

What Do the Socialists Want?

Many honest men vote the Socialist ticket on election days because that party claims to protect the rights of laboring classes. If this were indeed its whole platform I would vote for it too.

The situation is not so critical in the United States as in some other lands; but it is bad enough, and threatens to get worse from year to year.

What is the right remedy? If we accept a wrong prescription, it will not cure the patient; it is no uncommon blunder to apply a remedy which is worse than the disease. Thus the use of opium may relieve the pain of neuralgia, but woe to the patient who becomes an opium fiend; so may strong drink drown sorrow for a while, but woe to the victim of intemperance.

If Socialism is like opium or whiskey in removing one evil by producing a worse evil in its stead, then it is, of course, the wrong remedy. Is it such? To answer that question, we must get at a correct idea of what socialism really is. This is exactly the point we mean to explain in the present paper. What then is socialism? Or, which comes to the same, what do the Socialists want?

Many Socialist leaders strive to evade rather than fairly meet this inquiry. I have before me a copy of a Socialist organ called "The Appeal to Reason," published at Girard, Kansas. In its number for November 1, 1902, it has the bold headline: "What is Socialism?" Let us read. It begins thus: "Many people have queer ideas of what Socialism means. They confound it with anarchy, disorder, dividing up property, killing of the capitalists, and many other absurd absurdities. Socialism is simply applied Christianity, the Golden Rule applied to everyday life, and it marches with thought, not daggers; it stands for progress, knowledge and life eternal; it has but one great enemy—ignorance, etc.

Many a good man on reading this and whole columns of like talk, says to himself, "That is just what I want," and he votes the ticket.

But let us find out what the party is after. We have not far to seek for this knowledge. The convention which on the 5th inst. nominated Mr. Debs at Chicago to be the candidate of the Socialist party for the Presidency of the United States laid down a platform which says that the fidelity of the party is pledged to the principles of international socialism as embodied in the united thought and action of Socialists of all nations. So far the declaration is rather general and vague; it may mean one thing to one man and another to another man. This was probably just what was intended. Happily, even in the brief account printed in the World-Herald of May 6th, a distinct purpose of socialism is quoted as accepted by the convention; and it is sufficient to betray the main purpose of socialism, into which we are inquiring. This main purpose was to do away with all private ownership of the means of production; and this private ownership of capital or the means of employment is branded in the platform of the party as "grinding society in an economic slavery which renders political tyranny inevitable."

Let me put this in language intelligible to any man who knows English. Socialists demand that everything used to make money with—they call it productive capital—shall be taken away from every citizen and be confiscated or made the property of the State or community—of the people, as they call it—it is all the same what you call it. The

community would thus become the only owner of land, of manufactories of railroads, of everything that furnishes men the necessities and the luxuries of life. The community would be the only employer, and every one of us employees of the people. Everyone would have to labor for his daily support and that of his family, and be paid for his work by the State. That is the plan of the Socialist. I want to show that this plan is both unjust and absolutely impracticable.

1. It is most unjust. It would begin with a gigantic problem. It would deprive every man of all his means to make his living with, except only his hands and brains. It would confiscate all the capital, big and little, that any citizen has been years in accumulating and has invested in his store, factory, farm or what not? For instance, Mr. N. came to this city a poor young man with no means to make a living, but health, ability and honesty. He worked, first for day wages, then for a salary—next he invested the savings of his earnings in a small factory; now he owns a big plant, all the fruits of honest toil and skill. Socialism would take it all away from him and it would call that outrage "protection of the laboring man." There is the greatest injustice. Socialism would not take away the rich man's marble palace, nor his gold plate, nor carpets, nor pictures, nor carriage, nor silk, nor broadcloth, nor any articles he used for luxury; or display. But it would confiscate your little store, your carpenter shop and tools, your dray and horses, and mules, as well as big factories, railroads, street cars, your little farm as well as the extensive ranch.

