

The Catholic Record.

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

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THE LOVE OF GOD

There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

For the love of God is broader
Than the measures of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

—FATHER FABER

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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THE REPORT OF THE LABOR COMMISSION

The report of the Labor Commission did a great deal of good in England. Though many of the English newspapers suppressed the report, such a startling thing could not be kept hidden—and despite the conspiracy of silence the general consciousness of the Labor delegates filtered to the mass of the people, causing them first a good deal of irritation against the Labor Commission—but in the next place making them feel so uncomfortable for that, as the Labor delegates put it, "the name of Britain was made to stink in the world's nostrils for her barbarities in Ireland" that all England had to ask itself, "What are we going to do about it?" At this psychological moment came General Lawson's report—which the English press could not so completely and successfully suppress—and which in fact was a far more glaring indictment of British rule in Ireland than even was the report of the Labor Commission.

M.R. HENDERSON AND GENERAL LAWSON

The chief man among the Laborites, Henderson, it is well known, is a good bit of a reactionary, whose chief duty as a leader in labor is to break the wheel in the interest of "established Government" and "good society." It is admitted that the report of the Labor Commission would have been infinitely stronger but for his restraining influence; he succeeded in getting the edge taken off many of the raw statements that the general body of the commission felt it was their duty to make. Henderson managed to keep the Commission from reporting that they believed that many of the vilest of the outrages were directed by the Government. Gen. Lawson is more sincere and frank and lays directly at the Government door the responsibility of directing the general trend of the outrage campaign coming on top of the report of the Labor Commission. General Lawson's report had a somewhat startling effect upon the English mind and considerably weakened the blind faith that the overwhelming majority of the people placed in their coalition Government. Its reaction upon the Government is shown by the fact that the more glaring and savagery of their reprisals have suddenly ceased. Ceased only because it doesn't pay.

THE BLACK AND TANS

Readers of American newspapers have never had it forcibly brought home to them that the special English Government force in Ireland, the Black and Tans, was specially recruited from a special class for the purpose of waging upon the Irish people a malvolent spite that was expected completely to break the people's spirit, and leave them in such abject condition that, begging for mercy, they would be delighted to accept the most shadowy concessions under the name of "Home Rule." The Black and Tans are ex-officers of the disbanded British army. Any one who never came in contact with a British army officer can have no conception of the snobishness that saturates his soul and makes him look with most infinite disdain not only upon the common people of his own English race, but with contempt upon all ranks of people subject to England. The lower ranks of his own people are to him as the dirt beneath his feet. But foreigners subject to England are even beneath the dirt.

It was wise and crafty statesmanship, thus, that conceived the idea of recruiting these gentlemen for breaking Ireland's spirit. The cunning organizers of the Black and Tan system sent thousands of these ruffian "gentlemen" to Ireland as on a lark. They were sent among people whom they particularly hated and despised, and clearly given to understand that they had a free hand to teach "the Irish dogs" a lesson they would never forget. It was confidently predicted that within six weeks after the letting loose of the Black and Tan packs upon Ireland, the nation would beg for peace on its knees. The scoundrels have done in Ireland everything that was expected of them, in cruelty, in torturing, in savagery of the most

unheard of kind. They have, for nearly twelve months now, given Ireland a long night of horrors probably unsurpassed by any of the many horrors under which the nation groaned since Cromwell was going from Castle Island to Tralee. It was a party specially invited by Sir Hanmer Greenwood to tour in the district, accompanied by a police commander and one of Greenwood's own secretaries. Everything was well prepared for the party—including the ambush. The ambushers were, of course, overcome, and captured—and the press men were given a striking example of how the terrible Sinn Fein murderers ambushed and would have killed innocent people—but for the bravery of the Crown forces. Dublin Castle gave to the press grave announcement of the "ambush" and of the successful defeat and capture of the "ambushers." But to the people of Kerry who knew the circumstances the matter was a huge joke. The pressmen however may thank their stars that one or two of them were not shot dead to make the news more pungent.

SEUMAS MACMANUS,
OF Donegal.

CATHOLIC CHURCH AND THE WORKINGMAN

Rev. J. T. Foley, Editor CATHOLIC RECORD
Social Welfare, August 1920

To write a book on the subject of the Catholic Church and the Workingman would be easy; to do well is in a brief article presents many difficulties, and compels one to choose some particular phase to the exclusion of all others. We live in a self-sufficient age which not only neglects but has a positive contempt for history; and there is perhaps no modern problem in which the lessons of history, which should be a lamp to the feet of every wise and prudent social reformer, are more important and more ignored than in the problems confronting the workingmen. Though modern labor problems take on their own peculiar difficulties, in essentials and therefore in principles the question dates back to that primal sentence: "In the sweat of thy face shalt thou eat bread until thou return to the earth from which thou wast taken."

