

# CHRISTIANITY APPLIED TO GOVERNMENT.

William J. Bryan, late Presidential candidate for the United States, and possible candidate for President at the next elections for President, has gained considerable fame as an orator, a political extemporaneous speaker, but recently he has entered another pathway and has commenced to show how the fundamental principles of Christianity should and could be applied in the work of government. In a New York daily newspaper he has a lengthy letter on the subject expressed in the heading of this article. Without going into all his arguments concerning money—silver or gold standards—his attacks upon "trusts," and his numerous Scriptural quotations, we must say that in some passages he lays down very logical and salutary principles. After opening with the commandment to "Love God," and telling us to "love thy neighbor," and telling us that "Standard Oil" and the "Water of Life," will not mix, he gives his readers the following—

"There is a wide zone between the affirmative benevolence which religion commands and the rectitude which government compels. The Christian cannot content himself with a life of negative harmlessness; the fruits of the spirit must manifest themselves in positive helpfulness.

"The object of this article, however, is not to point out ways in which the Christian may aid his brother, but rather to indicate a few of the ways in which he may be doing injustice to him.

"The subject of taxation is an ever present one. Other questions may come and go, but this question, like Tennyson's brook, goes on forever. It is an admitted proposition that each citizen should contribute to the support of his government in proportion to the protection enjoyed by him and the benefits received. If, because of a bad system of taxation or because of the faulty administration of a good system, taxes are collected in such a way that some pay more than their share and others less, injustice is done to those overburdened and partially shown to those too lightly taxed. An unjust system, in effect, collects from those overtaxed and gives to those undertaxed, or in other words transfers money from one man's pocket to another man's pocket. The wrong done in this way approaches, if it does not reach, the proportions of grand larceny. If the unjust law is the handiwork of those who profit by it, and is enacted because of the advantage which it brings to its authors, how shall we describe the moral character of the act? The wrong consists in the fact that money is taken from one person without an equivalent being returned by the government and given to another without any consideration being demanded, the method being immaterial. The person who robs by force or by fraud is no more guilty, from a moral standpoint, than the man who purposely secures legislation which transfers to the shoulders of others the public burden which he himself ought to bear. The advocates of an income tax believe that taxation involves a moral as well as a political question, and believing in equality before the law, they favor an amendment to the constitution specifically authorizing an income tax. Can the opponents of such an amendment place their opposition upon moral grounds? Can the Chris-

tian who loves his brother conceal from the assessor property rightfully subject to taxation or favor tax systems favorable to himself, unjust to others?"

It is thus he touches upon another vital issue—

"If a trust magnate can purchase religious respectability by liberal contributions to church expenditures, what proportion of his ill-gotten gains should he surrender in order to atone for the violation of laws, human and divine?"

"No Church could extend the hand of fellowship to a physical giant who occupied a mountain pass and enforced tribute from all who fell into his hands. A monopoly does not differ greatly from the giant in method and may be infinitely more potent in evil. Monopoly is bondage; it unbridles greed and furnishes to avarice a destructive weapon. Human nature has not changed much since the days of Pharaoh; the industrial monarch is as tyrannical as the political monarch. Give to strength an opportunity and oppression will be the result whenever a selfish interest is to be subserved. Can the spirit of the meek and lowly Nazarene be discerned in those who water stock, issue bonds in excess of the value of the plant, drive rivals into bankruptcy by trust methods and then prey upon society at large?"

On the all important question of Imperialism we have this grave and sage pronouncement—

"By their fruits we shall know them. When we are told that religious duty requires us to deprive remote races of the opportunity for self-government, we have a right to inquire whether our instructors have been careful to observe their religious duties at home. We cannot expect philanthropy and benevolence to inspire Imperialism in their foreign policy if wrong, injustice and special privileges have been the fruits of their domestic policies. If they have sacrificed others for their own benefit here, are they likely to make sacrifices for the benefit of others abroad? Will they be more considerate of subjects than they have been of citizens? Or is it the enchantment of distance that transforms selfishness into altruism?"

"Let us not mistake temptation for opportunity. The sight of new territory may be alluring, the glory of an empire may be fascinating, but the price demanded is too great."

