

BISHOP MATZ ON SOCIALISM.

Last Sunday at Denver Bishop Matz returned once more to "Socialism" in his series of lectures. There is more light in the following than in the mournful prophecy cited last week:

"Now to the radicalism of error and disorder we must oppose the radicalism of truth and order, and meet dogma with dogma, and we say to socialism: 'Your axiom is false, theoretically, fundamentally and practically.' The root of evil in humanity lies radically in man and not in society. Man, as he came from the hands of the Creator was free of good, but he fell by his own free will from grace, and was wounded at the heart at the very dawn of his existence. This is the doctrine of original sin, which forms the basis of all theology, and is summed up by Christianity in the words of the apostle: 'For the flesh lusteth against the spirit, and the spirit against the flesh, and they are contrary one to the other.' (Galatians v., 17). This is the sum and substance of all our theology as applied to the reality of life. It proclaims that evil exists radically in man, and not radically in society. This is our social and religious dogma, without which you will never be able to understand the nature of man or the history of humanity. It is, besides, the only dogma which cries out in the words of St. Paul: 'But I see another law in my members fighting against the law of my mind and captivating me in the law of sin that is in my members. Unhappy man that I am, who shall deliver me from the body of this death?' (Romans vi., 23.).

"It was to arouse the consciousness of our innate infirmity and sinfulness that Christ points out the necessity of a conflict, a war of extermination with our own concupiscence when He says: 'If any man will come after Me, let him deny himself and take up his cross and follow Me.' (Math. xvi., 24). Take note of these words: 'deny himself.' If he take up his cross and follow Me.' If they do not possess within us by our own concupiscence of the flesh which lusteth against the spirit, 'proving the spirit to lust against the flesh,' and thereby engaging the combat of man's nobler parts against the baser instincts, they have no meaning at all.

"Socialism is selecting for a point of departure the formula: 'The evil of humanity roots in society,' places itself in flagrant contradiction with the testimony of humanity rendered by all the schools of philosophy and history for six thousand years, and thus brands itself before the world with a voluntary excommunication. In contradiction with this axiom of socialism Christianity proclaims the principle that the evil of humanity roots in man himself, and that we must begin by reforming man in order to reform society. It stands to reason, and a moment's reflection will convince you of this simple truth, that from the moment a man begins by setting a guard around his own heart and striking down unmercifully every passion, every motion of anger, envy, hatred and ill will within his own heart, from that moment the river of peace will flow from his heart over his fields and into our cities, teeming with the blessings of peace and prosperity. Then our brave soldiers having no enemies to confront on our borders and no conspiracies to crush within the realm, may return to their peaceful homes and turn their bayonets into plowshares. Then to guard 1,000,000 men will not require one policeman. Then society may dispense with prisons and penitentiaries, for the golden days of paradise shall have dawned upon our age.

"Side by side with social peace and its countless concomitant blessings, true liberty will flourish and take the place of despotism. Liberty! What is it but freedom to do good without being hampered by evil? Liberty! That is man moving freely in the noble sphere of the good, even as the bird moves in the air and the fish in the water. Wherefore, the more a man restricts within himself the dominion of evil, the higher he soars in the realms of liberty. What we have said of personal liberty applies equally to social liberty. Social liberty is the community and society to do good, hampered in its cannot do without a corresponding repression of the passions and evils emanating from them. Inordinate passion is by its very nature inordinately; instinctively it breathes oppression of all that is good and just. Hence for the existence of social as well as personal liberty the repression of the passions becomes an indispensable necessity—first, voluntary and from within our own hearts, and second, from without and compulsory against all conspiracy. It follows from this that the more the man checks and represses his own individual passions from within, the less exterior or compulsory repression from without becomes necessary; and when the domination of the passions has been accomplished by compulsory repression of personal moral energy, society becomes sovereignly free. Then men will move about doing good, absolutely free from all restraint; repression will cease because it has no object, and social liberty will gather the fruit of our personal conflicts.

"Besides peace and liberty, which emanate from our doctrine, this dogma produces another fruit, namely, fraternity, dream of expansive hearts and generous souls. Fraternity, the most charming union between brethren, the voluntary gift of ourselves unto others. Could anything be more beautiful than to imitate on earth the beatific union of angels and saints in heaven?

"Now, fraternity here on earth can

grow only upon the ruins of egotism. The antagonism between fraternity and egotism is absolute and eternal. Fraternity is the cement of society; egotism is its solvent. Now, egotism or selfishness can be uprooted in the soul only and alone by the noble, generous conflict carried on from within the soul. It stands to reason that before you can bestow yourself upon others you must begin by renouncing and conquering yourself. It is here the non-sensical contradiction of socialism appears in its attempt to build up for the humanity of the future a social edifice, crowned with fraternity at its summit and standing on absolute egotism, which is the root of disorder, and can only produce anarchy and ruin.