It may therefore be well to place our problem in its historic setting that, seen in its proper perspective, the light of history may enable us to read it aright and suggest the proper solution.

THE PRE-CHRISTIAN SOCIAL ORDER

In pre-Christian times the social structure was built on slavery; that was the pagan solution of the labor problem. We do not sufficiently realize this. We know of course in a vague way that the Romans, for instance, owned slaves; but how many thousands of high school students who have made a course in the history of Greece and Rome realize this tremendous fundamental fact that Greek and Roman society rested on an unquestioned basis of slavery? That slavery more than anything else it is that differentiates pagan society from ours? Not was ancient slavery anything like that which the negro slave trade of recent history suggests. The Greek owned Greek slaves, the Roman, Roman slaves; the German, German slaves; the Celts, Celts slaves! In refinement, education, culture, the slave often was superior to his master. So natural and necessary was the institution of slavery considered that nowhere do we find, even when slaves rebelled against their condition, a claim that slavery was in itself wrong, that all men should be free and equal. The struggle between Capitalists and Peasants affasted only a small fraction of the Roman population; the rest were slaves.

Slavery was the one fundamental institution whereupon the whole structure of society rested. "There is here no distinction," says Hilaire Belloc, "between the highly civilized City State of the Mediterranean, with its letters, its plastic art, and its codes of laws, with all that makes a civilization—and this stretching back beyond any surviving record,—there is here no distinction between that civilized body and the northern and western societies of the Celts tribes, or of the little known hordes that wandered in the Germanies. All indifferently reposed upon slavery. It was a fundamental conception of society. It was everywhere present, nowhere disputed." (The distinction between Europeans and Asiatics need not here concern us.) Aristotle, the greatest mind of antiquity, held slavery to be necessary and natural; and no single moralist, philosopher or writer of pagan times ever conceived the possibility of abolishing an institution so deeply rooted in the social conditions as well as in the ideas of his time." (J. K. Ingram.)

SOME "OUTRAGES"

The culmination of all this was of course the sentencing of the proprietor of The Freeman's Journal to six months' imprisonment for giving publication to the fact that the Black and Tans, in order to get an excuse for murdering Simeon Farnham, deliberately ambushed police, killed one and wounded another. And then the infinitely heavier sentence upon the editor Hooper for publishing the photograph of the back of a flogged boy at Porchello Barracks.

THE TRANSITION

How this universal pagan conception of organized society gave way to the Christian conception of freedom,

This ambush of the policemen by the Black and Tans is of a piece with the recent ambush of press men in Kerry, when master and moving-picture men, under police escort, were going from Castle Island to Tralee. It was a party specially invited by Sir Hanmer Greenwood to tour in the district, accompanied by a police commander and one of Greenwood's own secretaries. Everything was well prepared for the party—including the ambush.

The slaves gradually grew into a class of free men owning their homes and the means of independent livelihood, governing themselves, and shaping the institutions of the nation, as told briefly but graphically by G. K. Chesterton in his Short History of England:

"At the beginning of the dark ages the great pagan cosmopolitan society now grown Christian was as much a slave state as old South Carolina. By the fourteenth century it was almost as much a state of peasant proprietors as modern France. No laws had been passed against slavery; no dogmas even had condemned it by definition; no war had been waged against it, no new race or ruling caste had repudiated it; but it was gone. This startling and silent transformation is perhaps the best measure of the pressure of popular life in the Middle Ages, of how fast it was making new things in its spiritual factory. Like everything else in the medieval revolution, from its cathedral to its ballads, it was as anonymous as it was enormous. It is admitted that the conscious and active emancipators everywhere were the parish priests and the religious brotherhoods; but no name among them has survived and no man of them has reaped his reward in this world. Countless Clerics and innumerable Wilberforces, without political machinery or public fame, worked at death beds and confessions in all the villages of Europe; and the vast system of slavery vanished. It was probably the widest work ever done which was voluntary on both sides; and the Middle Ages was in this and other things the age of volunteers. It is possible enough to state roughly the stages through which the thing passed: but such a statement does not explain the lessening of the grip of the great slave owners; and it cannot be explained except psychologically. The Catholic type of Christianity was not merely an element, it was a climate; and in that climate the slave would not grow."