If Mr. Bryan has not studied Ricardo, at least he has an intuitive grasp of Catholic political economy—possibly without knowing that it is Catholic. There is a wisdom even in these disjointed paragraphs which speaks more highly in his favor as a student of the times and a master of political and national questions, than all his speeches on "free silver," and similar subjects, put together, yet we fear that his ideals are too high, you philosophic, too independent to carry a real practical weight in the contests of the present day. "Let us not mistake temptation for opportunity" is an expression that would have been applauded by the very masters of theology, philosophy, and ethics—even in our Church, and that is certainly indicative of a principle adhered to by them all—from St. Thomas and St. Augustine, to T'ngiorgi and Zigliara.

We certainly have a goodly number of well-to-do Catholics, of men possessing means above the ordinary, but we do not think that it could be said that they keep aloof from the church's societies. That some do so we have no doubt; but the number of the remarkably well-off men is so limited that the absence of one of them would attract more attention than the absence of a score of the less wealthy class. And in proportion to their numbers we do not believe that our "better-off classes" hold any more aloof than do those of the other classes. But be that as it may, and accepting the supposition that a number of them are not found associating actively with church societies, we cannot accept any of the foregoing four reasons as the cause. In fact the man of considerable wealth has generally more to occupy his time than he is well able to accomplish, and frequently in place of actively taking part in the different church associations, he quietly contributes large sums to the various objects for which such associations are formed.

But assuming that the very worst phase of the situation, the reply, or rather explanation given by the writer of the foregoing letter, can find no application here. As to the first reason, it is absolutely null, because there exists no "social anarchy" in this country.

The second reason is still less applicable. It is true we have very wealthy men who may not in their youth, have had the same educational advantages that they can now afford to give their children; but, even in face of that disadvantage, they have risen to positions of honor and public trust, and are capable of taking their places in any circle. On the other hand some of our most wealthy Catholics, are gentlemen of rare refinement, large and extensive knowledge, and gifted with talents and acquirements that no money could purchase.

The third reason is also unquestionably inapplicable here; Our Catholic societies are all organized on Catholic lines. We have yet to learn the name and location of a Catholic society in Canada that is organized on any other principles.

As to the fourth reason—the arbitrary manners and middle-class dispositions of some priests, who drive the better element out of the various organizations—it is one that touches upon delicate ground and should not be lightly dealt with. Priests are all men before they become priests, and their priesthood in no way covers them of their human qualities. There may sometimes be found a priest who is considered extra severe in his methods, but it must be remembered that it is always the people whose conduct and whose manners demand the severest censure that complain of the priests being arbitrary, and it is these whose general lives cannot stand up to inspection that object to the priest as being troublesome. As all events this reason, no more than the others, finds no application in our case.

We merely touch upon this question because, the Church being universal, and the application of Mr. Snell's remarks not being limited to any locality, it might be supposed by the non-Catholic public that they represented the exact condition of things among Catholic Catholics the world over.

Extracts from a paper read by Rev. J. I. Cummings, O.S.B., at a meeting of the clergy held recently in Liverpool, which we clip from the "Catholic Times," of that city—

"To anyone who considers the social problems that are pressing upon us at the present day perhaps is one of helplessness before their complexity and number, and the next thought is of the insufficiency of individual effort to cope with them. There is so much to be done, there are so many to be helped, and in so many different ways, that the most sanguine may well despair! Too many of us do despair, and conclude that there is no use attempting anything. To me that is the only fatal conclusion; and this gathering of the clergy to discuss the social question proves that others think the same. I would rather infer from the difficulty and complexity of the work that we must at all costs have more workers; and as the supply of priests is limited, then the laity must be enlisted as well. I believe that in this drawing in of our lay people to take a share in philanthropic work lies our chief hope of improving the social condition of our masses.

