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LONDON, SATURDAY, JAN. 17, 1925

### THE CHURCH UNITY OCTAVE

"Church Union" has given rise to a public controversy amongst our Presbyterian friends. It has been in the press and in politics until it has become something less than edifying. Nevertheless though Union may mean something quite different from unity it is another phase in the development of a world-wide movement or at least a world-wide sentiment in favor of Christian unity. The evils of sectarian division are recognized and deplored; and that is the necessary first step toward unity.

Secure in the unity which the Divine Founder provided for His Church, Catholics should have a deep charity for all those sincere Christians whose souls are sick of sectarian divisions, whose hearts yearn for that unity for which Christ prayed:

"I pray for them: I pray not for the world, but for them whom Thou hast given me: because they are Thine: and all My things are Thine and Thine are Mine; and I am glorified in them. And now I am not in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy name whom Thou hast given Me; that they may be one as We also are. . . . As Thou has sent Me into the world, I also have sent them into the world. . . . And not for them only do I pray, but for them also who through their word shall believe in Me; that they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me." (John xvii.)

Our separated brethren sometimes say that the Church is comprised of all who are united to Jesus Christ in faith and love; who these are and how many God alone knows; that the Church for which Christ prayed is therefore this invisible Church. Catholic theology also includes all such in the soul of the Church even though separated incalculably from its visible body.

But that unity for which Christ prayed is a visible unity; it was to be a unity so strikingly visible that it would convince the world of Christ's divine mission: "That they all may be one, that the world may believe that Thou hast sent Me."

To the Catholic the words of Christ in the Gospels are so clear that sometimes it is hard to understand and believe that non-Catholic Christians can be in good faith. The Acts of the Apostles make it evident that the Twelve understood their mission to be just as Catholics conceive it today. But we fail in Christian charity if we judge them without taking into account the formative influences of traditional Protestant teaching. Newman was deeply religious, was always immersed in religious thought and study; yet for nearly half his long life of ninety years he remained outside the Catholic Church. And Newman is but one of thousands who have taken the better part of a lifetime to find their way back to the Church of their forefathers.

In this annual appeal to our readers to join heart and soul in the Church Unity Octave of prayer we have before quoted the Rev. Dr. Edmund Middleton's remarkable book "Unity and Rome." It may serve our purpose to quote it again. Dr. Middleton, who is a Protestant Episcopal clergyman, writes:

"In a certain and very real sense it is a sin for the followers of Christ to live in disunity, although we believe that Almighty God in His mercy and understanding of human frailty pardons the misguided actions, which proceed from invincible ignorance. Opinions which shaped themselves, and self-confidence which assumed unwar-

ranted authority, in the heat and strife of the Reformation struggle, have now had abundant opportunity to test themselves in the light of experience and practical results. As men look backward, aided by the perspective of several centuries, misgivings are beginning to arise in many quarters. Under God this growing doubt and dissatisfaction with church conditions are turning the thoughts of men toward Unity—its desirability, nay, its necessity. . . .

"Lovers of unity see in the movement now under way the finger of God. They think of the Spirit of God brooding over the waters at Creation—bringing order out of chaos. Another chaos has invaded the world—this time the Christian world—seeking to rend the Church against which Christ has promised the gates of hell shall never prevail. Once more the Spirit of God—this time in His divine capacity as the Spirit of Truth—is brooding over the waters, enlightening men's understanding, recalling to their minds the will of Christ, showing them the evil results of going contrary to that will, holding out before them the blessings of Unity."

Of course Catholics know that the gates of hell have not prevailed, will never prevail, against the Church; that Christ's promise could not fail; to Catholics the very suggestion seems to savor of blasphemy. But of the sincerity of the author quoted we have not a doubt in the world, and the very fact that he longs with his whole soul for that unity yet remains outside the Catholic Church should teach us charity, and the sympathy that comes only from charity.