2. Socialism is impracticable. Who would run the factories? The people cannot act as one man; it must choose representatives and thus create a governing body. Things will soon be abused as they are now: for instance, politicians will run the people. They will make the laws they do now, and they will legislate for their own interests. There will be electioneering for offices, stuffing ballot boxes, buying votes, etc., just as now. Of course those in power would give the easiest or fattest jobs to their own friends and relatives and hangers on. The whole thing would be a vast political machine; what is to hinder it from being such? If we could import a brand new race of men from another star, things might work differently; but not with the children of Adam, especially with men educated without religion.

Suppose the socialistic area to start on the first of April next. On that day there is to be a general election, say of 100 members of the board of managers. What a scramble there will be for that membership, especially as everyone is out of a situation. All the stores and factories are closed; for no one owns them; they are to be run by the people, that is by the managing board when it shall have been elected. No railroads or street cars are running, no milk waggons, no bakers, no butchers supply your wants; not even the people's horses and cows are fed, for no one has yet been employed by the 100 to do any work. Well, we will suppose the 100 lucky men shall have been elected, even elected honestly, if that be not impossible—by the real votes of the people. Now they must appoint all minor officers, and every occupation is now a government office. They must select tailors, shoemakers, bakers and barbers, judges and seeloonkeepers, lawyers and doctors, teachers and preachers, editors and reporters, printers and type setters, etc.

Will all be satisfied with their jobs? If not, to whom can they appeal? The judges are appointed by the ring. To public opinion in the public press? It is run by the ring. Will there be general happiness? The only escape from the pandemonium would be by the door of suicide. This is the golden era of socialism. Other features of it are equally dark. Many objections may be made to this plan—let us hear them and discuss them amicably.—Rev. C. Coppens, S.J., in "The True Voice."

Organized Effort And Its Power.

At the monthly meeting of St. Andrew's League of the Sacred Heart, held in the Cathedral, Glasgow, Rev. F. McCarthy touched upon the subject of organization in the ranks of the faithful in many of its phases. He pointed out that although the world had been said to have advanced it was not because men were more intelligent individually, because they were not, and as instances to prove this he pointed out that in war we had no strategists to compare to Alexander, Hannibal, Caesar or Napoleon; nor in literature had we a Chaucer, Shakespeare, or a Milton. What the world had advanced in was the power of organization. Organization was employed in mostly all affairs of this life. It was employed in politics and in work, and the more thorough the organization the greater the chance of success. Indeed, to such a fine point had it been carried that it was next to impossible to do anything without it. If that was so with the affairs of the world, how much more important was it in spiritual affairs? He would not say that it was impossible to save the soul by individual effort, but by joining a religious organization such as that they made the task more easy. They created a religious atmosphere around them, and raised the tone of public opinion.

Now public opinion had a restraining influence on many. Unhappily in this country it did not make for religion, but rather the reverse, as people about them did not care whether or not they went to Mass on Sunday. They could go or not, just as they felt inclined, and thus some of them got into careless habits. In Ireland it was different. There a man could not absent himself from Mass without incurring the disapprobation of his neighbors, and if for no other reason he went rather than run counter to public opinion. In the same way a member of that society had made a religious atmosphere for himself, which acted as a deterrent against carelessness. If he absented himself from the monthly meetings of the society or the monthly Communions, the Guild Warden knew and would notify him of that fact. He knew that the other members would have missed him also, and this knowledge could not but influence him.

Another thing the members were by their example carrying out an apostolic mission. They were raising the tone of public opinion in this country, and he could tell them it was none too high. A man who prevented another from committing an offence against God gained more merit in His sight than if he spent a lifetime praying, and Father McCarthy gave some cogent examples in support of this point of his discourse.

FEATURES OF BUSINESS LIFE.

Is it better to earn \$30 a week and lose your nerve, or \$10 a week and keep your nerve? If you happen to be one of the many who earn \$10 a week you will probably think the first named condition the better of the two. That is because you don't know what it is to lose your nerve, or, more properly speaking, to lose control of your nerves.