It is a matter of common knowledge and complaint, that our Catholic laity do not take the same parts in social works as Protestants do. Various explanations are forthcoming of the fact, some more satisfactory, some less so, with most of which we are not here concerned. One cause commonly alleged for the apathy of the laity is the unreadiness of the clergy to accept their co-operation. If this be correct, and perhaps there has been some foundation for the suspicion in the past, yet the feeling that

prompted any clerical hesitation is fast running away. Our lay people look to us as their leaders and teachers, and they are slow to adopt a course of action to which they are not invited. If we never ask them, never urge them to take up social work, on the contrary, we discourage them from it, they are not likely—at least the best of them are not likely—to force their assistance upon us. I recall the criticism made by a venerable priest when these proposals came upon us years ago, who used to say that all these projects were merely so many excuses for getting other people to do our own work! Yet surely the secret of successful enterprise is to get others to work with you or for you, and they won't do that unless they see you working yourself. Anyone who has tried it knows that to associate others in your duties may be a way of getting more work done, but it is not the way to escape responsibility and labor. It may augment your results; it does not diminish your toil. No priest who wants to shirk work need take up the present proposals.

I am not suggesting the formation of more societies. Heaven knows we have got too many already. Societies are too often a refuge for individuals who are too feeble to stand by themselves. Societies are at best impersonal instruments of good, and we have had enough of them. Let us have personal instruments for a change. We want to bring about individual intercourse between leisured people and their poorer neighbors. We want those who are strong—in whatever particular way they are strong—to help people weaker than themselves on that particular point. To use a cant phrase, we want the classes to understand and sympathize with the masses. We want the laity to help us priests in one of our principal duties, viz., our personal intercourse with the poor, to get to know their needs, to show them sympathy, to lend a hand to raise them, to teach them thrift, sobriety, self-respect, and to help them to find work, to get them places and situations, to instruct them in religion and other matters, to prepare them for the Sacraments, to induce them to attend Mass, and so forth.

Most of us are agreed about the desirability of all this, but how is it to be brought about? Well, I have no better remedy to offer, nor do I believe there is one. I can only suggest that we induce the leisureed and intelligent laity to take part in the work. But we haven't many "leisureed and intelligent laity," and most of those we have work their own work. Very well take the few that are left and value them. There are no men of leisure amongst us—other employ the young. That is just what we have not got in Liverpool, and in default of this we must fall back on Sunday schools.

It has often struck me that we don't give our poorer and leisureed women enough occupation, and that a reserve of power and zeal lies in that class which might be better utilized. Some churches are haunted by poor women of staid manners and kindly dispositions who are spending for something to do. In these busy northern cities our men have not got leisure, and with the best dispositions in the world they can do little in the cause. Hence the comparatively small success of the Brothers of St. Vincent de Paul—the men who commonly form it haven't time for the proper work. But many of our women, even those who have household and social duties to discharge, can yet secure long hours of leisure each week, some which they might spare from their bicycles and their novels. They would find district visiting congenial and interesting, and would bring excellent qualifications to task. It is a class of work which needs little else beyond sympathy and tact, and women generally have both. If they haven't sympathy they won't undertake the task; and if they haven't tact, well! experience will bring it; they must acquire

it by hearing from their mistakes as most of us have to do!

The suggestion of this paper then—it is so simple I ought to apologize for detaining you over it—is that the priests should invite three or four ladies—more if you can get them—to visit and take interest in the poor Catholics of our special districts. Let each one of these district visitors look after two or three streets, or courts, or even after a single street, or court, or a single household. Let them get to know the mothers and the young people and then do them what good they can. Personal interest is the first and principal thing the rest will come in time. If once they get to know the poor people, opportunities for help will soon follow.

I have used the name of "District Visitors," though I don't altogether like it, as usually being associated with Protestantism and sometimes with proselytism. It is an apt name, and may do until one more appropriate is suggested. But we can do without a name altogether so long as we have the thing.

I am well aware that there is nothing original in this proposal, and that in some specially favored districts it has long been acted upon. Yet district-visiting by Catholic ladies is by no means common. Many ladies under-rate their powers and opportunities for good influence. Many shirk the discomforts of work. Most of them never give it a thought; for we are all apt to associate these duties with religious women, and to leave them accordingly to our good nuns. Unfortunately in many of our districts, and those the very poorest and largest, there are no nuns working at all.

Liverpool is exceptionally ill-provided with religious women who can visit the poor in their homes. Then people of leisure are usually found in parishes which have few poor and no slums. This latter fact undoubtedly adds to the difficulty of beginning our work; but in this, as in many other things, we must avoid exaggerated parochialism, and then, with a little arrangement, ladies might be found to come from other parishes where their services are less in request. The first point to be settled is whether the kind of work is desirable and then whether we can do anything to extend it.

