

The Catholic Record.

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

VOLUME XXX.

LONDON, ONTARIO, SATURDAY, JUNE 20 1908.

1548

THE DAY OF THE CIRCUS HORSE

I was a fiery circus horse,
That ramped and stamped and neighed
Till every creature in its course
Fled frightened and dismayed.
The chickens on the roadway's edge
Arose and flapped their wings,
And making for the sheltering hedge
Flow of like crazy things.
Nor iron gates nor fences barred
That mottled neck and whetted about
I galloped right across our yard
And filled us all with fear.
And when I tossed it head and ran
Straight through the heavy door
Cook almost dropped her frying pan
Upon the kitchen floor!
I neighed and pranced and wheeled about
And scamped off, but then
We secretly saw the creature out
When it was in again.
And so throughout the living day,
Through house and yard and street,
That charger held its fearsome way
And only stopped to eat.

But when at dusk, a little lame,
I slowly climbed the stairs,
I held a gentle lack,
And made it easy prayers.
Now, what a welcome change you see!
I come and take my rest,
Here lies, as tame as tame can be,
A little boy who's called Standard and Times.

SOCIALISM AND THE REPUBLIC

MAGNIFICENT ORATION OF HON. W. BOURKE COCHRAN AT NEW YORK'S CENTENARY.

During the recent celebration of the centenary of the Archdiocese of New York, Hon. Wm. Bourke Cochran delivered the following eloquent oration, on "Socialism and the Republic."

I should hesitate to detain you at this late hour were it not that one important feature of this celebration it seems to me has been overlooked. The increase more than one hundred fold of Catholics in the territory created an Episcopate one hundred years ago—now a province with some eight suffragan Bishops—the churches that have been erected, the religious communities that have been founded, the charitable institutions that have been built and filled, without aid from the State but in the teeth of its indifference and sometimes its opposition, without encouragement from wealth and fashion, but in spite of its frowns, have all been described fittingly and eloquently. But even more imposing than the record of unparalleled success which this Centenary recalls is the still wider success which it foreshadows.

THE CIVIC ASPECT OF THE CENTENARY

When the next Centenary is celebrated, there will be within the same limits more than twenty millions and within the whole country more than one hundred million souls, holding our faith and fashioning their lives under its precepts. This is not an attempt at prophecy, but the result of very close calculation. It assumes but a five fold increase where we have actually seen an increase of one hundred fold during a similar period.

The spiritual features of this memorable event have been made clear by the illustrious prelates and priests who have borne part in this celebration. Be it the layman's task to make clear, if he can, its civic aspect.

How will the evolution of our political system be affected by this vast body of Catholics in our citizenship? To me the answer is obvious.

The political system under which the Church has achieved a growth without parallel since the great schism of the sixteenth century is a system which must be strengthened, confirmed, perpetuated by a further extension of Catholic faith and Catholic influence. The civic lesson of this Centenary is that this Republic of ours will be firmer on its foundations, wiser in its influence, richer in its blessings at the end of the century which is opening than it is now at the end of the century which has just closed.

I am well aware that confidence in the growth or even in the stability of republicanism is not general at this day.

Mr. Bryce, author of *The American Commonwealth*, in an address delivered on Jefferson's birthday, pointed out that while the leaders of thought throughout the world fifty years ago were almost unanimously liberal, now they are almost without exception conservative—by liberal meaning men who favored democracy and by conservative men who favored autocracy or class government. It is undoubtedly true that the democratic tide which during the first half of the nineteenth century seemed to be steadily rising throughout the world, has been steadily ebbing during the latter half until to-day it has wholly disappeared.

