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THURSDAY, AUGUST 23, 1894.

## Calendar for the Week.

Aug. 24—St. Bartholomew, Apostle.  
25—St. Louis, Confessor. King of France.  
26—Fifteenth Sunday after Pentecost.  
27—St. Joseph Calasanctius Confessor.  
28—St. Augustine, Bishop and Doctor.  
29—Beheading of St. John Baptist.  
30—St. Rose of Lima, Virgin.

## Socialism.

Socialism, in its various aspects, is one of the greatest questions with which the century has to treat. The French Revolution has left in the minds of men a familiarity with the idea of experimenting with forms of government, and the failure of that great event to fulfil the wild hopes of its originators has taught no lesson. The idea still prevails that a form of government under which every man will be happy and contented can be evolved. Every trouble that besets the nation or the individual is ascribed to defects in the laws or constitution, and a readjustment of the social fabric is advanced as a panacea for the woes of mankind. Learned professors and less learned laborers, politicians and editors, all have diverse ways of destroying poverty; but unfortunately they mix their terms, and think the only means for the destruction of poverty is the destruction of property.

The ideas of Socialists are ably set down in that charming work, "Looking Backward." We put down the book with the child's question on hearing a fairy tale: "Can this be true?" Human experience tells us, alas, that it cannot be true. Socialism is the most beautiful dream of fallen humanity, but it is only a dream. The doctrine of the brotherhood of man is only second to the Fatherhood of God, but we cannot entirely overcome the hard fact of original sin and its dire consequences. Human misery is the consequence of human sin and human weaknesses, and until we can eradicate these from the life of the world any attempt to govern it on the principles of Socialism will be only a brilliant failure.

The truth is, our nature is against it. Human nature is social, but not socialistic. That is, it has qualities which impel man to union with his fellows for the common good, but it has also an even stronger faculty which impels him to look to the individual—to himself and his wants. Every man has his own life, his own desires, his own interests; and these are more powerful than the life and desires and interests of other men, taken individually or collectively, in the world about him.

This centrifugal force of individualism is of course opposed to Socialism

and will always make that doctrine an impossibility in point of fact. Socialism has had a fair trial for two thousand years under the most favorable circumstances that could surround it, in the religious communities of the Catholic Church. Men chosen from among thousands for their good qualities and carefully tested were submitted to a long course of training for the life they were to follow; yet despite the fact that they were supported by the highest possible motives, they often found the sacrifice of individual liberty of action too difficult to make. Moreover, if the fervor of religion diminished in a community, it was in some instances found necessary to change or renew it. What, then, would be the consequence if all Canadians, for example, united under a Socialistic form of government? We would still have the idle and vicious elements among us, and the case with which they could live on the toil of others would be simply a premium put on sloth.

Honest workmen do not really desire such radical changes, and men who know the conditions of humanity do not believe in their practicability. Man must be considered in his individual and family life, as well as in the broader social conditions. Legislation is not sufficient to destroy, though it can lessen the sad facts of crime and vice and poverty. In all things unessential to the well-being of the State individualism will always demand and receive its proper freedom and room for development. As for the social inequalities of the present, wise legislation may lessen them; but while mankind is what it is the poor we shall have always with us, and Christian charity—the socialism of Jesus Christ—is the only power which can mitigate the sufferings and solve the destiny of mankind.

## The Schools.

On Monday next the schools will open. Children who have taken advantage of the holiday season to indulge in healthful relaxation should be now ready to resume their studies, and parents should see to it that children are on hand at the formation of classes. The Catholic schools, more particularly those in the cities and larger towns, are so conducted as to produce results fully equal to those attained in public schools. The results of entrance and higher examinations prove the efficiency of the schools.

No parents should, in the face of this fact, feel called upon to withdraw children from the Separate Schools with the idea of procuring superior advantages. There are very few instances of this kind, but there exists no reason why there should be any such. Apart from the specific obligation of securing the education of children in the light of faith, an obligation which should be final in such cases, there is the lesser duty, only less imperative, of maintaining the standing and reputation of the schools for which countless sacrifices have already been made for conscience' sake.

It is to be hoped that on opening day, and during the school year, Catholic parents will evince the proper degree of interest in the education of their children, and in the success of the schools.

## Irish-Americans on Home Rule.

The *Home Rule Bulletin*, the organ of the Irish National Federation of America, contains an article by Thomas Burke Grant on the speech of Lord Salisbury in May last, in which he stated that the Irish people in America are hostile and irreconcilable to England. The issue is prefaced by a statement of the principles of the organization, which we quote in full:

1st.—The people of Ireland are the only competent judges of the measure of self-government that will be satisfactory to them.