"It is evident from this that the Catholic doctrine of self-denial, so severe and repellent in appearance, produces, nevertheless, the sweetest fruits; it brings forth the tree of life, whose roots are buried in the very heart of humanity. Into the social and under the gentle light and heat of the sun of Christian charity, it shoots out three branches beneath whose luxuriant foliage the nations love to come and dwell; it produces copiously the lucid fruits of peace, liberty and fraternity, whereon humanity may thrive and bring out the grandest civilization. Think not that I am dreaming or striving to write poetry in bad prose; for this was exactly the condition of man in Paradise before the fall. The condition of society under the patriarchal sovereignty was a more or less faithful reproduction of this ideal. We can say the same of the Jewish church as long as it remained true to the God of Abraham, and its moral code forms to this day the admiration of the Church in the early ages of Christianity; so that even the pagans were wont to exclaim in admiration: 'Behold how these Christians love one another!' The ages of faith so preposterously called the 'dark ages,' furnish another instance of what Christianity can do when left unhampered to the work committed to its care by its Divine Founder. The grandest monuments of literature and art owe their inspiration and execution to Christian genius. What the Church has done before she can do again. She is to-day the only moral power in the world capable of stemming the advance of socialism, and enjoys the unenviable distinction of bearing the brunt of the attack every burst of this social monster of socialism bursts its fetters and springs upon humanity to devour it.

FAKES FROM ROME.

Two fake stories of the boldest type came last week from Rome. The first originated with one Editor Spadoni, a clumsy black mailer, who accused the General of the Jesuits of promising him money for his assistance in quelling "Americanism" in the Church and "recalling Archbishops Ireland to the Holy See." Spadoni due obedience to that paper, "The Catholic American," of which we are sure no American Catholic ever heard before, was largely instrumental in putting down the equally vaporous heresy of "Americanism," and he has sued Father General Martin for the compensation which he alleges was promised him.

The Jesuits, singly, and collectively, have been the subjects of many vile calumnies; but this is the first case on record where a Jesuit has been practically charged with softening of the brain.

The Father General has authorized the Associated Press to say that Editor Spadoni's allegation is entirely false; and that it is a case of black mail, but would leave the matter altogether in the hands of his lawyer.

The second, started by the Tribune, represented Cardinal Gotti and Mgr. Marzolini as lugging into the Vatican a large box containing \$9,000,000 in bank notes, and falling at the feet of the Pope, while the Cardinal delivered himself of this dramatic address:

"Your holiness, the lamented Leo, just before his death, confided to me the money which I now lay at your feet, saying that, if I succeeded him, I was to use as I thought best; but that if that another took his place, I was to turn the money over to him after a period of four months had elapsed. This I now do in the presence of Mgr. Marzolini, who has been the only other person to share the secret."

What was this happening in the apartment of Pope Pius X. an electrician working in the apartment of the late Pope Leo XIII. discovered several bags of gold "carelessly tied" whose contents aggregated nearly \$2,000,000. No wonder his presence in the Vatican—whose difficulty in meeting the expenses of the Vatican—"much affected."

Unfortunately, there is no foundation for the story; but it has caused the giving forth through the Associated Press of an authoritative statement as to the Vatican's finances.

The motive of the first of these falsehoods is only too evident. That of the second, may be more desire for sensation, or the wish to diminish the role of the Vatican receives from the world by representing it as already superabundant in riches. There is no doubt that Pope Leo XIII.'s attitude to the Republic in France grievously tried the monarchists, and the story of the lady who reduced her annual contribution from \$4,000 to \$4 may be well founded.

If it be true that Pope Leo XIII. had endeavored so to invest the funds of the Church that the revenues would be increased, it was only that the foreign missions and other special charities of the Vatican would not suffer by such a dereliction of that of France, for example, and not as has been intimated, for the sake of being independent of the help of the faithful.

Peter's Pence is a very ancient institution—originating, curiously enough, in England, and no Pope but has welcomed this manifestation of the loyalty of Catholics to his office and person, and their desire materially to

co-operate with his good works. The great and humble Leo XIII., like his illustrious predecessor, Pius IX., told his kindred to expect nothing from his Pope, glorifying in the fact that his revenues represented the charity of the faithful of all conditions in life, and as such could only be applied to disinterested and holy uses.—Boston Pilot.

POPE PIUS X. AND THE BLIND.