THE PROMISE IT EMBODIES

From 1840 to 1860 in every European country a powerful party embracing the most enlightened of the population labored for the establishment of republican government. Now there is no republican party in any European country. The radical movement of this day is not towards republicanism but towards socialism, its exact opposite. Even in our own country grave doubts are expressed concerning the capacity of our constitutional system to stand the strain of vastly expanding wealth accompanied by unmistakable evidence of growing unrest and widening discontent. Many men are advocating stronger government lest the suffrage be abused through corruption or ignorance of the masses, while others suspect that under the existing system owners of wealth dominate the government, and use their power to oppress and plunder the populace. I do not dispute the existence of these symptoms nor do I belittle their significance. Yet I am not disturbed. My confidence in the future is unshaken. Because against all these portents of

gloom, these anticipations of evil, I place this Centenary. The faith which it attests, the achievements it commemorates, the promise it embodies, will be to every Catholic decisive proof that republicanism is not a declining but a growing force in the civilization of mankind.

The collapse of the so called republican movement throughout Europe and the undeniable decline of confidence in Democratic government here, spring from failure to appreciate the true sources of democracy.

THE DEMOCRACY OF CHRISTIANITY

I have often pointed out—I have made it the burden of many speeches during the last twenty years—that the essential principles of democracy were not first formulated in our Constitution, nor in the Declaration of Independence, nor in the English Bill of Rights, nor in the Magna Charta, nor in the Institutes of King Alfred, nor in any monument of human genius derived from human experience. They were first revealed by the Divine Author of Christianity when He taught that all men are brothers, children of the same father, equal heirs to the same immortal heritage beyond the grave. As the political institutions under which men live always reflect the religious beliefs they cherish, a government built on the principle that all men are equal in the eyes of the law resulted inevitably from general acceptance of the religious doctrine that all men are equal in the sight of God.

POLITICAL LIBERTY THROUGH CHRISTIANITY

While democracy was the inevitable, it was not the immediate fruit of Christianity. But this only shows that men find it easier to accept a truth than to realize it. It took less than four centuries to convert pagan temples into Christian churches, but it took eighteen centuries for the religious beliefs of Christians to bear fruit in political institutions of freedom. Still from the first hour when the tongues of fire descended upon the heads of the apostles, it was inevitable that if civilization became Christian two results must follow—the substitution of free labor for slave labor in industry, and the erection of free institutions on the ruins of despotic institutions in government. Here on this soil Christianity has finally borne these, its capital and inevitable fruits. Here the spiritual equality of all men taught by Jesus Christ on Lake Galilee is embodied in a government based upon the political equality of all men. Here labor is not a degrading task reluctantly performed under fear of the scourge by a wretched slave who is chattel, but a voluntary enterprise cheerfully undertaken and loyally discharged by the free man who is a sovereign. Never was a system vindicated by results so beneficent and so immediate—peace most profound, abundance and happiness without parallel have blessed the nation which acknowledges no sovereign but the felon.

All these blessings of a constitutional system based on Christianity, the free thinking philosophers attributed entirely to human wisdom. They persuaded themselves that the fruits of Christian revelation could be maintained and even multiplied while the revelation itself was rejected.

The so called republican movement in Europe became distinctly anti-Christian movement, and the Catholic Church, the most uncompromising exponent of the whole Christian Gospel in all its entirety, they honored with a special animosity.

TWO HANDS OF HOLIEST LOVE

In this country no movement directly hostile to Christianity was sanctioned by government, but distrust of Christian influence is plainly discernible in the disposition of the State to take direct control of certain agencies which the Church had established and which had proved a most effective instrument in uplifting human conditions. Of these, two were permanently conspicuous: the family by which the human being is brought into the world and the needs of infancy, physical and spiritual, provided most completely, because they are supplied by the hands of holy love and the school where youth is prepared for the cares, duties and opportunities of life, by illumining his mind with all the discoveries of science and his soul with all the truths of revelation.

THE FAMILY AND THE SCHOOL

The Christian family rests on the doctrine that matrimony is a sacrament instituted by our Lord Himself, to bless a condition which once assumed by a man and a woman can never be changed except by the act of God. The school was an agency by which the Church re-enforced the ability of the parent—without displacing his authority—to afford the child even in periods of turbulence and violence the rudiments of learning.

