

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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LETTER-WRITING

The Great War has had many effects which few of us, if any, had thought of beforehand, and one of the broadest of them—so broad as to be almost universal—is the revival of letter-writing as a household practice. Undoubtedly letter-writing had decayed for some generations, notwithstanding the spread of popular education. Though an enormously large proportion of the community could write letters if they wished to do so, they did not see why they should. The type of people who were once great letter-writers—the leisured class—fancied they had no time for it in their busyness about small things and the pursuit of pleasure. Expression through writing had become curt and to the point, ornateness being felt to be out of place. In this respect telegram-writing had a shaping influence. Elaboration was felt to be unnecessary and rather a bore. Still worse, the telephone, with its swift interchange of thought, superseded the letter. Then travel, too, by rail or motor-car was so cheap and swift that visits became easy and frequent, and many letters merely mentioned important subjects and added: "But we will talk it over when we meet." Of course lovers went on writing to some extent, but even they were less copious in their outpourings than in the days before "wires" and "phones" and swift, cheap travel. So letter-writing became relegated in a large degree to formal business and ceased to be a household duty, a leisurely relaxation, or a private art. The reasons for not writing letters have disappeared. Reasons for writing them are many and strong. Six or seven million men and women are away from their homes, either on military service or war work, and they wish to hear constantly what is happening in those homes. With equal eagerness the people left at home wish to know what is happening to its absent members, all of whom are in unusual surroundings and many in the midst of grave dangers. Separations are wide; leave is seldom and brief; all communications except by letter are expensive and hampered by formalities; and so there is no practical alternative to falling back on the good old-fashioned plan of copious letter-writing.

BEARERS OF SYMPATHY

Thus the letter has come into its own again with a completeness that would have been impossible in any other circumstances than a war in which the whole nation is directly or indirectly engaged. Almost every house in the land is sending and receiving letters of a personal nature apart from its routine business. If any house is not doing so there is cogent reason for its inmates to ask themselves why they are not contributing directly some evidence of personal interest in the men, known to them or unknown, who are fighting the battle of the nation and of civilization. Surely no one, living however remotely and quietly apart from the turmoil, ought to be wholly outside the great wave of personal sympathy that flows through the post to the men who are bearing our common burdens of toil and danger. Never before has the freight of feeling carried by letters been so personal and real as it is now. The great letter-writers whose letters have become literature almost without exception have been men and women who wrote charmingly about trifles. So far as the information or the emotion which they conveyed was concerned it mattered little whether the letters of Cowper, Lamartine, Walpole, Gray and Charles Lamb reached their destination or not. The messages they carried were for the most part immaterial to the people to whom they were sent. What made them delightful to the people who received them, and still makes them delightful to us, who do not care a rap about most of the topics discussed, was the style of the writing, the revelation made of the mind of the writer and of the thoughts astir in his age. They were written in the main as literary

exercises, and as literary exercises, with an air of informality they charm us to this day.

REAL LETTERS

But the letters which load our postmen now are for the most part intensely real, whether they are short and bald or expanded and elaborated. They tell of the things that matter most to writers and receivers. They knit together the home and those who are held far away from it. They keep up the union of lives destined to be passed together, but for the time being wrenched asunder. They are missives of deeply anxious thought which tries to hide its anxiety. They pass to and fro in relief of heartaches of absence. Behind each when the destination or the place of despatch is "The Front," is the shadowy possibility that it may be the last. What in them may seem the smallest trivialities to the onlooker may be of the greatest interest to the receiver far from home and unable to complete his mind-picture of it except out of the materials provided in his letters. With so much needing to be told, can we wonder that letter-writing has revived and attained dimensions far beyond any record in the annals of the art.

The obstacles to letter-writing have all been swept away. The cost is inconsiderable to the sender, however far off the receiver may be, and the Government manages the transit with marvellous celerity. Now, too, nearly all can write a letter if they try, or there is someone in the household who can write it. The people who were given to letter-writing before feel the urgent need for writing more and extending their circle of correspondence until in some instances the keeping up of a flow of sympathy through the post becomes almost an obsession. The return flow of letters from those who are away on duty is perhaps even more surprising when we remember the difficulties of writing on active service.

