

The Catholic Record.

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

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THE SOURCE OF PURITY.

Some of the secular weeklies, notably Harpers, are beginning to see that the Church is the one great barrier to divorce or legalized adultery. The "why" they do not venture to investigate, but the fact that they do recognize Catholicity as the one determined and efficient foe of immorality is encouraging.

Threats and persecution and the resources of power and diplomacy have exhausted themselves in their efforts to make her recreant to her duty of safeguarding the divine law of marriage, but her attitude is as uncompromising to-day as when she fronted the despotic tyrants of the past. She refuses to be gagged by the laws of men. She knows no distinction between poor and rich. She declares—and facts in plenty which obtrude themselves before the eyes of the least observant are sufficient warranty for the declaration—that the state which gets its life from the polluted family cannot pretend to stability.

Says Harpers: "Of all countries in the world the country (Ireland), from which most of our Catholics come, enjoys the greatest social purity, if not the greatest domestic happiness."

Harpers is making amends for the days of Nastism.

THE CHIEF DEFENDER OF SOCIETY.

A few weeks ago we referred to an article by Theodore Manger in The Atlantic Monthly, in which he said that no Church is doing more for the family, obedience to law, and labor, than the Roman Catholic. He did not pause to investigate the causes which gave the Church this superiority. But with a curious flippancy he intimated that the question how it happens to have this influence might go by, and then tacked on something about superstition to make his concession less offensive to his brethren. Now we have Professor Ripley, of Harvard University, telling us in the course of an article on race factors, in labor unions in the current issue of The Atlantic Monthly that the Churches, particularly the Catholic hierarchy, may do much. Protestants seem to have little influence on the industrial centres.

The Professor should make an effort to find out the cause of this effect. If, as it is admitted, the Church is looked upon as the chief defender of society, thoughtful men should enquire into the reasons. If, again, it is the barrier against the evils of the day it behooves sensible men to give it support. But the trouble is that many are content with their own devices for the curing of modern evils; content with the fiftful gleams of man-made lanterns to guide through the darkness, forgetful of the one fact that He who went about doing good still lives and continues in a human body, a human society, to teach the truth which alone can regenerate society.

A WARLIKE BISHOP.

The Protestant Bishop Potter of New York is waxing warlike. In a recent interview he declared that the people may allow organized labour to inconvenience them for a time, but as soon as the inconvenience becomes too great they will rise up in arms and put an end to it one way or another.

The prelate believes in fighting on the side of the heaviest battalions. There are other things besides unionism against which he can direct his guns. He had the opportunity of his life a couple of years ago, to give the divorce evil a broadside, but the guns were either spiked or he feared to hurt the wealthy delegate. It strikes us that in presence of the millionaire Bishop Potter is somewhat like the French courtier who, being asked by the king the hour of day, replied "Any hour you please, your Majesty."

AN EMBLEM OF FREEDOM.

Cardinal Gibbons, however, looks upon the labour union as an emblem of freedom. He thinks the day will come when arbitration and conciliation will take the place of boycotts and strikes. He advocates a closer relation between employer and employee, the putting ourselves in the places of those who work for us.

Some capitalists, he says, do this, but many do not. Most of the trusts are operated with regard to large divi-

dends rather than to the claims of Christian charity. They cut wages and oppress their people. Such monopolies should be regulated by law, and protection should be afforded to legitimate competing corporations.

A SALUTARY DOCTRINE.

The cheapest and most excellent rule for the right use of money, said Leo XIII., rests on the principle that it is one thing to have a right to the possession of money, and another to have the right to use money as one pleases. If the question be asked, "How must one's possessions be used, the Church replies without hesitation in words of a holy Doctor (St. Thomas Aquinas) 'man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need. Whoever has received from the Divine bounty a large share of blessings has received them for the purpose of using them for the perfecting of his own nature, and at the same time that he may employ them as the ministers of God's providence, for the benefit of others.'

Instead of this salutary doctrine the Reformation gave the world the doctrine of individualism as the basis of property, and incidentally the workhouse and pauperism.

CROMWELL AND THE TURF.

Our esteemed contemporary The Christian Guardian quotes an item to the effect that a Rev. E. Lloyd Jones had made up his mind to find out the truth of the relations of Oliver Cromwell with the turf. After hunting up and down the country over second-hand bookstores he discovered that all Cromwell's connection with horse racing was before he was converted, and that after his conversion he returned all the money he had made by betting, stating that as a Christian and a gentleman he could not keep money dishonestly made. It is so nice to think that Carlyle did the proper thing when he canonized Carlyle. As we read the item we thought of Uriah Heep's remarks about his mother: "I am afraid she ain't safe, immortally safe, sir. I should wish mother to be got into my state. I wish mother had come here. It would be better for everybody if the got took up and was brought here."