The free thinking republicans persuaded themselves they could preserve the family and the school and at the same time reject the spiritual influences of which they are fruits. For the sacrament on which the Church had established the family they substituted a statute. Instead of a condition that once entered could not be changed while life lasted, they declared matrimony a mere civil contract. As a civil contract is necessarily capable of dissolution, it follows inevitably that wherever so-called liberalism was influential, there divorce was introduced. Divorce once introduced soon became frequent. The integrity of the family tie was no longer sacred and as the family tie was relaxed, the foundations of the Christian State were undermined.

The value of education was also conceded, but the free-thinking republicans denied the right of the parents

to select a medium of instruction and asserted that entire control of it should be exercised by the State through its own employees, rigidly excluding all moral elements from its scope.

GODLESS SCHOOLS AND LOOSE MARRIAGE LAWS

Reason unaided by divine revelation having impaired the security of the family by denying the sanctity of the marriage tie, and having excluded all moral instruction from its schools, soon began to question the right of individual to own property. If the State be competent to fix the conditions of the marriage relation, and to discharge the delicate but all important task of educating youth to the extinction of the parent, why is it asked with unerring logic should it not control all the agencies of production. Socialism reveals itself the logical outcome of a system that claims no basis of justification except reason. The free thinking republicans alarmed at the yawning abyss to the edge of which their own system led, have retraced their steps, and are now as Mr. Bryce says, enlisted among the forces of conservatism, advocating strong Government, that is to say autocratic or despotic Government in some form.

The net result of free-thinking republicanism is a rising tide of socialism, the product of godless schools, and a loosened marriage tie, threatening the integrity of republican Government and the existence of organized society. But if this danger cloud the horizon of our republic, this magnificent gathering, the religious ceremonies which have preceded it, the imposing demonstration which will follow it on Saturday, combine to show how these clouds will be dispelled.

The growth of Catholicism which this Centenary makes certain will avert the danger that threatens the republic, cure the evil that all stir, extend the benefits that bless it.

SOCIALISM AND DIVORCE

The danger that threatens this nation is socialism: the evil that corrodes it is divorce, which by loosening the marriage tie is undermining the foundations of the Christian State; chief among the benefits that bless it is education: through which the life of the republic must be saved.

As Catholicism grows all danger of Socialism must be defeated; that social leprosy, divorce, will be expelled from our system, the scope of education will be extended until it becomes in very fact the exhaustless fountain of meritorious citizenship.

The antagonism between Christianity and socialism is inherent, and therefore, irreconcilable. It is not now. It is as old as Christianity itself.

SOCIALISM IS SERVITUDE IN LABOR

Socialism, however it may be disguised from its own votaries, is an attempt to revive that servitude in labor and despotism in government against which Catholicism has always contended, and after eighteen centuries of strenuous conflict has finally overthrown. Christianity seeks always to improve the moral excellence of the individual; socialism to extend the power of government. Christianity conceals man may sink to degradation; almost inconceivable, but holds that he is also capable of attaining such excellence that God Himself could assume human form and nature without any impairment of his divinity. This mission of redemption entrusted to the Church by the Divine Redeemer was not to affect directly the political institutions of nations or tribes, or communities, but to convert and improve the individual human units that compose them. Not a word was addressed by our Lord, to a ruler, a State, a Government, or a political division. Every word that fell from His divine lips was addressed to the individual, warning him, whether he were slave or emperor, that there was one domain in which his authority was absolute and that was his own conscience. For every exercise of it he must render strict account. Others he was forbidden to judge; himself he was directed to judge rigorously and the rule of life prescribed for him was the next to loving his God above all things he must love his neighbor as himself.