COURAGE MAKERS

This letter-writing is personal, intimate, spiritual, well-nigh sacred. It has welded afresh the ties of family, has provided the race with a newly-tried mode of expression, and has given the pen in tens of millions of hands a mightier mission than had ever been attributed to it in the writings of the literary few. Through it speak the dearest thoughts of men, forgetful for the moment as they write of the alien lives they are living far from home and the daily routine which they once felt would remain their normal experience of the world. Now their whole outlook is changed. The significance of home and country has been transformed in their hearts, however strong it was before, and the familiar letter is the natural vehicle for as much of this pent-up sentiment as the writer's command of words will allow.

THE EFFECT

What will be the ultimate effects of this resort to the pen by practically the whole manhood of the nation? May we not hope that to men of each grade of education it will give a trend towards letter-writing as a mode of expression? There must have been so much practice in the art, even among the indifferently educated, during the last three years that the crude formality and stilted phrasings they have often inherited from bad schooling will be dropped, and natural, simple writing will be substituted. Then too the need which has been felt for a practical command of the pen, for expression of the mind in ink, must have some influence on education as it is regarded by the average citizen, and tend to make it a form of training for the use of every man and not a means of shirking the most necessary forms of work. But, further, the experiences of the War, shaking men out of their indifference and their calm satisfaction with the commonplace and forcing them to face the great facts of life and death in the simplest elemental way, must tend to make them think, and, if the writing habit is acquired by practice, lead them to express their thoughts on paper. Indeed, writing is the closest adjunct to thinking. "Writing," says Bacon, "maketh an exact

man." Without it there is not much exact thinking. With it there is the hope that thought set down will be clarified. And, if so, is there not a good prospect that the great volume of fresh thought induced by the unaccustomed surroundings of the nation's manhood at war, and crystallised by the growing habit of writing, will revivify our people intellectually and morally, and in the end leave a rich deposit in the form of literature—the literature that bears fruit through untold generations? If this should be so—and the manifest stimulation of some forms of literature by the War, as for example poetry, makes it clear that it will be—then one of the most beneficent though unlooked for effects of the War will have been that it put the pen into the hands of a whole people, and, starting with the simplest form of writing, the domestic letter, gave at last a more ample voice to their highest aspirations.

THE CATHOLIC CHURCH AND SOCIALISM

I.—THE ECONOMIC ASPECT

By Rev. John A. Ryan, D. D., of the Catholic University

In the course of the present War all the belligerent governments have extended enormously their control and operation of industry. Here in the United States we behold the public authorities fixing the price of coal and food, regulating the kind of bread that we shall eat, operating the railroads, building and sailing ships, and erecting houses for workmen. Competent students of the subject fully expect that many of the new forms of State intervention will be continued for some considerable time, if not indefinitely, after the arrival of peace. While none of these activities, nor all of them together, constitute Socialism in the true sense, they look like installments of or an approach to a Socialistic reorganization of industry. Therefore, the time seems fit for a brief restatement of the attitude of the Catholic Church toward Socialism, and toward certain industrial proposals which are improperly called Socialism.

The authoritative and precise doctrine of the Church on these subjects is found in certain encyclicals and instructions of Popes Leo XIII. and Pius X. In his encyclical, "On the Condition of Labor" (May 15, 1891), the former Pontiff condemned Socialism explicitly as injurious to the workingman, destructive of the individual's natural rights, and perverting of the sphere of the State. The presentia of the Socialists, said Pope Leo, are harmful to the laborer, inasmuch as they would deprive him of the opportunity to invest his savings in land for the increase of his resources and the betterment of his condition in life. They violate natural justice, since they would prevent men from safeguarding the future of themselves and their families through the possession of durable and lucrative property in the earth's unfailing storehouse. They tend to a social condition of manifold disorder and dissatisfaction; for the State ownership and management of productive property would destroy individual incentive, cause "the sources of wealth to run dry" and "level down all to a like condition of misery and degradation."