Now, will the Rev. Mr. Jones hunt some more and tell us something about Oliver Cromwell's Christian and gentlemanly actions at Drogheda and Wexford.

CATHOLIC WRITERS.

Dissertations on literature on this side of water are characterized by an excessive reticence so far as Catholic writers are concerned. And yet we have to mention a few names, Maurice Francis Egan, Miss Guiney, Father Tabb, James Jeffrey Roche and Bishop Spalding. The works of the prelate of Peoria should be read and re-read. Thought-impelling, glowing with love and hope, they can, and do, render assistance to all who are trying to move upward. They seem to our mind to image that clear, calm, accurate vision—heart-searching knowledge of human nature and almost supernatural charity from their freedom from littleness and prejudice. He who has them as counsellor will be invigorated in mind and heart and have a safeguard against the magazine mush that does duty as literature.

Brownson also, we notice, has rarely a place among those who have influenced American literature. We bow willingly before Hawthorne and the rest, but no account of American literature can be considered complete without the name of this great publicist and philosopher. We should remember that he played his part in days when the cultured were in serried ranks against the Church and when the idea of Catholics being able to make a stand against or to help the new order of things was not entertained. He rendered noble service to the faith, and we are not likely to forget his rebuke to the little critics who lamented his allegiance to Rome.

ENCOURAGING CATHOLIC WRITERS.

But it would be interesting to know what support Catholic writers get from the Catholic reading public. Or do our writers realize that Ruskin's dictum about good work being either ill paid, or not paid at all, is true. People, as a rule, he says, only pay for being amused or being cheated, not for being served. So surely as any of the world's children work for the world's good, honestly,

with head and heart, and come to it saying, "Give us a little bread, just to keep the life in us," the world father answers them: "No, my children, not bread, a stone if you like, or as many as you need to keep you quiet."

SOCIALISM OR THE CATHOLIC CHURCH.

For the CATHOLIC RECORD.

The above is rather a startling title. Under it an article appeared in the columns of the New York Independent, Feb. 25th. It was written by a Socialist leader of Belgium.

After the elections in Germany, last summer, I met a German tourist of education in Switzerland. In conversation, I inquired of him as to the result of the ballots. He informed me that the Socialists had again made heavy gains over any and all other parties. "This too bad," it might prove a dangerous thing," the gentleman continued; "yet these elections will bring influence to bear upon the Government. The condition of the poor and tax payers will be benefited by them. At any rate," he continued, "I prefer to see the red ganging in power to the black. I wondered whom he meant by the latter? "Why, of course, the Clericals, the Central Party."

Very aptly is, therefore, our friend's paper headed by "Socialism or the Catholic Church." Such seems to be the common opinion.

Judging from the opinions gathered from the Socialist press the Independent article might sound better reading something like this: "Socialism against the Catholic Church."

We quote from the Independent: "Always and everywhere the Church attacks Socialism and by cunningly encouraging the fears which Socialism inspires in the class who have property to lose, it succeeds in holding its old position."

That this is a sample of mixture of truth and falsehood anyone will readily see. The Church, like all right-minded men, will and must oppose extreme or radical Socialism, which means in its last analysis, nothing but anarchy and revolution. She puts forth the dangers which Socialism inspires against private property, because the decaologue declares: "Thou shalt not steal."

What body of principles does the writer mean by his socialism to which the Church is opposed? For a socialist may be a theist, or an atheist, a spiritualist or a materialist, a Christian or an agnostic.

As Bishop Spalding in his "Socialism and Labor" correctly puts it: "Though we cannot accept the fundamental principles of socialism as true, and though we are persuaded that the society cannot successfully be established upon them as a basis, there are none the less bonds of sympathy between us and the Socialists."

"The desire, which in the case of many of them is doubtless earnest and sincere, to come to the relief of the poor, to find some means by which their lot may be made less miserable, springs from a divine impulse. It is Christian and human, but the anti-religious spirit of modern Socialism comes from an unphilosophic and unchristian view of the forms which create civilization and give promise of a better future. Hence, he concludes the Socialism of atheists logically leads to Anarchy."

Van Develte, the author of the paper in question, further states, in Belgium, in France, no particular creed numbers hundreds of thousands, years, millions—and as the hopes of a heavenly kingdom dissolve—other hopes assert themselves with a growing intensity. Wherever free thought penetrates socialism enters also!"