THE GOVERNMENT FOR WHICH WE WOULD DIE

As Christianity spreads and the number of men multiply who were thus bound to love all other men as themselves, there must be less and less occasion for invoking the power of government, at least its coercive power. If all men were obedient followers of Christ none would attempt to injure, oppress or defraud his neighbor. There could be no occasion to enforce justice, where love of justice was the passion of the entire population. The effect of Christianity is, therefore, to narrow the domain of government and enlarge the domain of individual effort. But this is democratic government—our government—the government under which we have lived peacefully, through which we have prospered enormously, for which we would die unanimously.

As the essence of democracy is confidence in human virtue, all other political systems are built on distrust of human virtue. When Christianity was first preached the masses of men were believed to be so depraved and corrupt that if entrusted with control of government they would abuse it, and if left free to dispose of their own labor they would abandon themselves to idleness. Despotism was the sole form of government, because it was believed to be the sole condition of order, and industrial servitude became universal on the assumption that man could be made to work only under fear of the lash.

THE SOCIALIST LIKE THE IMPERIALIST

The slightest examination of the socialistic programme shows that it is built on the same profound distrust of humanity which has always been the explanation and the excuse of despotism. The socialist, like the old Roman Imperialist, believes that if industry be left to the free exercise of each individual, one element of the community will dominate the other, and abuse its dominance for plunder and oppression. The capitalist, he declares, will exploit and oppress the laborer under a system of free production, while the old Roman believed that if the laborer were left free to dispose of his own labor he would abuse his freedom by declining to work. But both reach the same conclusion. Each insists that the only way to avert the calamity he dreads is by coercion. The socialist will tell you, and it is his chief argument, that strikes, which are the perils of modern industry, would be impossible if the State were the sole employer of labor. In this he is perfectly correct. If the State were to exercise control of the whole machinery of production, it would undoubtedly compel men to work for its enrichment, as it compels men now to fight for its defence. But on the coercion he exercised by the State through its agents, or by individuals through their overseers, does not affect the condition of the men who are coerced. If workers were forced to obey some political appointee in the employment of their energies, despotism, complete, absolute, oppressive, degrading, would be firmly re-established.

HOW THE CHURCH PREVENTS STRIKES

The socialist declares the strikes and lock-outs that interrupt business and plunge communities into civil war, the fault of the possessors of large fortunes, and of the monopolies of their fellow-citizens, the monopolies which though condemned by the law, still exist in spite of its denunciations, and as many suspect through the connivance of its officers, are necessary fruits of individualism. As matter of fact, these abuses are not necessary features of our democratic system but the survival of a despotic system in which socialism would flourish. They are directly caused by permissiveness of government powers. Christian democracy will end them by steadily diminishing through moral improvement the number of men capable of stooping to the perpetration of them. Socialism would not uproot these evils but would extend them by increasing the number of government employees that may be corrupted or by extending the scope of government functions that may be abused.

The first step towards checking socialism is to repair the breaches made by free thinking philosophy in the foundation of republicanism through loosening the marriage tie, and to strengthen by thorough education the influences which operate to make order the standard of labor, and prosperity its fruit.

MORMONISM NO WORSE THAN DIVORCE

The position of the Church towards divorce was violently questioned by so-called liberals a few years ago. To-day her attitude is respected and praised by every one, by many not yet willing to admit that they share it. Six years ago when a great outburst of indignation against polygamy had been provoked by the appearance of a Mormon to take a seat in the House of Representatives, to which he had been elected, I asked on this very platform, where was the difference between polygamy which Mormonism sanctioned, and the plurality of marriages permitted by divorce. If there were any actual difference between them, I ventured to say it was in favor of polygamy, because there at least every wife that man took he was compelled to keep. The mouth that he coveted he was forced to feed, and this operated to reduce the number of his indulgences. But under the system of divorce permitted by nearly all the States, a man is allowed to take his wives in succession. The wife of whom he tires he can discard; and I cannot see how any advantage in a system under which a man could drive his wives tandem, over one where he must drive them abreast.