Though Chesterton found the Anglo-Catholic theory no longer tenable he deprecates criticism that he intimates is less than charitable. "I was converted," he tells us, "by the positive attraction of the things I had not yet got and not by the negative disparagements of such things as I had managed to get already. When these disparagements were uttered, they generally had, almost against my will, the opposite effect to that intended, the effect of a slight set-back. I think in my heart I was already hoping that Roman Catholics would really prove to have more charity and humility than anybody else, and anything that even seemed to savor of the opposite was judged by too sensitive a standard in the mood of that moment."

It is only with charity, a deep, Christ-like charity that we can enter into the true spirit of the Church Unity Octave. Our humility, too, should be profound. If Catholics never gave scandal would not the way to Unity be clearer and easier for many earnest souls who are groping their way back to the One Fold under One Shepherd?

It can hardly fail to help us to prepare our souls for the prayer of the Church Unity Octave to recall the fact that this week of prayer owes its origin to a group of earnest and fervently pious non-Catholic (Episcopal) clergymen. Under the motto "That they all may be One" they published a little magazine, *The Lamp*, through which they zealously sought to enlist others in a crusade of prayer for a reunited Christian Church. Eventually they became Catholics and priests; and now known as the Fathers of the Atonement they add to their prayers the Holy Sacrifice of the Mass; and still all their prayers, all their Masses, all their lives are devoted to the one object: "That they all may be One."

Dr. Middleton, from whose book we quoted above, believes himself to be a Catholic priest. After referring to various efforts to achieve Unity he writes thus of the Church Unity Octave:

"Besides these official actions of bodies of Christians, there is another powerful agency at work, namely prayer—the most potent of all because it is the faith that moves mountains. Thousands of individual souls throughout the world are praying for Unity. Bishops, clergy, inmates of religious houses, the Pope, are daily praying that the will of Christ regarding His Church may be fulfilled. Each year on the 25th of January—the Feast of the Conversion of St. Paul—and during the Octave, the Holy Sacrifice and the prayers of the faithful are offered for this intention. God is not unmindful of the prayers of His saints. This great moving force—the work of the Holy Ghost—is gradually illuminating the

minds of men, impelling them to definite action towards Unity. The Spirit of God is brooding over the waters."

The writer is not quite accurate; Jan. 25th is the closing, not the opening, day of the Octave.

Catholics though we be our hearts grow warm at this Protestant clergyman's fervid faith in prayer. It may serve to remind us of the words of our Divine Lord: "I have not found such faith in Israel." Shall we, too, deserve a like rebuke? Priests, bishops, the Pope himself, urge all to join fervently in the coming Octave of prayer to bring back to the Unity of the Faith all those who have strayed therefrom, and all those who through no fault of their own have inherited the sad legacy of heresy or schism.

"Before all things," St. Peter exhorts, "have a constant mutual charity among yourselves: for charity covereth a multitude of sins." Charity means love, and God is charity.

The most beautiful form that the beautiful virtue of Christian charity can take is prayer for others. And that is the particular exercise of charity that is urgently requested of us during the Church Unity Octave. Prayer is a wonderful privilege, a wonderful power.

In the economy of God's providence He allows, He compels, us to depend on one another. In the Communion of Saints it is given us to help souls, hungry and thirsty for the truth. In so far as the spiritual is above the material charity in the spiritual order is above that in the material. "Inasmuch as ye did it to these My least brethren ye did it unto Me."

It may serve many to reprint from the Ordo the prayers prescribed for the Dioceses of Toronto and London to be said publicly in all the churches with a resident pastor.

Five decades of the Rosary will be recited for the intention of the Octave and then the following: Antiphon: That they all may be one, as Thou, Father in Me and I in Thee; that they may also be one in Us; that the world may believe that Thou hast sent Me.

Verses: I say unto thee that thou art Peter.

Response: And upon this rock I will build My Church.

