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Editors: Rev. James T. Foley, B.A.

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LONDON, SATURDAY, FEB. 28, 1920

SOME DATES IN DEVELOPMENT OF SOCIALISM 1878

"As the nature of our Apostolic office required of us, we have not omitted, from the very outset of our Pontificate, addressing you, Venerable Brothers, in Encyclical Letters, in order to advert to the deadly plague which is tainting society to its very core and bringing it to a state of extreme peril. At the same time we call attention to certain most effectual remedies, by which society may be renewed unto salvation and enabled to escape the crisis now threatening.

"You understand as a matter of course, Venerable Brothers, that we are alluding to that sect of men who, under the motley and all but barbarous terms and titles of Socialists, Communists, and Nihilists, are spread abroad throughout the world and, bound intimately together in baneful alliance, no longer look for strong support in secret meetings held in darksome places, but standing forth openly and boldly in the light of day strive to carry out the purpose long resolved upon, of uprooting the foundations of civilized society at large.

"The natural union of man and woman, which is held sacred even among barbarous nations, they hold in scorn; and its bond whereby family life is chiefly maintained, they slaken, or else yield up to the sway of lust. In short, spurred on by greedy hankering after things present, which is the root of all evils, which some coveting have erred from the faith, they attack the right of property, sanctioned by the law of nature, and with signal depravity, while pretending to feel solicitous about the needs, and anxious to satisfy the requirements of all, they strain every effort to seize upon and hold in common all that has been individually acquired by title of lawful inheritance, through intellectual or manual labor, or economy in living. These monstrous views they proclaim in public meetings, uphold in booklets, and spread broadcast everywhere through the daily press."

—Leo XIII. Encyclical, "Socialism, Communism, Nihilism," Dec. 28, 1878.

1891

"And not only is such interference unjust, but it is quite certain to harass and worry all classes of citizens, and subject them to odious and intolerable bondage. It would throw open the door to envy, to mutual invective, and to discord; the sources of wealth themselves would run dry, for no one would have any interest in exerting his talents or his industry; and that ideal equality about which they entertain pleasant dreams would be in reality the levelling down of all to a like condition of misery and degradation.

"Hence it is clear that the main tenet of Socialism, community of goods, must be utterly rejected, since it only injures those whom it would seem meant to benefit, is directly contrary to the natural rights of mankind, and would introduce confusion and disorder into the commonwealth. The first and fundamental principle, therefore, if one would undertake to alleviate the condition of the masses, must be the inviolability of private property."

—Leo XIII. Encyclical, "On the Condition of the Working Classes," May 15th, 1891.

1920

"Through a thousand channels, open or hidden, by means of professionals, of amateurs, of well-intentioned innocents, the poison of

Socialism is injected into the American body politic. The process of radical 'boring in' is by no means confined to great labor organizations. The Socialists are boring into the schools, working among teachers and pupils, boring into the colleges, boring into the churches, boring into the general public by means of widely circulated periodicals and pamphlets and lectures and speeches. Through a misrepresentation of their purposes and of what free speech means in a free country, many generous and hasty persons and organizations manifest a sentimental sympathy with Socialism. Thus the forces of conservatism, of allegiance to existing forms of society and government, are divided.

"The National Civic Federation has called a conference, to meet in this city on Feb. 18, of various organizations for the purpose of studying and setting forth the principles, policy, tactics and objects of the Socialist movement in this country. It is true, as the statement of the federation says, that the ends of the Socialist propaganda are served by the very confusion and lack of understanding existing in the public mind as to what Socialism is, and how it would affect industry, labor, private enterprise, the family, religion, education or social and spiritual life."

"Many excellent people are encouraging and exhorting what must be regarded as a public enemy.

"The federation shows that, last Spring, 'literature' circulated from the national headquarters of the Socialist Party cried for a 'dictatorship of the proletariat' and that 'whether or not blood is spilled depends upon the tyrants of today.'

