

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 mass simple,
We should take Him at His word;
Any 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 conclusions 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?" As this psychological moment came, General Lawson's report—written in a successful and successful manner and in fact was a far more glaring indictment of British rule in Ireland than even was the report of the Labor Commission.

MR. HENDERSON AND GENERAL LAWSON

The chief man among the Laborites, Henderson, is well known, is a good bit of a reactionary, whose chief duty as a leader in labor is to brake the wheels 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 outrages campaign coming on top of the report of the Labor Commission. General Lawson's report had a certain what 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 savage 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, were specially recruited from a special class for the purpose of weakening upon the Irish people a malcontented spirit that was exacted completely to break the people's spirit, and leave them in such a subject 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 nobility that saturates his soul and makes him look with most indignant disdain not only upon the common people of his own English race, but with contempt upon all ranks of the 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, then, 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 detested, 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 soundbells 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 crushed it with his iron heel, and have in the Irish breast intensified the hatred of England to a degree that long centuries will not allay. Yet strange to say, instead of Ireland being on its knees begging for peace it is the master of the Black and Tans who are more nearly brought to their knees.

A LETTER FROM THE IRISH FRONT

Hear what a Tipperary correspondent just writes me—in the course of a long letter describing the brutalities they are suffering there: "You would be proud if you saw how everybody is slinking it out, I mean the ordinary people who never went on with any heroics. The boys (and girls too) are just splendid. I could tell you things about the boys that would make your eyes shine. And yet they do not think it is heroic. It is all in the day's work. As for those who escape with their lives and are merely dragged from home and thrown into jails that is hardly looked on as a grievance. It is unheard of for any one now to pity those who are merely jailed. But the poor boys on the mountain-side are the ones to be pitied. They are without proper clothes in this bitter winter weather—and the poor country people who have had their houses burnt down and are shivering and starving. Yet no one will have peace if they must have it at Ireland's expense. I mean by some promising Ireland's full claim."

THEY USED TO DO THIS IN MEXICO

To take the edge off the barbarities before the world now the particular leaders whom the military forces are desirous of killing are first arrested and within a day or two afterwards, sometimes within an hour or two, are charged "with trying to escape." It is a base trick, as old as any business in war. But this does not matter. About ten of the finest young men, leaders in their own community, have thus been quietly put out of the way within the past month—and the sense of the world is not, of course, outraged. Here is a sample bulletin issued from Dublin Castle and clipped from the Dublin Daily Independent.

"The following statement was issued from Dublin Castle on Wednesday: "Michael Kildua, aged twenty-seven years; Alfred Rogers, twenty-two; Michael McMahon, twenty-six; John Egan, twenty-four; all of Scariff, Co. Clare; and John Connelly, twenty-two, both of Whitegate, Co. Clare, were arrested under the Restoration of Order (Ireland) Act last night.

"The four first named were shot dead while trying to escape from the escort at Killisloe. A few cartridges disposed of four who are in the hands of the British. It may well suppose a pride in their nation—and then a few lines consign them forever to oblivion.

THE FREE PRESS IN IRELAND

On murders like the foregoing the newspapers are not commenting. They must publish them just as Dublin Castle has worded them. In the towns where the Black and Tans burn, loot, and torture and murder—the newspapers are compelled either to omit reference to the matter altogether or else give the most cold-blooded, non-committal account of the happening—and dare not say that the forces of the English Crown were responsible for the burnings, lootings, torturings or murders. During the last few months in Dublin, the Black and Tans have several times visited local newspaper offices and wreaked vengeance upon members of the editorial staff—and next day the newspaper had to come out without reference to the brutalities which their staff suffered at the hands of these ruffians. In some instances, as the case of The Dublin Freeman, the buildings were more than once set fire to. In the last two months, eleven provincial newspapers have been bombed, wrecked or burned. These include the Munster News, The Leitrim Observer, The Nough Guardian, The Kerry News, The Kerry Liberator, The Newswatch, West Observer, the Galway Express, Kerry Sentinel, West Meath Independent, Southern Star and Inishcorby Echo. The Freeman's Journal has had to proclaim editorially, "Newspaper editors who try to act as a shield to the people or attempt to expose the outrages committed against the people take their lives in their hands."