Let us pray: O Lord Jesus Christ, Who saidst unto Thine Apostles, My peace I leave with you; My peace I give unto you; regard not our sins, but the Faith of Thy Church, and grant unto her that peace and unity which are agreeable to Thy will; who liveth and reigneth God forever and ever. Amen.

O God of unity and peace, grant, we beseech Thee, in the holy name of Jesus, that we who are of many races and tongues, may be united in heart and mind in all that pertains to the advancement of religion and the best interests of our country, through the same Christ, our Lord. Amen.

THE SISTERS OF SERVICE

There are living today in the outlying districts of the Western Provinces thousands and thousands of children deprived of practically all religious instruction and Catholic environment. In many cases the prevailing sentiment and atmosphere of their communities is anti-Catholic. This is particularly true of Ruthenian districts.

If no help is forthcoming today to the rescue of this rising generation, tomorrow "a voice will be heard on high of lamentation, of mourning and weeping, of the Church like Rachel weeping for her children, and refusing to be comforted because they will be not." (Jer. 31, v 15.)

So today the Church needs teachers, catechists, nurses and social workers who will go as missionary sisters into those isolated settlements where the danger for the Faith of the children is the greatest. There they will hold the line of battle until the Church has strengthened her position on the Western front in Canada.

Surely in this dire hour of pressing need our Catholic womanhood will not be found wanting. Catholic women, the home-mission field is waiting for you. Will you come? Anxiously Jesus Christ and His Church await your answer.

The Sisters of Service,  
2 Wellesley Place,  
Toronto.

Correspondence invited.  
The foregoing appeal for recruits for this division of God's army will

reach the eyes of many generous souls who are thinking of consecrating their lives to God's service. Will it stir their minds and touch their hearts?

Outside the Catholic Church in this age of feminism women are claiming the amazing right to enter the ministry on equal terms with men. Within the Church women find ample scope for the widest and most varied service to religion of which they are capable. Religious communities of women all over the world are doing incalculable good in a great variety of ways.

We have grown so familiar with the work of our Sisterhoods that we fail to be impressed with its magnitude. Perhaps the best way to realize what is being done would be to force ourselves to imagine the work of the Church carried on entirely without the aid of the devoted women who staff our schools, hospitals, orphanages and all the other institutions of charity and piety that are now the glory of Catholic womanhood. Many activities of God's Church would be deprived of that essential aid which makes them possible and effective. The world and the nations of the world would suffer a loss irreparable if the religious communities were gone forever. A light would have gone out of the world.

But clearly in the providence of God woman has her full and important share in the work of the Church. There will always be countless thousands of women of whom the world is not worthy to consecrate themselves to service whenever and wherever in the world there is work that the grace of God and Christian charity inspires them to undertake.

Innumerable are the orders, congregations and communities in which this noble army of Christian workers are enrolled. And still new Sisterhoods are founded. At first blush this may seem strange. But conditions vary from age to age; the needs are different in different countries. The national habits, characteristics, mentalities, vary as widely as conditions. The communities founded and trained for particular work in particular countries adapt themselves often to conditions in other climes and train themselves anew for new work.

But this adaptation has its limits; hence new communities arise to meet new and special needs.

This is why we have the Sisters of Service. A new, special and pressing need has arisen in Western Canada; a need that can not be met without special training for the special conditions of the work.

For this reason we have deemed it opportune to give prominence to the appeal of the Sisters of Service. There is a work at once patriotic and religious. It is a work we believe that will carry a strong appeal to generous souls.

NOTES AND COMMENTS

ONE by one the Lutheran countries of Northern Europe are awakening to the iniquity of laws, passed in a time of panic and misapprehension, which by circumscribing the liberty of the individual completely nullified their claim to be the abodes of liberty of conscience. Against the Jesuits in particular has this malignant spirit been directed, and in their case too it has exhibited the greatest degree of tenacity. But that it is not immortal the history of the past fifty years bears ample witness. It has disappeared from the statute books of most European countries though from time to time, as in France under its present administration, it raises its ugly head and snarls.

