and priests. In the end there will be a reunification of all religions which have a meaning in the Catholic religion. They will go with a tendency towards belief in the soul's ability to find its own way will become Baptist."

The above statement is rather startling, coming from a Protestant

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