SOME "OUTRAGES"

The culmination of all this was of course the sentencing of the proprietors 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 Sinn Feiners, 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 Portobello Barracks.

This ambush of the policemen by the Black and Tans is of a piece with the recent ambush of press men in Kerry, when meter and moving-picture man, under police escort, were going from Castle Island to Tralee. It was a party specially invited by Sir Hamar 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, evildoers, 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 press men however may thank their stars that one or two of them were not shot dead to make the news more pungent.

SERUMAS MACMANUS, OF DANEGAL.

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 deal with it 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 workingman. 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? Nor 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 Celt, Celtic 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 Patricians and Plebeians affested only a small fraction of the Roman population; the rest were slaves.

THE GUILD SYSTEM

Side by side with this emancipation of mankind in the direct line of descent from the old chattel slaves of the Roman willa went in the Middle Ages a crowd of institutions which similarly made for a wide distribution of property, and for the destruction of even the fossil remnants of a then forgotten Serrilla State. "This industry of every kind in towns, in transport, in crafts, and in commerce, was organized in the form of Guilds. And a Guild was a society partly co-operative, but in the main composed of private owners of capital whose corporation was self-governing, and was designed to check competition among its members; above and most zealously did the Guild safeguard the division of property, so that there should be formed within its ranks no proletariat upon the one side, and no monopolizing capitalist upon the other."

In a word the wealth of the country was widely distributed, practically everybody owning, every normal family possessing the means of livelihood in its own right, and all co-operating to secure the rights and the well-being of each individual.

THE TRANSITION

Now to this peaceful evolution of the Christian society came the catalytic mis interruption of the Reformation.

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

how 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, is 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 effected by this vast operation was by far the most complete, the most sudden, and the most momentous that has taken place in the economic history of Europe.

"All over England the new land lords became virtually the economic masters of the rest of the community."

They soon ate up the smaller owners; they enclosed the Common Lands; they made the laws and, abolishing the old customary rights, exacted every shilling of rent obtainable.

A quotation or two from John A. Hobson's Evolution of Modern Capitalism suffices to indicate much that has since space prevents elaborating in detail.

"The historic foundation of capitalism is rent, the product of labor upon land ever and above what is requisite to maintain the laborer; this surplus accrues by political or economic forces to the king, feudal superior, or land owner, and can be consumed or stored by him."

Again he writes: "It was the Flemish demand for wool, which, coming upon England in the Tudor age when political and social conditions were favorable, afforded a large profitable use for pasture farms under new proprietors who, entering into the estates of the decayed baronial families and the confiscated Church and Guild lands, administered them by their agents in the spirit of a modern rent receiver."

Later on he remarks:

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

These in broad outline—our suggestion—were 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 towering 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. Belloe, "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 medium for exploitation ready to hand."

"Such great discoveries coming in a society like that of the thirteenth century," writes Hilaire Belloc, in The Servile State, "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 proletariat 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 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 incidentally that momentous event in Christian history.

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

of these economic changes: "Of the demerit lands, and the power of local administration which they carried with them, the Church was 'lord' of 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 demerit 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, communities of monks and nuns, educational establishments conducted by the clergy and so forth.

"When the monastic lands were confiscated by Henry VIII, the whole of this vast economic influence was suddenly extinguished. The secular clergy remained endowed and most of the educational establishments, though reduced, retained some revenue; . . . the revolution effected by this vast operation was by far the most complete, the most sudden, and the most momentous that has taken place in the economic history of Europe.

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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 clergyman, 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 in the aspirations and demands 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 remedy our un-Christian social conditions."

THE EMBARGO GOING?