The writer forgets, or does not care to know, that there are also hundreds of thousands of Catholics in Belgium, in France, in Germany, organized in guilds of a Christian Democracy. What about the thousands of workmen who year ago journeyed to Rome to thank Leo for his Encyclical on "Labor and Capital?"

How gratuitous and contradictory a statement that wherever free thought penetrates, socialism enters also! Personal freedom and radical socialism, who will dare assert they may ever thrive together. That there can be no shadow of liberty under a socialistic regime is evident to any thinking man. Extreme socialism carried into reality would be a death blow to personal freedom and individuality—two things we value most.

In the name of freedom, at the altar of liberty, liberty has been annihilated in past ages.

Free thought! who will dare do his own free thinking? who our humanitarian friends the socialists, have a monopoly on thought and theory! Whoever will not think as they do, whoever will not join their ranks, shall be boycotted—ostracized: yea, guillotined.

For reference read the column of their press.

The writer concludes a lengthy paper with the following remark: "To those who are interested in the social movement of Europe we say: 'Observe, above all else, if you wish to consider only the essential factors, the political activities of the Roman Catholic Church and those of International Socialism.'"

The picture seems to be a true one of European social forces. In Europe socialism may have a mission to fulfill. It may serve as a check to a great future social upheaval. For who can read the descriptions about the poorer classes in Europe without feeling that a social order which makes such things possible ought to be changed?

Who can consider the mental, moral

and physical state of a certain class of emigrants who land upon our shores and claim their countries are civilized? Who feels not that the cancer of large standing armies eating away at the vital parts of the social body will produce a reaction?

But what about America? Has Socialism been imported here and found a congenial soil for its growth? Is it gaining in strength and numbers? Will it prove a panacea against our trust combinations? Will radical socialistic doctrines better conditions here? Will our people be more satisfied with their lot having been imbued with socialistic fallacies?

We will not fear: Extreme Socialism is a Utopian idea. Revolutionary socialism will never become a reality as long as thinking men use their reason and guide the destinies of their fellowmen. But we are to guard our people against its deceptions. Socialism appeals to the greedy instincts of our nature. It tends to pervert the minds of our working classes.

Says Bishop Spalding "There are reasons which should lead us to look upon the assertions of the socialistic agitation with a certain distrust. The temper of reformers is enthusiastic and they almost inevitably exaggerate the evils which they seek to correct. The crowd is fond of reckless statements. Its leaders are not unfrequently won by the boldness with which they deal in passionate rhetoric. It is well known, too, that when patients begin to improve, they become irritable, and this is true also of suffering bodies of men. The hopeless become resigned. The discontent and agitation which now exist among the working classes are not then a proof that their condition is altogether evil and that it is growing worse while the testimony of their leaders is open to suspicion."

We would like to hear from others on this question. We would welcome a list of works on the social problem. It seems a timely subject for the study of our clergy. Though rather late, the clergy in Europe are studying the social questions in their conferences.

Father Kress of the Apostolate has given in the larger towns of the Cleveland diocese, a series of lectures on Socialism. These deal with Socialism viewed both in its economic and moral aspects, "Is it a remedy? Socialism and Christianity!" He has scattered broadcast among his audiences, copies of Leo's encyclical, which Carroll Wright pronounced to be the best tract on the Labor Problem.

His lectures have enlightened our men. They have converted false notions on this perplexed question. They have proven a store of ammunition with which our Catholic and non-Catholic laborers may meet the walking delegates.

The question box placed at the entrance of the church was filled with questions after each lecture. Difficulties were explained and falsehoods exposed.

Ours are the laboring classes. They are our pride and our strength. The Church, like her Founder, gives evidence of her sympathy for the masses and safeguards their true interests.

(REV.) J. P. SCROEDORFF,
Kelley's Island, Ohio.

CHARITY.

WHAT THE SPIRIT OF CHRIST HAS ACCOMPLISHED FOR CIVILIZATION.

Recently Hon. Bourke Cockran delivered a stirring address at the dedication of the new Daly Industrial School, Dorchester, Mass. Thousands were in attendance, including many distinguished churchmen. The eloquent speaker said:

I should be repaid for thrice the struggle described by your reverend chairman by this cordial greeting and the spectacle of this gathering. I have always been proud of my faith, proud of the divine sacrifice in which it was revealed, proud of the tongues of fire with which it was preached, but never am I so proud as when I see it engaged in a work of philanthropy and of charity such as this. My friends, this civilization of ours which we call Christian civilization possesses many elements in common with the civilizations that have preceded it. It has one unique feature, and that is the charity which animates it, and this finds expression in such enterprises as the one in which we are here engaged.