The woman who mislays her hat and looks for it in her purse, among other possible places, is very like the physician who looks in all sort of impossible places for the cause of a disease. The heart begins to act irregularly and straightway there's an examination of the heart and the lungs, and the doctor is dead with drugs and pounded with pills to bring to heart the cause, and all the time the cause of the trouble is in the stomach.

The intimate connection of the stomach with the heart and the other vital organs, necessarily results in the sympathy of these organs with any derangement or disease of the stomach and the organs of digestion and nutrition.

Thousands have been cured of palpitation, liver trouble, shortness of breath, pain in the side, headache, and numerous other complaints by the use of Dr. Pierce's Golden Medical Discovery. This medicine acts directly upon the stomach, the organs of digestion and nutrition and the blood-making glands, and the fact that it cures so many forms of disease is the best proof that these diseases originate in the stomach and must be cured through the stomach.

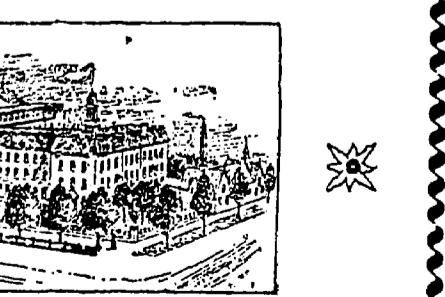
"I had been a great sufferer for several years, and my family doctor said I would not be a living man in two years, but, thank God, I am still living," writes Mr. George W. Frislow, of Lincoln, Augusta Co., Va. "Dr. Pierce's Golden Medical Discovery is what saved my life. I had heart trouble so bad that I could not lie on my left side without a great deal of pain. I was nearly past work when I commenced your medicine, but I can do about as much work now as any man. I cannot say too much for the benefit I have received."

The People's Common Sense Medical Advice, the "Bible of the body," is sent free on receipt of 31 one-cent stamps to pay expense of customs and mailing only, for edition in paper covers, or 50 stamps for cloth-bound edition. Address Dr. R. V. Pierce, Buffalo, N. Y.

FOR ORDERS, SEND TO: St. Anthony's Medical, Little Chapel of St. Anthony and Convent Postage Stamps, write to Agency Bookbinders Association, 153 Shaw Street, Montreal. G-N-48

Established 1848. [Created a Catholic University by Pope Leo XIII, 1859.] State University 1866.

TERMS: \$160 Per Year.



Catholic University of Ottawa, Canada

Degrees in Arts, Philosophy and Theology.

Preparatory Classical Course for Junior Students. Complete Commercial Course.

Private Rooms for Senior Students. Fully Equipped Laboratories. Practical Business Department.

SEND FOR CALENDAR. 50-10

# BON BOURGEOIS Claret.

**BON BOURGEOIS**  
Claret is sold by every first-class Club, Hotel and Restaurant in Montreal.

## BECAUSE

It is the best value imported from the Vineyards of France.  
BON BOURGEOIS is a delight to consumers and a mystery to competitors.  
BON BOURGEOIS is retailed at 50 cents quart and 25 cents pint bottle.  
The profits are small but the sales are large. Gentlemen will please see that the name "La Cie des Vins de Bordeaux" appears on every label and the name "Bordeaux Claret Company" stamped on every cork.

**LAWRENCE A. WILSON & CO.,**  
Sole Agents for Canada.  
MONTREAL Office, 87 St. James Street  
BUREAU Office: 17 Allée du Boutant

# COWAN'S COCOA.

THE COWAN CO., TORONTO.

ESTABLISHED 1882.  
**CHS. LAVALLEE,**

Successor to A. LAVALLEE

IMPORTER OF  
**MUSICAL INSTRUMENTS**

of Every Description.

A complete assortment always on hand. Repairs of all kinds made on short notice.

Ladies' and Artists' Violins made to order.

Agent for the Celebrated Houses: P. BRON & CO., London, Eng. P. BRILSON, GUINOT & CO., Lyons, France, GÉROME, THEBAUVILLE LAMY, Paris, France.

35 St. Lambert Hill,  
MONTREAL.

# REFRIGERATORS.

The Public are taking advantage of our Great Clearing Sale and Discount of 30 per cent. off Catalogue List. Buy while this chance offers.