In his encyclical on "Christian Social Action" (December 18, 1900) Pope Pius X. explicitly reaffirmed the main propositions of his distinguished predecessor's defense of private property and denunciation of Socialism.

Two objections have been raised to these papal pronouncements: First, that Pope Leo spoke only of land, not of capital, whereas the Socialists no longer demand that degree of State ownership of land that the Pope condemned.

PRIVATE OWNERSHIP OF LAND AND MACHINERY

To the first objection the sufficient reply is that all the principles and arguments set forth by Pope Leo in defense of private ownership of land apply with substantially equal force to the artificial instruments of production. And they have been so interpreted and applied by all Catholic authorities. With regard to the second objection, it is not possible to speak quite so definitely, since the Socialist position on land tenure and management has been somewhat modified since the publication of Pope Leo's encyclical. Many European socialists of authority concede that the operation of small farms would better be left to individuals, while the Socialist party of the United States has gone so far as to declare that it is not opposed to the "occupation and possession" of land by actual cultivators. In the matter of urban land it is probable that the majority of present-day Socialists would permit a person to own the site upon which his home was erected, together with a small garden. It seems certain, however, that they would not allow any one to draw profit from

land which he did not himself cultivate or occupy.

A less extensive modification seems to have taken place during the last twenty-five years in the Socialist proposals concerning capital. The authoritative spokesmen of the party today would permit an individual to own those tools and machines that he could operate by himself, or with the assistance of one or two other workers. Apparently they would not prevent the ownership and management of some of the larger productive establishments by the workers themselves organized in co-operating associations. Making due allowances for all these mitigations of the ancient rigor of Socialist doctrine, we still find the schema liable to substantially all the objections brought against it by Pope Leo XIII. Socialism still contemplates government ownership and management of all land used for commercial and industrial purposes, of all mines, of all but the smallest farms, and of substantially all but the very small artificial instruments of production and distribution. And it still calls for the abolition of all rent and interest of all incomes derived merely from the possession of property.

PAUPERIZATION OF THE INDIVIDUAL

Therefore, the worker would not be permitted to become the owner of anything from which he could derive an income when he became disabled. He could not put his money into savings banks, nor stocks, nor bonds, nor any other kind of interest-bearing wealth. Inasmuch as only a slight proportion of the workers could be self-employed on the small farms, in the small hand industries, and in the few operative establishments, the Socialist state could not afford to permit, the great majority would be deprived of that sense of independence, manliness, self-reliance, self respect, and economic power which can come only from property.

It is true that revenue-bearing property is not an indispensable means to adequate provision for the future of the worker and his family. A system of State insurance might, in theory at least, be a satisfactory substitute; that is, so far as concerns the things that can be bought with money. But no system of insurance, nor any scale of wages, can provide a man with those psychic goods which are an integral element of normal life and which are only second in importance to food, clothing and shelter. Under Socialism the worker would be directly and constantly dependent upon the State, from the cradle to the grave. All his life he would be merely a hired man. He could become contented with this degenerate status only after he had lost all of that initiative, that self-respect and that ambition which are essential to an efficient and worthy human existence.

To retort that the majority of the workers are even now deprived of any solid hope of becoming property owners is to miss the point of the issue entirely. This and condition of life is no necessary part of the present system. Not the abolition but the reformation of the existing social and industrial order is the proper and adequate remedy. We shall discuss this specifically in a later article.

WORKER'S LIBERTY INVADED

The liberty and opportunity of the worker would be further diminished by his inability to control the most important details of his own life. Under Socialism the State would be the only buyer of labor and the only seller of goods. No matter what the provocation, the worker would have no choice of employers. He must work for the State or starve. Likewise he must buy the necessities and comforts of life from the State, and be content with what the State sees fit to produce. Instead of the very variety of choice now offered by competing dealers he would find only the few standard types of goods regarded as sufficient by the State. It is no answer to these objections to prophesy that the State would prove a more generous and humane employer than the majority of existing capitalists of industry, and that it would provide all the variety of goods that is really required by genuine human needs. The point is that in these vital matters the worker would be denied all liberty of choice. This sort of freedom as a valuable possession in itself, on its own account. The mere provision of abundant material goods is not an adequate substitute or compensation.