"The federation has collected a mass of information which justifies it in asking if the objects of Socialism and of Bolshevism are not the same. We hope that all merely sentimental and second hand Socialists or sympathizers with Socialism will study Socialism at first hand, and discover what it is, what it seeks, how far it differs, if it differs, from its franker sisters, Bolshevism and I. W. W. iam. The conference will be a public service.—New York Times Editorial, Feb. 10, 1920.

These dates in the development of Socialism, taken together with pronouncements then made, are impressively significant, and point a present moral. Fatuously convinced that this was the greatest of the world's ages of progress non-Catholics heeded little the warnings of the Vicar of Christ. The disastrous World War has shocked all but the most incurably superficial into a realization that they were living in a fool's paradise. The present menacing conditions of civilized society are turning the minds of the more serious and thoughtful to the one source of salvation for society as for the individual—the Catholic Church.

It would be an egregious mistake to suppose, because the world, the world's governments, and the world's votaries turned a deaf ear to the warning of the great Pontiff Leo XIII., that his warnings went unheeded. Only to the all-seeing eye of God is known the incalculable resistance, active and passive, that was opposed to the powers of social disintegration by the hundreds of millions of faithful Christians throughout the world who recognized in Leo's admonitions the voice of the Vicar of Christ.

THE FORWARD MOVEMENT

We take blame to ourselves for not having earlier noticed the undertaking which the non-Catholic five "Christian Communions" have entered upon in what they call their Forward Movement. The objective is to resuscitate faith in the Gospel of Jesus Christ.

We pay tribute to this effort to lead the masses aright toward the attainment of an ideal which all true men will gladly follow. We rejoice that in their advertisements they have chosen as exemplar the figure of a Catholic Knight marked with cross of the Crusaders. That cross is the symbol in the faith and love of which nineteen centuries have sunk to rest and it still presides over the destinies of the world; it was the inspirer of civilization with all its glories and chivalry and is still that of all lofty, devoted and heroic virtue. It stands for Jesus Christ.

Were non-Catholics to accept that symbol, were they to go the full gamut and measure of Christianity, that were a "forward movement" devoutly to be prayed for. It would mean that, as Christians in the full

sense, they would align themselves with the crusaders who the world over are the bulwark of civilization against infidels like Lenin, Masaryk, D'Annunzio and Carranza. They may deny this Christianity if they will, but that does not make it false, or them wise in denying it. They can say there shall be no Church authority, but if God has established the Catholic Church with the authority she claims, what they say shall not alter the fact. It is idle for men to talk of "church union" as they do, as if they had, with wealth and power, the sovereign disposal of all things. The world is not of their making, and its government is not committed to their hands. God reigns and will reign, whether it suits them or not,—and the Catholic Church, by God's unrevoked decree, remains the enduring tabernacle of the truth that is everlasting.

LOUVAIN UNIVERSITY

We understand that, in response to an appeal from His Eminence Cardinal Mercier, the Knights of Columbus in Canada are raising a fund towards the reconstruction of the University of Louvain. Apart from commemorating the unity and tenacity of the Belgians and the heroic virtues of the gallant people who made their sacrifice that we might enjoy in peace the inherited benefits of freedom and justice, we can imagine no better memorial of our faith in God's over-ruling providence and our gratitude for the greatest of victories. Also it is a great work for Catholicity.

Louvain is the "Athens" of Belgium, and its University is an effective weapon against the upheavals which threaten the whole of Europe. Henry Somerville brings this out forcibly in a Canadian C. T. S. pamphlet where he quotes a distinguished Catholic prelate as follows: "Some time ago I had a conversation with an eminent Belgian gentleman, and I asked him how it came about that the Catholics of Belgium were able to face their opponents and defeat them, time after time, at the hustings, and keep the Government in their own hands against the bitter hostility of Socialists and doctrinaire Liberals. 'The one explanation of it all is,' he said to me, 'that the University of Louvain has given the Catholic body, not only great leaders—statesmen of European reputation to whom the King may safely entrust the Government—but it has filled every district of the country with capable and educated men, men who understand Catholic principles and know how to defend them; and these men keep the people out of the hands of the unbelievers and Socialists, and show them the way to political power.'"