Several sizes already sold out.

**GEORGE W. REED & CO.,**  
MANUFACTURERS.

783 and 785 Craig Street.

Mantels Tiles for  
Hardwood Bathrooms,  
Brick and Fireplaces,  
Tile and Vestibules, Etc.

**ANDREW F. MURRAY & CO.,**  
CONTRACTORS AND IMPORTERS.

40 BLEURY STREET  
MONTREAL, QUE.

Brass and Gas Logs,  
Wrought Iron Gas Fences,  
Fireplaces Gas and  
Furniture. Coal Grates.  
Designs and Estimates Submitted

TEL. MAIN 3090.

**T. F. TRIHEY,**  
REAL ESTATE.

Money to Lend on City Property and Improved Farms. VALUATIONS.

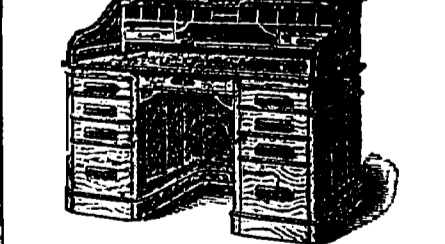
INSURANCE.

Room 33, Imperial Building,  
107 ST. JAMES STREET.

**P. S. DOYLE & CO.,**

364 St. Paul Street,  
MONTREAL.

Wholesale Dealers in TEAS.



**WM. P. STANTON & CO.**

7, 9, 11, St. John Street,  
Joiners, Cabinet Makers, Upholsters.

Church Pews and School Desks a Specialty.

Also Store and Office Fittings, Counters, Shelving, Partitions, Tables, Desks, Office Stools and Used Counters, Partitions, Tables, Desks, etc., Bought, sold and Exchange. New and Second Hand Desks always on hand. Terms: Cash. Telephone 2804.

Office, 143 St. James. Tel. Main 644.

**JOHN P. O'LEARY,**  
[Late Building Inspector C.P.R.]  
Contractor and Builder,  
RESIDENCE: 3 Prince Arthur St.,  
MONTREAL.

Estimates given and Valuations Made.

The best service that Irish men and Irish women can render to the True Witness is to patronize our advertisers and to mention the name of the True Witness when making a purchase.

# SOCIAL PROBLEMS FOR CATHOLICS.

Merwin Marie Snell has a peculiar letter in a recent issue of "The Catholic Citizen," of Chicago. It opens with the following paragraph taken from the editorial columns of the Catholic Citizen, in a previous issue: "Why do the so-called 'better-off Catholics' neglect to join the church societies? It has always been thus in our English-speaking parishes. It appears to be the case also in the German Catholic parishes, judging from the personnel of the Central Verein parade at Milwaukee on Sunday."

The writer says that this is a very important question, and that it is easily answered, though the answer may offend certain deep-seated prejudices, and displease some of those who wish for "prophecy easy things" in their regard. Then he proceeds to give four distinct reasons why the "better-off classes" of Catholics thus keep aloof from all Church societies. We will simply reproduce the four reasons as given, and then add what ever comment we deem necessary.

The reasons are as follows:—

(1) Because the social anarchy which prevails among us makes it, in a great many cases, impossible for persons of refinement and good breeding to take part in such societies without the exercise of heroic sanctity, which few of us possess.

(2) Because the persons who are financially "well-off" are very often vulgar, low-bred people, who, knowing that they have no natural right to mingle in good society, and falsely supposing that wealth is the criterion of social standing, are afraid of compromising their positions if they associate with poorer persons, even though the latter are their equals or superiors in all essential respects.

(3) Because the Catholic societies of this country are not organized on Catholic lines, and the alienable rights of learning and culture and high birth are not respected.

(4) Because some of our priests, (fortunately, they are the exception), are frequently so arbitrary in their manners, and so meddlesome in their dispositions, that they drive the better element of their people out of all organizations with which they have anything to do.

We have no desire to pass any remark upon the exactness, or inexactness of the foregoing, in so far as it refers to Milwaukee, or any other American centre; we do not claim to be in a position to judge of the circumstances over there. But decidedly we cannot accept these four reasons, nor any one of them, when the same question is raised concerning the "better-off class" of Catholics in this country and in this city in particular.