Another grave injury to individual liberty would proceed from the unlimited power of oppression possessed by bureaucrats and majorities. The officials of the Socialist State would have not merely political power but unlimited economic power. While they could in time be dislodged by a majority of the voters, the majority itself would enjoy the same power of unlimited tyranny. For example, the workers in the principal industries could effectively combine for the purpose of making their own remuneration exorbitantly high, and the remuneration of all other workers inhumanly low. Indeed, there is no practical limit to the economic oppression that a

majority might inflict upon a minority.

Even if we could bring ourselves to put up with a regime of industrial and social servitude we cannot welcome a system that would inevitably lead to industrial and social bankruptcy. When we turn from individual to social consideration, we find that a Socialist organization of industry would, as Pope Leo said, end in universal "misery and degradation." It would not work, for the simple reason that it could not command the motives that are required for efficient and sufficient production. The salaried directors of industry would not have the indispensable incentive that is to day provided by the prospect of indefinite gain. Even if they had the incentive, they would lack the power; for their positions would be dependent upon the masses who worked under their direction. They would not endanger their place of authority by reprimanding or discharging men who refused to do a normal day's work. That the majority would shirk, would work only as much and as long as they liked, is as certain as the certainty that the majority of industrial tasks will remain forever inherently unpleasant. The average man will work hard at them only when compelled by sheer necessity, such as the fear of losing his job. Make the workers masters of the industrial establishment, and this fear would be ended. Therefore, the only possible outcome would be an immense reduction in the social product, with the resultant universal "misery and degradation."

SOCIALISTS IGNORE HUMAN NATURE

The naive expectation of the Socialists that men would work as hard for the common weal as they now do through love of gain or fear of loss is a futile and pitiable act of faith. It has no basis in experience. The assumption that the Socialist mechanism would effect a revolutionary transformation in human motives and inclinations, and convert men at once from egoists into altruists indicates that the Socialist believers are in the habit of using their emotions instead of their intellects for the business of thinking, and are unable to distinguish between aspirations and facts. They ask us to accept hope and prophecy in place of the uncomfortable conclusions of history.

So far as the economic proposals of Socialism are concerned, the condemnation pronounced by Pope Leo XIII. and Pope Pius X. remains in full vigor, and the reasons for the condemnation are still substantially applicable and conclusive. In the next article we shall consider Socialism in its moral and religious aspects.—N. Y. Evening Mail.

BISHOPS OF IRELAND

LENTEN PASTORALS TOUCH ON POLITICAL CONDITIONS

So far as they have yet reached us, the Pastoral of the Irish Bishops speak with one voice upon the needs of their sorely-tryed country. The pronouncements are such as may give us good cause for hope, discountenance, as they do, sectional, particularist, and revolutionary activity on one side or the other of politics. We leave some of the typical utterances to speak for themselves.

Cardinal Logue writes as follows: "A number of intelligent, experienced, and patriotic Irishmen have been brought together to consider their needs, and devise a constitution which would bring peace, put an end to jealousies and divisions, enabling all Irishmen to unite in promoting the best interests of their common country. Hitherto, as far as we know, there has been no decision; though all parties have found many points of agreement and created an atmosphere of cordial good will, mutual esteem, and common interest which has often been absent in the past.

Their success is of vital importance, not only to this country, but to the British Empire at large. If they devise for this country a comprehensive, satisfactory scheme of autonomy, it will bring peace and a brighter prospect for the future. It will secure us against that spirit of unrest, confusion, and disorder which now threatens so many countries of Europe.

"Should they fail, their failure will throw this country back for a length of time which no man can estimate, into the old rounds of alternate outbreak and repression, blasting every hope of progress and prosperity, and converting her into the happy hunting-ground of every political empiric."