To assist the University of Louvain is an obligation of civilization. With the Universities of Vienna, Prague, Salamanca, Warsaw, Washington, Laval, Göttingen, Padua and Bologna, Louvain symbolizes the harmony of power, the ascendancy of intellectual endowment, the inspiring strength and confidence that is the soul of resurging Catholicity. If Leo XIII. has been called the "Christopher Columbus" of the new age, rightly may Louvain, which was the shrine of his philosophy, be called his "Santa Maria"; and it is singularly fitting that the Knights of Columbus should devote to its restoration the best of their energies.

HOW FAR SHALL WE LET IT GO!

The invention of moving pictures might have been turned to the betterment and improvement of the human race: The possibilities for good or for harm are boundless. What is the present situation? And what are the effects, up to the present time? And, as a powerful influence on morals and on the thoughts of the people, what are the prospects for the future?

To say that no instruction worth having has been given by means of moving pictures would be a gross exaggeration. But to say that the amount of useful information conveyed to the public by that means has been in any way proportionate to the amount of energy, time and money consumed, would be absurd.

Up to this time, the only position the moving picture can claim to have achieved, in anything like proportion to its capital and its earnings, is the position of a mere amusement. Except in rare and exceptional instances it has risen no higher than that. And, that being its main objective, it has acquired and developed all the faults which inevitably

are found in a public amusement when it is operated unchecked and unlimited as a means of making money. A public amusement can be conducted without sin, but when it becomes an organized business for the making of money, it never remains innocent; and that is the history of human amusements since men first bethought themselves of earning money by amusing others.

In these days, most things are the subject of organization; and nothing more so than the business of amusing the public. At one time the amusing of the public was an individual occupation; it is now an organized system, out of which money is made in millions of dollars.

Once, the amusing of the public was a matter between the actor or artist and the public; now a third party is in between them; the big corporations with a practical monopoly of the manufacture and sale of amusement; and by this third factor, the public desire for amusement, and the talents of actors and artists, have been cold-bloodedly capitalized, and turned into one of the most successful commercial undertakings of the age.

When we say "successful," we mean financially successful. In any other sense, the success of the moving picture may be regarded as questionable. It is true the public is amused; but the quality of the amusement is not improving with the development of the commercial side of the business. But that is another point. Let us remember that the moving-picture business is primarily, today, a highly organized money-making machine; into which investors put large sums of money for the purpose of making yet larger sums.

That, in itself, does not condemn the business; it is not sinful to make money, even in large amounts, if moral obligations be properly borne in mind and fulfilled. But it is important to remember just what the nature and the main purposes of this business, are; for enthusiastic persons, connected with the business, sometimes make themselves believe that they are great benefactors to their race, and grow very much irritated at any criticism whatever of the moving-picture business or of anything connected with it.

Let us, then, realize the facts regarding this business of public amusement by motion-pictures: On the one hand, there is the desire of the public to be amused and entertained; a desire harmless in itself. On the other hand, there is the desire of shrewd men to make money by satisfying that desire; and this also is innocent enough in itself. The danger and the harm arise out of the undue expansion of these two desires, each innocent in itself; but each capable of indefinite expansion; and each exercising a strong influence in expanding and arousing the other.

When we look at the motion picture business from this point of view, we find no difficulty in understanding how it is that the tone and tendency of the pictures is growing more immoral; why the advertisements and press notices are becoming more and more shameless.

The nation is amusement-mad. Society, high, low, and middle, is feverish; nervous; restless. Thrill are demanded; sometimes the demand is conscious; sometimes unconscious; but it is there; and it is growing more and more insistent. Instruction is not wanted; new ideas are not wanted; all that is wanted is temporary amusement of the threefold excitement and amusement. "A good time" is regarded, not only as the most desirable thing in life, but as an absolutely indispensable thing; nay, more, as a positive right, of which no one, child, man or woman ought on any account to be deprived. If any reader thinks this is an exaggeration, he need only listen to his own children, his boys and girls, his young men and young women, talking over the day's doings, and expressing their ideas of what they would like to see and do and where they would like to live and how far they would like to travel and how much they would like to buy, and how slow their horns turn is.