NORWAY APPEARS to be the latest country to fall into line in this matter of abrogating the Lutheran temper of the eighteenth century. Information from Christiania indicates that the Government is presently engaged on a revision of its code, by virtue of which the Jesuits will be permitted to return to Norway and to resume their traditional functions as instructors of youth and spiritual guides of the multitude. To the credit of the

Lutheran bishops it is announced that but two of their number have opposed the measure, and that the action of these two has found no favor with the people. The only opposition that did crystallize at all was that of a Protestant missionary society which, having vainly attempted to get a footing in Madagascar, where there is a flourishing Jesuit mission, vented its spleen in an outcry against the Jesuits at home.

THE AVERAGE man is so accustomed to regard Russia as a whole—that is the Russia of pre-War days—as altogether adherent to the Eastern or Orthodox schism, that it may come as a surprise to such to learn that what was formerly a part of the Russian Empire, but is now the Republic of Lithuania, is fully three-fourths Catholic, and that the Government is in the hands of the "Christian People's Party," which is entirely Catholic. In this it resembles the famous Centre Party of Germany which under Windthorst and others fought so valiantly against the Kulturkampf—that system of laws inaugurated by Bismarck with the avowed purpose of putting an end altogether to Catholicism under the Empire.

LITHUANIA, LIKE Poland, has kept the Faith during a long period of oppression, which not infrequently turned into open persecution. By these and other more insidious methods Russia sought to force both Lithuanians and Poles into the Orthodox Church. During the past century these heroic peoples produced many martyrs and confessors. With the collapse of Tsardom both Lithuania and Poland won not only independence, but freedom of worship, and priests and people are now zealously united in the task of organizing their forces for the future, paying special attention to the creation of a thoroughly efficient system of Catholic education.

As a means to this end a Catholic Congress assembled at Kovno, the provisional capital, during the Autumn. This Congress was presided over by Mgr. Zecchini, Delegate of the Apostolic See, and was participated in by the Bishop of Kovno and his Coadjutor. The delegates numbered five hundred, representing every class and section of the Republic. Questions of national interest were discussed, chiefly Education, Charity and permanent organization. The effect of the Congress is that the whole Catholic population is fired with new ambition to erect a nation on a firm Catholic foundation.

### THE REDEMPTORISTS IN PORTO RICO

By Rev. R. A. McGowan

Twenty-three American Redemptorists of the Baltimore Province are conducting what is equivalent to a foreign mission work, though under the American flag, in three of the more populous sections of Porto Rico, ministering to nearly 50,000 souls in city parishes and over 40,000 in country districts. In addition, they are conducting missions throughout the island. Assisting them in the five parochial schools connected with these parishes are thirty-five Sisters of Notre Dame from Baltimore, fifteen Daughters of St. Vincent de Paul from St. Louis, and twenty-one Porto Rican lay teachers.

American Redemptorists celebrated the twenty-second anniversary of their work in Porto Rico on the feast of the Immaculate Conception. Opening their work on December 8, 1902, in Mayaguez on the west coast of the island with four priests, they have extended it, until now they embrace their original parish at Mayaguez with the town of Caguas, both of which have large rural populations in the vicinity, the residential suburb of Miramar adjacent to San Juan, and the congested Puerto de Tierra section of San Juan itself. They have churches and parish schools in Mayaguez, Caguas, San Juan and Miramar, three rural churches in the vicinity of Mayaguez, and eight rural churches in the vicinity of Caguas.

They commenced their work in response to urgent appeals for help following the American occupation of Porto Rico during the Spanish-American War. A native clergy had not been developed in sufficient numbers to care for the people. Many of the priests were Spaniards and some of them left when Porto Rico passed from the Spanish flag. At the same time a vast influx of Protestant missionaries and lay workers poured into the country from the United States, determined to make Porto Rico Protestant, under the aegis of what was considered a Protestant country. They were well supplied with funds.