The Most Rev. Dr. McRory, Bishop of Down and Connor, who is a member of the Convention, deals at some length with the outlook.

"It is a time of special hope and special anxiety." His Lordship says, "for our beloved country—of special hope because through the force of circumstances the rights of small nations are being generally recognized in a way in which they were never recognized before; and of special anxiety, both because of the restless and nervous condition of the country, and because of the critical stage

now reached in the deliberations of the Irish Convention.

"For agreement we would be all ready to make any reasonable sacrifice that would be consistent with true self-government. We need every Irishman, we need the hearty co-operation of every Irishman if we are to succeed in building up a happy, prosperous, self-reliant nation; and if our Unionist fellow-countrymen will only join us in making what is surely not an unnatural claim, the claim that they and we together should be left to manage our own affairs in our own way in our own country, then I think they will find that we are prepared to meet them in no spirit of envy or intolerance, but with the feelings of brothers too long separated from them, and in the sacred spirit of one common patriotism.

NO REVOLUTION TOLERATED

More than one of the Bishops is emphatic upon the impossibility of the revolutionary tactics being countenanced by the Church. The Most Rev. Dr. Hoare, Bishop of Ardagh and Clonmacnoise, dealing with the same subject, says: "I feel it my duty to warn priest and people against revolutionary societies. The Church has never ceased to condemn them. There are conditions, we are told, which sometimes make revolution lawful. But if these are, there is not one of them fulfilled amongst us; and I do not hesitate to say that all those who join such societies are guilty of grievous sin, and are excommunicated. We have but to read the history of the revolutions in France, and Russia, and Mexico, and Portugal, to be convinced that they cannot be successful without horrible bloodshed, massacres, and when after years they long are brought to a conclusion, we find religion banned and freedom but a myth, and morals depraved."

And the Most Rev. the Bishop of Achonry:

"With regard to public matters we have little to add to the advice already given. In our official pronouncements we speak as becomes those responsible to God for the supervision of your souls. As your pastors, we have admonished you to shun any course of action that conflicts with the principles of sound morality or with the teaching of the Church. A line of conduct that does not meet with the approval of those whom the Holy Ghost has placed to rule the Church is at least open to the suspicion of unsoundness. The policy at present popular among youthful enthusiasts has not received, and cannot receive so far as it relies on an appeal to force, the approval of a single responsible ecclesiastical authority. The clergy in consequence, with a few exceptions, where patriotism outruns prudence, have to stand aloof.

All will join in the fervent prayer of the veteran Irish Cardinal that there may be no failure of "the long and patient labor of so many men of good will," but that "their effort may end in a complete and satisfactory settlement."—The Universe, London, (Eng.)

APPEAL FOR PRIESTS

RANKS OF CLERGY SERIOUSLY DEPLETED BY WAR

The Catholic Church in Europe has issued through some of its Bishops an appeal to young Americans of Latin birth to consider returning to Europe and taking up study for the Catholic priesthood. The same Bishops, especially those of Italy, France and Ireland, have issued appeals to their priests to take up at once the recruiting of young men of their congregations for the priesthood. A foreign mission project started some time ago at the famous Maynooth seminary in Ireland, by which priests were to be furnished to China, has been asked to wait a short time until the more pressing needs of European parishes can be supplied. Efforts are making to fill up the ranks of classes in Catholic seminaries, even the famous seminaries of Rome being reported to have many vacant rooms and scholarships.

These appeals state that the number of Catholic priests in the armies and the number of deaths has become so depleted clergy forces that many churches have had to be either closed or served inadequately, aged priests taking Masses in different churches. Automobiles have been brought into service to convey priests from church to church between Masses. The appeals of the Bishops of France say that many French priests now at the front will be unable, even if they return, to take up service again.

The more you are beaten about by the winds of temptation, the deeper must you cast your roots, by a profound humility, in the Sacred Heart of Jesus.—Blessed Margaret Mary. I will give everything, all the thoughts and all the affections of my soul, in exchange for the Heart of Jesus, casting into it all my anxieties, knowing that surely it will take care of me.—St. Bernard.