There is a woman who earned \$15 a week in a position requiring average competence. She now earns twice that sum in a responsible office that absorbs almost every interest of her waking hours, and leaves her few to sleep in. She likes the work, but it makes tremendous drains on all her resources of mind and body. At the end of each week she looks a little whiter, the lines in her forehead are drawn a little deeper, and she starts a little more nervously at the slightest sound.

"Yes," she said wearily, in answer to a question, "I would give it back and go back to my old work if I could for the sake of having some time and spirit to live my own life and enjoy the beautiful world. But I can't. I need the money." In her case that need is a fact. There are others to be thought of and things to be done which that \$30 a week alone makes possible. But all the price paid; the nervous strain, the sleepless nights, the loss of a simple, wholesome joy in living, the absence of a free glad spirit. The pity of it that that price should ever be paid where it is not necessary. Is it? Oh, yes, for we want things and things cost money. Then when we have them we want more things, and these also cost money. There is

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nothing like possessions to breed the desire for possessions. The more we have the more we want; the more we spend the more we need to spend. And so it comes about that where \$10 once sufficed, \$100 finally proves inadequate. We come to be satisfied only as we find ourselves earning more and more, and to do that push ourselves to the very verge of physical and mental strength. Is that living? Ask the man in high position whose salary is won at the cost of mental health and retired peace and comfort. He will tell you he was happier in spirit, healthier in mind and body, and truly lived more deeply, when he earned a small but sure competence at less terrific nervous strain. If you want many things you must struggle to attain them, but you lay aside your peace of mind when you do, for getting begets wanting. Make your wants simple; earn enough to cover them, and have time and strength left to live. Life is more than possessions; happiness is something other than many clothes and much to eat. The happiest people in the history of the world have been those who had little material goods, and desired little. It simplifies life wonderfully not to be concerned about what your neighbor has or thinks. Few people attain that rare height, but those who do have solved the problem of happiness and will confess that it is better to have sound nerves at \$10 a week than be a nervous wreck on five times \$10.—Boston Herald.

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NOTES MONTH OF SACRED HEART. We have often repeated that the month of June is specially consecrated to the Sacred Heart. It is one of the most glorious of the year, and glorious on account of the warm air, the maturity of the flowers, of early summer. It is heat and life. And it is the heart that is the all warmth and vitality of the month. All the devotion to the Sacred Heart, for our good placed us in a special safeguard of the Heart; to it he has his own episcopal life, and great section of the Church that is immediately under the Heart of Christ, of man, is the organ of then, the love of Jesus that we honor when we to the Sacred Heart. The Heart that beat with the love of our Father, the Son of God. That Heart with the arrows of the hatred by the very creature had come to redeem. I anguish in the garden which that the chalice might Him, but that the will of and not His own might was pierced by the spearman guard on the summit. The last drop that it se through the veins of the split, and even then, the ing pulsation of that Heart of forgiveness and of love measure. Therefore is one that is dedicated in love. There is nothing that or imagine the depth, the vastness of the love of Our human race. And love love craves for love. It is us feeble creatures of earth nothing more severe than lodge that we love some that our love is not r. And so it is, but in a more exalted and far more able, with Christ. He loity, and each one of us, v Heart; and the most cruel that could be inflicted it would be to make Him fe love is not answered, that spurned. Now that the Church has ed this beautiful devotion month of June, it behoov good Catholic to make use opportunity in order to ma tion to the Sacred Heart neglect and all the outrag is obliged to undergo du year. Besides, we have churches special prayers, st May, to perpetuate this de all are invited to attend exercises. It is so easy, espe ing the warm summer even visit the Church for half an there to do honor to th Heart. Powerful as all t may be, yet all their influ power are as naught coi the Love that flows from t Heart—and above all in the June. CORPUS CHRISTI.—On last the Church celebrated