In pagan times the proprietor owned the land and owned quite as absolutely the slaves who worked it. By the ninth century the old also lately owned estates had come to be divided into three portions. One of these was pasture and arable land reserved privately to the lord and called the *domain*. Another was in the occupation and practically in the possession of those who had once been slaves. A third was common land over which both the lord and the serfs exercised such their various rights which were minutely remembered and held sacred by custom. For instance, if there was a beach pasture for three hundred swine, the lord might put in fifty; two hundred and fifty were the rights of "village." Of the wealth produced on the common arable land a certain fixed portion went to the lord, the rest to the serfs or peasants. "Thus arose," says Chesterton, "the momentous institutions of the Common Land, owned side by side with private land." The Common Land he calls "a reserve of wealth deliberately kept back as a balance" and he notes that the serfs were "a reserve of wealth" and that the lords were "a reserve of power."

Later on he remarks:

"It is, however, to the growth of a large rural population, deprived of a large ownership of property in the soil, that we must look for the chief explanation of the 'proletariat' required for modern capitalism."

These in broad outline—or suggestion—are the radical changes which had come over England before the Industrial Revolution. When any of the new and greater industries had to be capitalized, naturally it was the comparatively few men who had absorbed the nation's wealth who provided the capital. Thus by the development of industry the wealthy became wealthier, and the poor poorer, and the pernicious system of Industrial Capitalism, now tottering on its foundation, originated. For the system originated in England and thence spread throughout the world.

How could such a thing have come about? "Simply," answers Mr. Belloc, "because the England upon which the new discoveries (machinery) had come was already an England owned as to its soil and accumulations of wealth by a small minority; it was already an England in which perhaps half of the whole population was proletarian, and a large number of the rest were slaves."

"Such great discoveries coming in a society like that of the thirteenth century," writes Hilaire Belloc, "would have blessed and enriched mankind. Coming upon the diseased moral conditions of the eighteenth century, they proved a curse."

"The factory system, starting upon a basis of capitalist and proletarian, grew in the mold which had determined its origins."

In pre-Reformation times we have wealth widely distributed, a population rooted in the soil, owning its means of livelihood, animated by the spirit of co-operation, governing themselves.

Now we have the overwhelming mass of the people owning neither their homes, nor their means of living; millions of them together possessing not a square inch of their country's soil.

Here on this continent things have not gone so far; but the industrial system and industrial conditions are the same.

THE REMEDY

THE ECONOMIC RESULTS OF THE REFORMATION

Here we shall leave aside all questions of theology or religion and refer briefly only to well known economic changes which were incident to that momentous event in Christian history.

Perhaps we may here quote and condense Mr. Hilaire Belloc's account

of these economic changes: "Of the demesne lands, and the power of local administration which they carried with them, the Church was lord; perhaps nearly 30 per cent. of English agricultural communities, and the overseers of a like proportion of all English agricultural produce. The Church was in practice the absolute owner of 30 per cent. of the demesne lands in villages and the receiver of 30 per cent. of the customary dues paid by smaller owners to the greater. All this economic power lay until 1535 in the hands of Cathedral Chapters, communions of monks and nuns, educational establishments conducted by the clergy and so forth.

The lesson of history points inexorably to the return to the era of widely distributed wealth, where the dominant mass of the population are owners; to co-operation and Christian charity.

This is the broad ideal, impossible of attainment all at once; but an ideal, a definite and clearly conceived ideal, is necessary to guide and direct all progress. Meanwhile, in envisaging the problem many who look upon the Reformation as a blessing may realize that there is something to be learned from pre-Reformation times, may even say with the Anglican clergymen, the Rev. Augustus Jessup, author of The Great Pillage: "I, as a Protestant, have often had to regret that we purchased our freedom of conscience, our individual liberty, at entirely too high a price."

It is an encouraging sign, as Cardinal Bourne in his pastoral letter on the social question two years ago pointed out, that:

"Social reformers of every school are turning more and more to Catholic tradition for their inspiration; and even of extremists we may often discern that belief in the value of human personality, that insistence upon human rights, that sense of human brotherhood, and that enthusiasm for liberty which are marked features of Catholic social doctrine."

All will agree with the wisdom and necessity of the counsel of His Eminence when he says:

"We should co-operate cordially with the efforts which are being made by various religious bodies to pray to the Prince of Peace so that they may enter the New Year with a fortitude necessary to bear their cross until He relieves and delivers them."