The nations that have risen to greatness in the past, founding civilizations which have then disappeared, have equalled and surpassed us in our intellectual accomplishments; in many respects they have exceeded us in their material achievements. I suppose it is no exaggeration to say that the five qualities in which we generally consider the capacities of man to be exhibited are not in any respects at their highest in this condition of ours that we call Christian civilization. In literature, architecture, their monuments show that they exceeded anything we can hope to imitate; no sculptor of modern times has wielded a chisel that summed up the human anatomy like that of Praxiteles; if we judge their paintings from their sculpture, they must have excelled, and if, while we have no trace of their music, we can judge of its quality from the effects we know it produced, they must have excelled us in music as they have in literature, architecture and sculpture.

ANCIENTS LACKED CHARITY.

But there is one quality in which they have never equaled us—one quality they did not possess and did not understand—and that is the element of charity, that love of man for his neighbor, that interest in his well-being and well-being, that disposition to uplift

the weak and benefit the lowly, which has called you together here, which finds visible expression in that building now approaching completion, and which all over the world, wherever the Catholic Church has exercised her influence, brings forth such results as these for the benefit and welfare of the race.

Now, friends, we must attribute this spirit of charity to the Christian revelation. We cannot account of it in any other way. All other forms of human society have possessed laws; they have possessed commerce; they have possessed government; and, as we have seen, they possessed intellectual development, but nowhere have we found man studying anybody but himself. Nowhere have we found the best—the very flower of our intellectual light—not laboring for individual improvement, not seeking to pile up material possessions, but, like these sainted women upon this platform, studying the welfare of others—like these men here around me, devoted to the cause of religion and justice, giving their lives for the benefit of their fellows, for the improvement of the race, and, thank Heaven! I may also say, for the glory of their country.

Let us stop for a moment and consider the condition of this world when then Christian revelation was first given to us. Remember, I have said that everything of a material character which we possess existed in this world long before the star shone over the stable in Bethlehem. Man had made great intellectual progress—as great perhaps, as has ever been achieved since—before the Angel of the Lord declared unto Mary that great mission in the accomplishment of which she should be the chief instrument. But when she shepherds at Bethlehem heard the song in the clouds, "Glory to God in the Highest, Peace on Earth to Men of Good Will," they knew it must be an utterance that came from heaven—that could not have risen from earth. All over the face of the globe there was not a single human society or human organization or human existence which was capable of understanding the sublime philosophy which underlay it and animated it, and in which we are so triumphant to-night throughout the whole world.

THE FRUITS OF THE REDEMPTION.

Now, conceive what that society was wherein all labor was servile—where every man was bound to his neighbor not in the bonds of affection and mutual assistance, but in the bonds of hate, in the bonds of fear, in the bonds of revolt where the slave hated the master, and the master distrusted the slave—where there was a ruler called Caesar, and all beneath him were on one plane of common degradation—where no man understood any other pursuit in life except the gratification of his passions or the accumulation of wealth. And on that accursed day when the Blood of the Lamb, for earth should be regenerated to meet the divinity of that Divine Blood which it had swallowed. All around us we see the fruits of that sacrifice, of that redemption. The first effect of Christianity, and its economical effect, which has been going on ever since, was the substitution of free labor for slave labor. Why, my friends, you must see that, as the religious belief was accepted that all men are equal in the sight of God, it was impossible that any political or social institutions should survive which were built upon the assumption that one man could exercise ownership over other men, and control them to the extent of depriving them of life and liberty.

BARBARIENESS OF PAGAN CIVILIZATION.

As Christianity has spread slavery has disappeared, and the labor which, because it was servile, was degraded, was elevated by the Christian monks who took labor from choice, and not from necessity, and who made it reputable in the eyes of the world when they chose for their motto the words, "To labor is to pray." That free labor immediately changed the relationship of men to each other. All men must now profit by mutual assistance, instead of taking things from each other they must combine together in taking supplies from the bosom of the earth. It is the spectacle, not of splendor, but of comfort—not of huge palaces which we cannot imitate, and which are forever gone, but of comfortable homes, increasing in numbers with the persons living with them and leading better and longer lives. Look back to the spectacle of anything produced by that ancient civilization of old and you will see much that gladdens the eye, but you will see nothing that rejoices the heart.

MEN MUST LOVE GOD ABOVE ALL.