EFFECTIVE WORK OF CATHOLIC MINISTER

Just at a time when the sturdiest protagonists of Canada's case in the matter of the removal of the embargo on live cattle entering the United Kingdom feel that their efforts are in vain, there come across the Atlantic reports that action in the interest of this Dominion may be expedited—probably by the end of the present winter, if not before. That the question has been placed in a new light before Mr. Lloyd George and his Cabinet, as well as before the British public, is very certain, and The Globe has every reason to believe that a decision favorable to the farmers of Canada is now not merely possible, but highly probable.

Credit for a Canadian diplomatic victory, apparently fairly well assured, must go in this instance not to the office of the High Commissioner for Canada nor to the British Administration, but to the unofficial 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 in 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 has lain for twenty years—a small clique of vested interests in the form of influential "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—as 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 convincing millions of Britain were leaving the real facts of the situation. They learned, for instance, that the embargo was a master as vital to them as to the Canadian farmer; that the species charge of "pleuro-pneumonia" was based upon a case that never existed; that over 8,000,000 slaughterings of Canadian cattle had failed to reveal a single instance of the alleged disease, and—not least important—that Canada keenly re-

London, Dec. 19.—A request for a concession to run tram cars to Bethlehem and the Mount of Olives has been denied by Ronald Storrie, Governor of Jerusalem, who has arrived in London and has given out several public statements on his administration in Palestine. When the subject of tram cars was broached to him, Storrie says, he replied that the first rail section would be laid over his body. He has forbidden the use of stucco and corrugated iron within walls and also the destruction of buildings without special permission. The public bar, too, has come under his ban, as he declares he feels bars are altogether out of keeping with the surroundings.

Rome, Dec. 25.—The sum contributed by the Holy Father this year for the relief of starving and suffering children in different countries of Europe exceeded fifteen million lire according to a report just published. Four million lire were given by the Holy Father to Germany; three and a half million lire to Austria; two million lire to Poland and one million lire each to Hungary and Czecho-Slovakia. Lesser sums were contributed to other afflicted countries. Contributions to the Pontiff's fund for this work of relief came from all over the world. America gave five million lire, Spain three million; Ireland two millions; Italy a million and a half, and other nations smaller amounts.

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 pulpit pronouncements exhorted the people to pray to the Prince of Peace so that they may enter the New Year with a fertility necessary to bear their cross until He relieves and delivers them.

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

Berlin, Dec. 10.—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 first of the diplomatic corps. As the first of the diplomats 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 Apostolic Nuncio a very large influence in fostering and extending the relations between the Holy See and the German Government.

Warsaw.—A monument to Father Skrupka, the heroic young army chaplain, who has been called the "Saviour of Warsaw" is to be erected in this city, and already a competition has been begun among the leading sculptors of the country to select a design for the statue. Father Skrupka as described in special articles written for the N. C. W. C. News Service by Captain Charles Phillips, led the first successful charge that turned the tide when the Red Army was stopped before the gates of Warsaw on August 15. The Polish people are using some of the gun metal taken by their army from the Bolsheviks to cast the monument.

London, Dec. 19.—A request for a concession to run tram cars to Bethlehem and the Mount of Olives has been denied by Ronald Storrie, Governor of Jerusalem, who has arrived in London and has given out several public statements on his administration in Palestine. When the subject of tram cars was broached to him, Storrie says, he replied that the first rail section would be laid over his body. He has forbidden the use of stucco and corrugated iron within walls and also the destruction of buildings without special permission. The public bar, too, has come under his ban, as he declares he feels bars are altogether out of keeping with the surroundings.

Rome, Dec. 25.—The sum contributed by the Holy Father this year for the relief of starving and suffering children in different countries of Europe exceeded fifteen million lire according to a report just published. Four million lire were given by the Holy Father to Germany; three and a half million lire to Austria; two million lire to Poland and one million lire each to Hungary and Czecho-Slovakia. Lesser sums were contributed to other afflicted countries. Contributions to the Pontiff's fund for this work of relief came from all over the world. America gave five million lire, Spain three million; Ireland two millions; Italy a million and a half, and other nations smaller amounts.