This bent of the public mind is part of the capital of the huge companies which are now engaged in the manufacture and sale of motion pictures. In part, also, it is the creation, the effect, of the shrewd and calculating catering by those companies to the amusement of the public.

Ageneral desire to be amused is not enough to make millions of dollars out of. Shrewd suppliers of amuse-

ment shape, direct, and even create specific demands for specific kinds of amusement. Under such conditions, it was inevitable, that, unless checked and ordered by authority, the public would be offered pictures in which the relations between the sexes would be dealt with in a way to gratify prurency and curiosity; and that has been done to a very considerable extent from the first. It is now growing worse, more open, more shameless, every year. And for this situation, the blame is due chiefly to the cold-blooded money-makers who are willing to profit by human nature's inclination to lust. They are organized; the public is not. They are deliberate; the public is not.

NOTES AND COMMENTS

Mrs. Ward Watson of Winnipeg, has communicated to the press what she asserts to be a sequel to "In Flanders Fields," written "in the spirit" by Col. John McCrae, herself being the medium of its communication to the world. She says she does not know how the poem came to her, but communicated it was by "a spirit hand" or "some unknown psychic force." "In Flanders Fields," written in the flesh, has placed the late poet among the immortals. Its moving and inspiring strains humanity will cherish always. But if the verses published by Mrs. Watson could be communicated to Col. McCrae it is safe to say that his mortal remains would not rest long in peace "In Flanders Fields" under the imputation.

THE DIPPING OF THE national flag of Poland in the tide-waters of the Baltic as a symbolic commemoration of her restoration as a maritime nation after an interruption of 148 years recalls the fact, noticed in these columns at the time, that the first raising of the flag after that long interval, marking Poland's rehabilitation as a sovereign nation, took place on the Garrison Common at Niagara in the summer of 1916. It was to the lot of the Polish Legion assembled there under Canadian auspices for training, that this interesting and historic event fell. It marked the re-entry of the once powerful Polish kingdom among the nations of the earth. No longer a Kingdom, but a Common-wealth, Poland may now legitimately look forward to a still more glorious future. Nor will Canada's part in the event be forgotten.

INDUSTRY is the key to the economical regeneration of the world. It also has its bearing on the physical and moral. The primeval law that man must earn his bread by the sweat of his brow still holds. The day of the idle rich is passing and the time coming when every man must do his part in maintaining the common weal. "The only party which interests me," says George Bernard Shaw, "is the party that will force idlers into places where they must work." If society is to be reconstructed there must be no room for the sybarite. The only aristocracy that will survive is the aristocracy of talent and of service. And since religion is the only enduring foundation God must reign as King or an.

THE CANADIAN Churchman (Anglican) says that of the 38,000,000 people of France 12,000,000 only are Catholics, therefore the help of other nations is needed to reach the remaining 26,000,000 with "the Gospel." Where it gets its figures the Churchman does not enlighten us. According to other and reliable sources of information, however, they are merely gratuitous, and smack strongly of the McCall Mission or other "evangelical" chimeras. But whether the figures mentioned are a true reflex of the spiritual state of France or not, it is at least certain that there only has ever come from the fussy middle-ness of the creedless sects with which Britain and America abound. The Catholic Church has no need of "help" from such sources. She can take care of her own.

THE LUDICROUSNESS of the Churchman's suggestion in regard to France is seen in the latest statistics of church membership in the United States. We have no exact figures at hand at the moment, but in general terms they show that, excluding Catholics, almost 75% of the population are afflicted with no religious body and never darken the door of a church of any kind. In other words practical, heathenism is the moral and spiritual condition of the

larger part of the population. We doubt if Canada can make a much better showing. But whether or no, in face of this unquestioned fact the Churchman's naive suggestion to the Protestants of this continent that France is in need of their assistance is the quintessence of assurance and absurdity. It sounds like another "Cohen on the Telephone" record on the phonograph.