Into this situation American Redemptorists entered. During

the past seven years alone they have baptized 15,000 infant children and adults. They have conducted missions in nearly every city and town on the island and in many of the rural districts.

### COMMUNISM AND SOCIALISM

By H. Somerville, M. A., in the Catholic Times

A discussion has been proceeding in the Labour press as to the relations between political Labor and Communism. The Labour Party, which long refused the applications of the Communist Party to be affiliated to it on the same terms as Socialist organizations like the I. L. P., took a more drastic step at its last annual Conference by resolving to exclude Communists from individual membership of the party. The resolution is not likely to be made effective, for a few days afterwards the Battersea Labor Party adopted a Communist as its candidate for North Battersea, and he has been elected to Parliament. Mr. Clynes has declared the Communist Party to be Labor's enemy, like the Conservative Party, but it is clear that a great section of the Labor movement do not agree with him.

I do not propose in this article to discuss the relation of the Labor Party to Communism, but of Socialism to Communism, for if Labor is at all related to Communism it is through its unfortunate marriage with Socialism.

DEFINITIONS

Does Socialism differ from Communism, and how? Father Joseph Rickaby, S. J., in his "Moral Philosophy," says: "The Communist forbids all private property; the Socialist allows private property, but in the shape of Consumers' Wealth alone." It is seldom that this distinguished philosopher falls in accuracy, but it is certain that Communists generally have not objected to all private property. There may have been individual Communists pedantic enough to say that a man should not own his shoe laces or his mother's photograph, but Communism as a political system has never involved such rigorism.

Father Victor Cathrein, S. J., a philosopher with a world-wide reputation and the author of a standard Catholic book on Socialism, begins this book by saying:

"Communism has a wider significance than Socialism. By Communism in its wider sense we understand that system of economics which advocates the abolition of private property and the introduction of community of goods, at least as far as capital, or means of production, is concerned. Socialistic Communism, or simply Socialism, advocates the transformation of all capital, or means of production, into the common property of society, or of the State, and the administration of the produce and the distribution of the proceeds by the State."

Father Cathrein thus treats Socialism as a species of Communism, its specific character being that common ownership takes the form of State ownership. Although it needs some amplification to bring it up to date, Father Cathrein's statement is substantially accurate.

A FRIENDLY WITNESS

This question of "Socialist" and "Communist" is a very old one. We could not have a better witness on it than Frederick Engels, the life-long friend, colleague and interpreter of Marx. In 1888 Engels wrote a preface for a new edition of the famous "Communist Manifesto" which he and Marx had originally issued in 1848. He speaks of the

"The most widespread, the most international production of all Socialist literature. Yet, when it was written, we could not have called it a Socialist Manifesto. By Socialists, in 1847, were understood, on the one hand, the adherents of the various Utopian systems: Owenites in England, Fourierists in France, both of them already reduced to the position of mere sects, and gradually dying out; on the other hand, the most multifarious social quacks, who, by all manners of tinkering, professed to redress, without any danger to capital and profit, all sorts of social grievances, in both cases men outside the working class movement, and looking rather to the educated classes for support. Whatever portion of the working class had become convinced of the insufficiency of mere political revolutions, and had proclaimed the necessity of a total social change, that portion, then called itself Communist. It was a crude, rough-hewn, purely instinctive sort of Communism; still, it touched the cardinal point and was powerful among the working class to produce the Utopian Communism, in France, of Cabot, and in Germany, of Weitling. Thus Socialism was, in 1847, a middle-class movement, Communism a working-class movement. Socialism was, on the Continent at least, 'respectable'; Communism was the very opposite. And as our notion, from the very beginning, was that 'the emancipation of the working class must be the act of the working class itself,' there could be no doubt as to which of the two names we must take. Moreover, we have, ever since, been far from repudiating it."