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Rome, Dec. 26.—In the secret consistory of Dec. 16 the Pope again denounced the Schismatic Association, known as the "Jeunes," the Czech-Slovak clergy. He declared that the Catholic Church would never abolish or mitigate the law imposing celibacy on the clergy and would never introduce in Church discipline such democratic forms as were asked for by certain Czech-Slovak priests. The Pontiff said that German priests who at first belonged to the "Jeunes" had withdrawn later from that organization, and he expressed the hope that the Czech-Slovak clergy would do likewise.

Berlin, Dec. 16—Monsignor Pacelli, who begins his active work as Nuncio to Germany with the opening of the New Year, finds himself not only the first official representative of the Holy See to be received in Berlin, but also the deacon of the diplomatic corps. As the first of the diplomatic to present his credentials to President Ebert, Monsignor Pacelli takes precedence over all the representatives of foreign governments, including even those of the greatest powers. This unique position is expected to give the farmers of Canada is now not merely possible, but highly probable.

Credit for a Canadian diplomatic, apparently fairly well assured, must go in this instance to the office of the High Commissioner for Canada to the Meiji Administration, but to the semi-official activities of certain Provincial Ministers—notably those of H. N. Manning Doherty. Last autumn, with the consent of Premier Drury, Hon. Mr. Doherty went to Great Britain to look into the embargo problem. He had not been long to the Old Country when he found, to his surprise, that the much vaunted "popular opposition" to the removal of the embargo was difficult to encounter. Mr. Doherty could not locate it. The members of the Cabinet assured him of their willingness to act in the Canadian interest; butchers, small farmers, and cattle men generally, declared themselves in favor of the Canadian cause; such consumers as he met vehemently expressed their hope for the success of his mission. Where, then, were his real antagonists? Patient work on the part of Mr. Doherty traced the opposition to those with whom it had lain for twenty years—a small clique of vested interests in the form of "Big Breeders," men who were in close touch with departmental bureaucracy and who, generally, had been summoned in an advisory capacity at any time when proposals to remove the embargo came up for Ministerial consideration.

Due credit must be given to Mr. Doherty for his promptness in realizing the hopelessness of continuing to appeal through "regular channels" for relief for Canadian breeders. He saw at once that all such appeals must go—es—they have gone for a score of years—not to the members of the House of Commons, and not even to the Cabinet as such, but through the bureaucratic Agricultural Department to the advisory group of interested breeders, who depended upon marketing their finishing cattle with the small farmers and feeders of England and Scotland, and who bitterly resented the placing of cheaper Canadian stock in their special preserves. Mr. Doherty lost no time in getting in touch with Lord Beaverbrook, and in a very few days the consuming millions of Britain were learning the real facts of the situation. They learned, for instance, that the embargo was a master act vital to them as to the Canadian farmer; that the specious charge of "pleuro-pneumonia" was based upon a case that never existed; that over 8,000,000 slaughtered Canadian cattle had failed to reveal a single instance of the alleged disease, and—not least important—that Canada keenly re-

sented the stigma placed upon her agricultural industry by the high-handed actions of British officials.

The moment when victory seems imminent is not the one in which Canadians should weaken their assault. As a British statesman in sympathy with Canada's cause said recently: "Keep up the pressure." Thanks to Mr. Doherty's unofficial investigations, our officials now know the source of opposition—which is a great deal. Continuous insistence on the part of the newspapers of the Dominion, regardless of party lines, will be the most effective factor in turning Britain's vast consuming populace into Canada's most convincing advocate at the bar of Empire.—The Globe.

CATHOLIC NOTES

One of the most notable of recent converts to the church in the United States is Dr. Frederick Dickinson, formerly rector of "The House of Prayer," in Newark, New Jersey.

Dublin, Dec. 27.—Celebration of Midnight Mass, always one of the most impressive features of Ireland's commemoration of the feast of the Nativity was rendered impossible this year. To many people it meant taking the most important feature out of their observance of the feast. Otherwise church arrangements underwent no change. Dublin churches were visited by thousands on Christmas Eve. The palpit pronouncements exhorted the people to pray to the Prince of Peace so that they may enter the New Year with a fortitude necessary to bear their cross until He relieves and delivers them.

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Warsaw.—A monument to Father Skorupka, the heroic young army chaplain, who has been called the "Saviour of Warsaw" is to be erected in this city,