SEVERAL CORRESPONDENTS of the Canadian Churchman take that periodical to task for asserting in connection with the "Forward Movement" that the Church of England is both "Catholic" and "Protestant." Protestant, one correspondent concedes that she is, "in her attitude towards the Papal policy and claims," but she is not Protestant, he asserts, in her relation to the other denominations with which she is identified in the "Movement." The general public, he admits, is not "scholarly enough to appreciate this subtle difference." No! no more than the correspondent himself, who flounders about in the most helpless fashion in an endeavor to explain what he really does mean. This, in his own words is all he can make of it: "It is a logical impossibility to speak of the Anglican church as 'Protestant and Catholic.' In their (Protestants) meaning of the term we must be either one or the other. We cannot be both." Therefore, "it would be wise and more honest for the Anglican church (except in legal language with reference to Papalism) to drop the 'confusing' word, . . . hoist her true (?) colors, and sail out . . . uncamouflaged." The "present policy of silence," he adds, "makes some of us wonder whether she has pluck enough to run up the Church Flag." What a pity that the writer and those who think with him cannot get the camouflage out of their brains! Subtleties, such as they habitually rest their case on simply get them nowhere.

CARDINAL MANNING'S APOLOGIA

(Dublin Review for January 1920) (By Shane Leslie)

The world of letters and religion is so familiar with the Apologia of one great English Cardinal that it has never inquired whether his associate in the Sacred College ever attempted the same. The Apologia connotes the name of Newman. That Manning ever had time during his active life to write an introspective account of himself has crossed the expectations of few. Yet this month a short and concise summary of his religious position has appeared in print, and the once familiar signature of Henry Edward Manning may be once more glimpsed by the faithful attached to new material. There is an extraordinary interest attached to the document which filled a manuscript book and has lain unread for the fifty five years. It was written on one of the very few occasions when Manning had the time for such a personal labor. His retreat with the Passionist Fathers before consecration as Archbishop cut him off from the ceaseless activities of pastoral work for ten days. The wonder and emotion of the moment when he was called outside the choir of the Chapter and against the will of most English Catholics to the Westminster Archbishopric made molten his thoughts and with his keen isonic pen he wrote sentence after sentence as a man will write who writes for himself without a dream of publication.

TRUEST AUTOBIOGRAPHY

His interest is all the more marked as they bear the stamp of the truest autobiography, work not intended for his contemporaries and contemporaries to read, but for his heirs and possibly posterity. A certain necessity for publication has arisen owing to the dark clouds which have been allowed to gather on the Cardinal's memory. Those things which ought to have been published, were not published, and those things which ought not to have been published, were! Very timely then is the voice of the dead resounding unto itself the last work after all his critics and back-biters have died. The book was written at lightning speed and appears now with the moral dignity of a thunderbolt. On the night of May 28, 1865, he went into retreat and on the evening of June 5, 1865 to use his own words "I laid this book before the Blessed Sacrament in the Church of the Passionists, Highgate, Whit Funday at Ave Maria."

As the fears and apprehensions of his new burden fell thick upon him he searched into his own heart and recalled his whole life. "My perseverance in Grace till now is a miracle of God's love. When I remember my childhood, boyhood and youth the companions who are now dead or worse still twice dead, it is a miracle of love and grace that I am still alive, also unto God. When I was nineteen God converted me to Himself. I remember great fear of judgment when I was three years old and when I was about nine. Again, when I was confirmed, I remember

then that God drew me by a sense of sweetness that was soon lost. But at nineteen or twenty I changed my life and with little change have never gone back. But God held me when I did not know it. He then called me out of politics and the world on which I was bent. He then called me as I then believed to be a Pastor. He then called me to serve Him at the cost of all things as a Catholic. He then called me to be a priest. He then called me to be an Oblate. He has now called me to the greatest Cross of my life and to the greatest separation from the world."