INTERCHANGEABLE TERMS

Every Catholic social student knows the Encyclical of 1878 in

which Pope Leo XIII. dealt specially with Communism and Socialism and spoke of them as one sect. No matter what authorities he consulted, whether it be Socialists themselves, like Engels, or their critics, like Pope Leo XIII., the testimony is unanimous that Socialism and Communism have been, to a large extent, interchangeable terms. Communists have considered themselves the genuine sort of Socialist, while the most influential Socialists, taking Europe as a whole, have not repudiated the name Communist. The relation has been very much the same as that between the terms Liberal and Radical in England.

Since the Bolshevik Revolution in Russia the term Communist has been adopted particularly by those Socialists who believe that Socialism cannot be attained without a working class revolt—by violent and not merely legal means. In other words, Communists differ from Socialists as to means, not ends. They both want to substitute common for private ownership of land and capital. As to the form of this common ownership, both parties are now vague. It is no longer possible to say definitely that Socialists propose State ownership. But that is another question.

THE WITNESS OF THE "NEW LEADER"

The moderate Socialists of the present day, despite Mr. Clynes, are not repudiating Communism. The "New Leader," the organ of the I. L. P., and the exponent of evolutionary Socialism, said editorially on November 14th last:

"Nor can we follow Mr. Clynes, when he invites us to regard Communists as our 'enemies' in the sense that Conservatives are our enemies. They are a distracting nuisance, and their manners (they are, by the way, vastly more offensive in what they say of us than they ever are to Mr. Clynes and the Right Wing) are deplorable. For our own part we prefer to ignore them. We think the Labor Party did right to reject their application for membership. Their methods and belief in violence are not ours, and we cannot work with them. If they were a serious danger—which they are not—we should have to oppose them. But even if we had to oppose them we should insist on regarding them, however much we differ from them, as men who are on the same side of the dividing trenches as we are. Their aim is to make an end of the system of exploitation called capitalism, and that also is our aim. The whole purpose of Conservatism is to defend it. The view which Mr. Clynes takes of our relation to Communists and Tories could gain ground only if Labor were to forget this central aim."

THE WITNESS OF THE DAILY HERALD

The Daily Herald has published many letters since the election discussing the questions at issue between Communists and Socialists. It headed this discussion: "Which Way to the New State?" "Persuasion or Force in Bettering Conditions" (Daily Herald, Nov. 12). This clearly suggests that the difference is as to the route and not the goal. The Herald editor expressed himself succinctly in the issue of November 4. "Certainly," he wrote in a note appended to a correspondent's letter, "it is a Communist doctrine that power must at a given moment be seized by force, and then for a period held by force. That is where Communists differ from Socialists, who believe in persuasion and constitutional, not forcible, means."

The only clear difference between Communists and Socialists is on the question whether private owners can be dispossessed of their land and capital without illegal force. Socialists do not admit any more than Communists, the moral right of owners to their property. They will take that property away by force when they can, but it will be by legal force, when they have got a Parliamentary majority. To those who believe in the natural right to private property there is little moral difference between legal and illegal robbery. If a man has to choose between having his land and capital taken from him by Act of Parliament or by edict of a Soviet, he may well say that it does not much matter either way.

THE INEVITABLE RESULT

It has to be said, however, that Socialists propose to compensate the dispossessed owners. If they could and would compensate equitably then they might transfer the means of production to the State without a plain violation of the moral law. But how could they compensate? Where would the money come from? If by taxation before compensation the owners would be compensated with their own money. As a matter of fact, however, it would be a financial impossibility to raise the money by taxation. The only alternative is borrowing. But then the Soviet State would be taking over the means of production mortgaged to the eyes, probably over the eyes. It would have to pay interest on that mortgage debt roughly equal to all that the owners had formerly received as rent and interest. It would have created a rentier class more parasitic than any ever known before. What would be the good of Socialism bought at such a price? The only answer that Socialists can make to this question is to suggest that the receipts of the rentiers can be taxed, which means that after compensation has been given it will be taken away.