2d.—The voice of the Irish people as expressed in their National Conventions and ratified by the voters in their elections for Members of Parliament, shall be accepted as the National will.

3d.—The people of Ireland are alone competent to decide by what agencies they will effect the needed measures of political regeneration.

4th.—That it is the duty of all true Irish Nationalists to respect the decision of the Irish people as to the measures they seek, and the agencies they employ, and give them all the moral and material aid in their power.

Mr. Grant sent out a series of questions to 300 leading Irish-Americans to find if they assumed the attitude towards England which Lord Salisbury would have his countrymen to believe. The principles of the Irish people in the great Republic cannot be better shown than by a few quotations, which we select as manifesting the spirit of all the replies given.

To the question whether Home Rule would be used as a means to injure English commerce, the following sensible answer is given: "The Irish people in Ireland will find more profitable employment in building up the prosperity of the country, and Irish Americans would never advise a course which they know would be ruinous to their prosperity."

As for the finality of Home Rule, the following reply is sufficient: "If given a fair trial, the people of Ireland could demonstrate to England and Scotland that Home Rule would satisfy their national aspirations. With its possession they would regard the material and commercial interests of the two nations identical, and that united, the people of these islands could pursue a career of prosperity and success."

All reciprocate the noble sentiments of forgiveness of the past expressed by Mr. Gladstone in the closing words of his speech for the Home Rule Bill. One Irishman writes: "We will learn to forget the wrongs of England in the noble attitude of justice assumed by the English people of the present."

The question regarding religious toleration brings out strong replies. We select the following: "Such a question as you propose, in this day of intelligence, is surprising. The history of the Irish race both in England and America, is a living answer in the negative to your question. It is not the Catholic in Ireland or in America who introduces as a political factor race or religion in politics."

These answers should be a sufficient reply to Lord Salisbury and the other apostles of the doctrine of hate. They are penned by leading Irish-Americans throughout the United States, and are endorsed by such eminent men as Dr. Emmet, Eugene Kelly, Judge O'Brien, Chief Justice Daly, Professor Brophy,

Miles O'Brien, Patrick Farrelly, Mayor Purcell, Judge Kelly, General Brennan and John C. Lennihan. The truth is that Irishmen all the world over are desirous of remedying the fearful evils of their brethren at home. They are not actuated by hatred of England; there are enough causes to make every Irishman a Home Ruler without calling that into requisition. These men have no more hatred towards England than Justin McCarthy or Edward Blake or John F. Hogan. They are honest, practical men, who see in Home Rule a remedy for the evils of Ireland, and embrace it solely as such. The attempt of Lord Salisbury to class them as inveterate enemies of Britain recoils upon that noble gentleman's head with a vigor he little thought for when he pronounced his libel upon them.

## Interesting Simplicity.

Rev. Lewis Drummond, S.J., has recently made some very interesting observations concerning the habits and character of some Christians from the Polynesian Islands. The indefatigable zeal of the Church is shown very clearly by the short account Father Drummond furnishes of these far away missions. In Central Oceanica there are 24,000 natives, of whom 10,500 are Catholics. Samoa has 7,000 Catholics out of 85,000, and Fiji 10,000 in a population of 180,000. This interesting flock is in charge of two Bishops, Vicars Apostolic of Central Oceanica and Samoa, together with the Prefect Apostolic of Fiji. The working missionaries are Fathers of the Society of Mary.

Father Drummond's opportunity came with the arrival of a troupe of these people at Winnipeg. They are giving a series of exhibitions of singing, dancing and other island accomplishments, which apparently have been keenly enjoyed. In the street procession the Catholics were easily known by the medals, crosses and rosaries they wore around their necks. One of the taller men, seeing the priest in his cassock, "smiled sweetly, waved his right hand as in recognition, and then gracefully made a big sign of the cross." This salute being at once returned, many of the others, who had noticed the incident, also made the sign of the cross. Strange signaling this must have seemed in Winnipeg of all places!

They were of course made welcome to St. Boniface, where they attended Mass, in the course of which they sang O. Salutaris, Tantum Ergo, and Ave Maris Stella. Their conduct and bearing, under all circumstances, were quiet amiable and self possessed, and gave no little edification to the good priests of the college and city. Well might Father Langevin, in addressing them, after all had joined in singing the same hymns, saying the same prayers, professing the same belief, and offering the same august Sacrifice, point to the circumstance as an indication of the world-wide unity of the Catholic Church.

It will be observed that no less than four corner stones of churches are reported as having been laid during the past week.