SELF ANALYSIS

Many a Bishop and Archbishop will read with strange and happy familiar emotions this stark self-analysis of a great man passing to the most perfect office left to the children of men, the Christian episcopacy.

"I can well believe," he wrote "that with many of the gifts and excellencies of Satan in the sight of God and His Saints I may be as hateful as Satan. It is a mean friendship which avoids only a final breach but all day long goes to the verge of it. Certainly a venial sin is more to be hated and feared than all the penal consequences of Sin. All our best work for souls is tainted if we sin venially in doing it. God will not be glorified on this condition. And yet as Pastor, Preacher, Confessor how many venial sins of every kind I have committed in this long life of fifty-six years. And I know that there is often only the difference of a degree between venial and mortal sin and that therefore I am with my eyes open on the verge of mortal sin. Only a plank between me and eternal death. And with all my graces what a damnation like Balaam and Judas and Caiaphas, I have no hope but in the Divine Hand which is upon my head. Every day for the last twenty years I have prayed God to deliver me from the blood of Souls."

INTERESTING MEMORIES

From utter self-distrust and scorn of his own soul he tried to build up some little hope for the future out of the spiritual achievement of the past. We have such interesting little memories unburied from the past as "I remembered when I was twenty-five to twenty-seven I used to say 'I have not a particle of earth ambition.' It was true. I had just broke down the strongest worldly ambition for public life a man could well have. All my nearest friends had entered it but I turned back on the threshold."

What a contrast is this to the mocking account given in his Biography of his wrench from the world when the Victorian world lay at his feet as it did in those days for the elect of Eton and Harrow who could point to a first class degree at the University. Even in the Anglican Church there came "success, applause, flatteries, great friendships, political relations, the Court, the secret certainty of a future. I was conscious of a sweetness in all this both as present and as to come. But two things I can say. I loved work more than all and I was perpetually crossing all my future by following unpopular truths in the face of unpopular opinion. People were expecting and predicting all things for me and I was making them impossible. I remember Samuel Wilberforce (his brother-in-law the Protestant Bishop of Oxford) saying of J. W. G. that he was one of those men who had abilities to rise if he had not no conscience enough to make it impossible."

ACHIEVING THE ARCHBISHOPRIC

All this is profoundly interesting not only as philosophy but as the secret utterance of the most secretive of men, who because he would not defend himself in his life time has been assailed and vilified and ridiculed more than any English prelate since Wolsey. And he touches what has been most brought against him, his ambition and his supposed diplomacy in achieving the Archbishopric. He simply says that those who opposed and thwarted his work "to send me back to Rome and to force me into the path which has ended in this retreat. I cannot say that I have deliberately acted on my ambitious intention God knows, before Whom I write, that no word or deed of mine provoked this. I have been surrounded by this talk through no known act of mine for these fourteen years. I was forced all the more into it by those who opposed me. I have touched the subject only in one point and that was to render impossible what the Holy Father has now done."

From feeling that his ecclesiastical path was firm and true and that he had worked for his work's sake and not for honors he plunged with pathetic dismay into the state of his soul. "If I cannot answer for my own soul how shall I answer for the flock? If I were to die now should I be saved?" He feels that "the doom of Pharaoh was upon him. He purposed at one moment to flee and 'take sanctuary for life within the shelter of some religious house.' His noble oath is 'by the Fallure of St. Thomas.' He can hear to look keenly into himself 'By nature I am very irascible and till the Grace of God converted me I was proud, cold and repulsive. Yet I believe my first impulse is to love and to like every body. It is on occasions thoughts that I dislike anyone . . . they did not spare me. And I had to defend myself and strike. Then afterwards I had to pass through an austere time. When I entered the Church I had much to suffer, less from Protestants than from Catholics, less from old