One of the most famous of the many charitable institutions of Rome is the blind asylum attached to the historic Church of St. Alexius, on the Aventine. For many years past a part of the fees received at the Altare della Patria has been devoted to the maintenance of this institution, so that it may be said to be in a special sense a Pontifical institution. Last week the superiors addressed a petition to the Holy Father asking him to grant the consolation to his poor blind children of being admitted to his presence. The request was granted the day it was made, and within twenty-four hours after the Holy Father's touching scene took place in the Loggia of Raphael. One noticed the absence of the usual cheering and commotion which attend the appearance of the Holy Father. The four or five score of blind men of all ages had to be told by their guides that the Holy Father was already among them. Then all present stood on a little raised platform, and the Holy Father, in a speech and song after the initiation had been completed.

A great honor was conferred on the Holy Father this year, by His Excellency, Mgr. Sherrett, apostolic delegate, accepting his invitation to hold his New Year's reception in the parlors of their club building. As the residence of the delegate is situated in the center of the city, his predecessors had been accustomed to receive in the parlors of the Ottawa University, which was recently destroyed by fire. A resolution was also adopted thanking the Citizens' Committee for the interest shown in the project to restore the university.

Mr. A. Tullon presided at the meeting, and Mr. Louis Kehoe acted as secretary.

FATHER EMERY'S CIRCULAR.

Rev. Dr. Emery, O. M. L., rector of the University of Ottawa, has mailed to all the students copies of the circular announcing the resumption of studies on Jan. 7. In the circular of arrangements made are outlined as follows: "Our classical course is com-

modiously installed in the new Science Hall; the commercial course in hall of the Sacred Heart. A two-story building, 40x100, now under construction, will contain roomy, comfortable dormitories, well provided with all requisites of modern life. Arrangements have been made with the management of a hotel, in the immediate vicinity, to supply wholesome means to the student body. Provisions having thus been made for every department, as in past years, no student will be allowed to board outside except for a special reason. As you see the latter corporal and intellectual well-being will be cared for. Nor has their spiritual welfare been left out of account. St. Joseph will readily understand that these arrangements are merely temporary, as we confidently hope, God willing, to begin the work of reconstruction as soon as possible, and trust to have at least one building ready for occupation in September, 1904. In all other respects the arrangements will continue the same as before.

OBITUARY.

MRS. JANE KELLY.

As the cycle of time passes on we are called upon to chronicle the death of one from our midst. This time we regret to announce the death of an esteemed resident of Hawthorn, the late Mrs. Jane Kelly, widow of the late Wm. Kelly. The sad event took place at her home on Thursday morning, Dec. 24.

She leaves a comparatively brief illness, skill and tender nursing were of no avail, as the hand of death seemed to have rested upon her.

She was a devoted wife and mother, and soon to close, and called her children to her side, to hear her last words, and, though that parting was hard, she was fully resigned to the will of God.

The deceased was of a kind disposition, a good neighbor, ever ready to lend a helping hand to many of the poor, and her removal from our midst, where all that was mortal of Mrs. Kelly was laid to rest, to await the final summons.

To the bereaved family we offer our sympathy.

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TOWNSHIP.

We regret very much to announce the death of Elizabeth, the beloved wife of Mr. Patrick Ryan, an old and highly respected resident of London township. Mrs. Ryan is survived by her husband, to whom we extend our heartfelt sympathy in his bereavement.

Death took place at St. Joseph's Hospital, after a short illness, with much suffering, on Wednesday, Dec. 22, at the age of 75 years, was a native of the County Wexford, Ireland. Nearly half a century ago she came to this country, and her husband took place in the funeral took place at St. Peter's Cathedral, London, on Wednesday morning at 9 o'clock. High Mass was celebrated by Rev. Father Laurandau. A number of old friends and acquaintances assisted at the Mass, as the late Mrs. Ryan was beloved by all with whom she came in contact for her many kindly

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Edward J. Vaughan, president.

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In reply to the address he thanked the members for their generous gift, and also for the support which they have been ever ready to give to his suggestions.

He felt happy in leaving them a united people. Happier for the brotherhood and friendship that prevails amongst the members than for the financial benefits which the association affords.

The promoters of the League of the Sacred Heart also presented a purse for which he thanked them heartily.

Rev. Father Corkery has made himself singularly popular as a citizen, and his departure is the cause of universal regret.

RESULTS OF COLUMBUS.

Ottawa Council, No. 485, held a very successful initiation of 24 candidates.

First and second degrees were conferred on the evening of Dec. 29, by officers of Ottawa and Montreal Councils, and the third degree was exemplified on the following day by District Deputy B. W. Lucy, of Ogdensburg, with a staff from that place, assisted by State Warden A. J. McCracken, of St. John.

All the degrees were given in the club building belonging to Ottawa Council, which is peculiarly adapted for this work. Over 100 visitors were present, including several al Grand Knights and other officers, and a very pleasant hour was spent in speech and song after the initiation had been completed.

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