We can look upon the ruins of ancient temples, and as we see the graceful columns, the stately portico, even the immense solid steps that yet remain, the eye is gladdened. But we must remember that these foundations were laid in wrong, in oppression, in the plunder of some by others—that the mortar was watered by human tears, and the stones cemented by the blood of the victim. All that has passed away and everything we see to-day is the fruit of human labor—is something in which we can be proud—something which is the product of many men banded together for the benefit of all and the profit of each—that the development of our modern society is the outcome of that element of Christian charity which was first contributed to the world when the Saviour of mankind, our blessed Lord, declared that the whole law of life was the duty of man to love his God above all things, and that the supreme duty of man was to love his neighbor as himself. The whole world is now organized on

the basis of mutual assistance, and that is very closely akin to mutual love. No man can make anything for himself except by consulting the well-being of all others. This is the object of modern civilization—it is that improving the condition of all men by taking from the bosom of the earth treasures in more abundance than was ever known before. But it is not the accumulation of wealth in the hands of the few—thank heaven—it is the distribution of greater wealth in the hands of many.

WOMAN'S CONDITION IMPROVED.

That is the lesson which we must draw from the application of Christianity to industry. Here we see one of its noblest forms in the attempt of these saintly men, these pious women, and this generous neighborhood, to provide occupation for weak and helpless women, as well as for the children who, deprived of parents, are without any other means of guiding their youthful steps. One of the most consoling reflections I have drawn from my observation of life has been the wonderful improvement that has taken place in the condition of women. Often men have asked me what we are to do to meet certain conditions which are appalling. I say there is but one open pathway of improvement, and employment—a pathway opening wider and wider to the footsteps of women. Let every young woman feel that there is some place in this world where she can gain a living in honest toil, and where, by every exercise of her labor, she may widen the circle of her usefulness, attaching herself by stronger and stronger ties to the life of the world.

No young girl in any Catholic community should ever be wholly orphan while the sanctuary remains open, while the priest is on the altar, and while the spirit of Catholicism animates a parish.

THAT ENDLESS-CHAIN PRAYER TO ST. JOSEPH.

AN UNAUTHORIZED PROCEDURE CALCULATED TO FOSTER SUPERSTITION AND PROMOTE SCANDAL.

Catholic Standard and Times, Philadelphia.

Editor Catholic Standard and Times:

Enclosed you will find an alleged "Prayer to St. Joseph," of the endless chain variety. I have received several of these prayers lately, but have never seen the imprimatur of any Bishop accompanying them. I presume it would be quite relevant to call to your readers' attention the recurrence of this fictitious prayer, and at the same time free me from an unjust amount of censure and criticism to which I have been subjected because I questioned the value of the prayer and the propriety of the manner of its circulation. I give you my name, not for publication, but as a guarantee of good faith.

SUBSCRIBER.

Philadelphia, Feb. 29, 1904.

"The 'endless-chain prayer' is not new. Its most recent eruption was, if memory serves us, in Connecticut many months ago, when The Catholic Transcript, of Hartford, dealt with it editorially under the heading 'A Pious Fraud.' Said the Transcript:

A vigilant pastor of this diocese writes to inform us that the "endless-chain prayer humbug" is driving a brisk traffic in his parish. He naturally reprobates the work of the pious fools who are duping themselves and others. He deplores, as he should, the fact that those who make a practice of spreading such harmful so-called devotions, should constitute themselves a spiritual propaganda in rivalry with those who are legitimately appointed to watch over the faith and minister to the piety of the people.

The practised eye of the pastor sees the rank evils which must grow out of foolery of this kind, and is naturally concerned to put an end to the blasphemy and superstition which are liable to grow up in a parish as a result of the unthinking zeal, even of those who fancy themselves engaged in a meritorious work.

The Hartford pastor was not alone in his alarm. The "endless-chain prayer" had been circulated in various cities, and in each place long Catholic papers had spoken its condemnation of the abuse.

The Catholic Columbian, of Columbus, O., said:

All endless-chain prayer in honor of St. Joseph is being widely circulated through the mails. Its origin is shrouded in mystery, and owing to the numerous times that it has been copied and recopied, it has become incoherent, absurd and scandalous. It is a species of pious fraud, the work of a crank, and does considerable mischief.

Commenting on the above, the Catholic Transcript said:

We trust that enough has already been said to make those of our readers who have suffered themselves to be dragged into this unwise and dangerous business to repent of their folly and to destroy the mischievous sheet. In future they will do well to confine themselves to the devotions which are approved by the Church. The Lord is in no wise bound to apportion His grace according to the caprice of pious fools. The Church is only too anxious to foster the faith and piety of her members, but she cannot stand aside and behold them led into blasphemous superstition by irresponsible cranks and religious maniacs. Confine yourself to the devotions bearing the seal of the Catholic Church. She is old enough and experienced enough and wise enough and interested enough, to provide ample spiritual food for all her children.

Where sin enters happiness departs.

They who are freest from the former enjoy the latter in fullest measure.