CATHOLIC NOTES

About six hundred miles off the coast of Florida are the Bahama Islands. The Church there is under the jurisdiction of the Archbishop of New York. They have two churches, St. Francis Xavier's and St. Saviour's, which is a chapel.

A conversion which attracted wide attention was that of Mrs. Nina Floyd Crosby Entis, who was received by Msgr. M. J. Lavelle, rector of the Cathedral in New York City. Mrs. Entis was the widow of James Biddle Entis, who for years represented the United States government in France.

John F. Nugent of Boise was recently appointed United States senator by Governor Alexander to fill the vacancy caused by the death of Senator Brady. The appointment will hold until a successor is named in November. Mr. Nugent is a Catholic.

News has reached the African Mission Seminary, Cork, Ireland, that the Holy Father on the recommendation of the Sacred Congregation of the Propaganda, has appointed the ex-President of the Seminary, Very Rev. Father Broderick, S. M. A., Prefect Apostolic of Western Nigeria. The new Prefect is a Kerry man, thirty-five years of age.

Mrs. James B. Orman, wife of former Governor Orman of Colorado, was received into the Catholic Church some weeks before her recent death at Pueblo. Since the family is not Catholic, the funeral was held from an Episcopal church. Mrs. Orman, one of the best known women of Colorado, was a charter member of the Pueblo Chapter of the Daughters of the American Revolution.

President Wilson has nominated Rear Admiral Robert Stanislaus Griffin to succeed himself as Chief of the Navy's Bureau of Steam Engineering. Ordinarily the bureau chiefs do not succeed themselves, but the War is breaking department precedents. It is pointed out that the reappointment of Rear Admiral Griffin is a high commendation of his efficiency. He was born in Virginia on September 27, 1858, and has been in the service since October 1, 1874. He is a Catholic.

The Knights of Columbus are steadily pushing their great work in the interests of our soldiers and sailors, both in the encampments in the United States and in France. In furtherance of it, two of its delegates, Christopher P. Connolly, of New York, and Dillon E. Mapother, of Louisville, Ky., are now on their way to France to select sites for the erection of recreation buildings in the camps of the American Expeditionary Forces and to superintend their work along the lines of the activities mapped out.

It is reported from Rome that Pope Benedict XV. is working with Cardinal Gasparri, the Papal Secretary of State, in selecting the diplomatic documents to be included in the Vatican White Book. The date of publication has not been determined, being dependent upon the course of events. It is said that the White Book will demonstrate anew the impartiality of the Holy See during the War and its constant adherence to the same programme of circumscribing hostilities, lessening their horrors and hastening the coming of peace, without consulting any interests but those of humanity.

On the recommendation of General Pershing, says the Sacred Heart Review, the War Department has decided to send four artists to Europe to make pictures of events and personages connected with the War, to be preserved with the Government's pictorial historical records. It is hoped to make a complete story of America's part in the great struggle. The artists will be selected from a list recommended by a committee of artists headed by Charles Dana Gibson. They will be commissioned as captains in the Engineer Reserve Corps.

Anxious to render a patriotic War service, James K. Hackett, famous American actor-manager, has volunteered his services to the Knights of Columbus Committee on War Activities, and has been appointed general director of amusement for that organization. He will begin immediately the organization of high class theatrical companies in the army encampments and the naval stations, these companies to be composed of professional actors and talented amateurs who are now in military service. Mr. Hackett will receive no remuneration for his work, and has signified his intention of devoting his entire time to it for the duration of the War.

Monsignor Martel, the new Bishop of Digne, France, is to be consecrated on the feast of the Purification in his episcopal city by Cardinal Dubois. His Eminence had come direct from Rome, where in his final audience with the Holy Father he was exhorted to spread the consecration of families to the Sacred Heart. The Holy Father said that individual consecration in the home by the head of the household, assisted by the priest, was better than collective consecration in the churches, good as that devotion undoubtedly was.