The statement was vehemently criticized at the time. To-day every one concedes divorce is threatening the very foundations of society. Statesmanship is largely occupied in trying to avert the peril it involves, but it is still seeking for some place short of complete abstinence from the Catholic doctrine where public conscience may be satisfied. But there is none. I said then and I say now that regulation of a thing inherently vicious cannot reduce its objectionable features, but must increase them. The method of regulating divorce which finds most favor in the eyes of men sincerely anxious to restrict this evil is the extension throughout the country of the system fixed by law in this State which permits divorce solely on account of adultery by one of the parties. But it must be obvious that such a system merely imposes a qualification or condition upon polygamy, and that qualification is the prior commission of adultery. It prohibits the commission of a single crime, but encourages the commission of two crimes. Does anybody suppose that a man intent upon polygamy would hesitate at adultery? If the parties are permitted to dissolve the marriage relation at all, it is better that they should be allowed to dissolve it without requiring the commission of a prior crime.

EXTERMINATE THE FOUL THING

To prohibit divorce is not to establish any new principle in dealing with contracts. We impose limitations on

contracts now where an agreement between the parties would conflict with the policy of the State. The State won't permit a man to make a contract by which he would forfeit his liberty. A contract of servitude would be held against public policy and set aside. The State will not allow a man to contract himself into servitude, neither should a man be allowed to contract himself out of matrimony. No one can be forced into it. No one entered it should be allowed to leave it. Nothing short of complete extermination, root and branch, finally and forever, of the foul thing from the political system will satisfy the conscience of Christianity or insure the safety of the State.

In her stand for the integrity of the family the Church has already the sympathy of the country, even though as yet her attitude has not the support of statute law. In her attitude on education she is still at variance with the prevailing system. But even here the clouds of distrust are breaking and clearer skies are already discernible.

THE CHURCH HAS THE SYMPATHY OF THE COUNTRY

Because the Church believes that the system of education now furnished by the State is not adequate for proper preparation of youth to discharge the duties of citizenship efficiently, to bear its burdens loyally, and enjoy its fruits wisely, she has been accused of hostility to education. Had she been indeed the foe of learning she need not have raised a hand against it, she need not have remained passive, indifferent, and all education would have disappeared. There would have been no schools, no learning, no literature. It was in her monasteries that the lamp of learning was kept alight, while the barbarian hosts that wrecked the Roman Empire trampled under foot the monuments of ancient civilization. The very men who to-day charge her with hostility to education, owe the knowledge and instruction which makes their criticism effective to the Church they denounce. The Church has always been the friend of learning, and she is now the advocate of education. But the Church does not believe any system of education is complete and sufficient preparation for the burdens, duties and responsibilities of citizenship, unless it embraces moral as well as secular instruction.

What is this moral instruction on which we Catholics insist? It embraces the same moral law which all Christian sects acknowledge, but in addition it teaches that obedience to the moral law is encouraged by the transcendent merit of sacraments, especially two, penance and the Holy Eucharist, ordained and established by Our Lord Himself, the priests of the Church being His agents to administer them.

WHY THE GOOD CATHOLIC IS A GOOD CITIZEN

How must acceptance of these mysteries by a citizen of this republic affect the quality of his citizenship? Whatever view a sensible man may hold concerning penance as a sacrament, no one can doubt that every word of advice which drops from the lips of a confessor and every resolve reached by the penitent who kneels before him must operate to strengthen love of justice, hatred of vice and obedience to law. That is the moral law which binds every citizen, must be better fitted to discharge every duty of citizenship than he was before entering it. But the strongest influence for morality and good citizenship is the Holy Eucharist. It justifies the fervor of our Faith and explains its distinctive character.

Every Catholic Church, whether it be a stately cathedral, or a humble tabernacle by the wayside, is erected to enclose a sanctuary, that sanctuary surrounds a tabernacle, that tabernacle contains a Sacred Host, and that Host is Jesus Christ; not a representation or a symbol of Him, but Jesus Christ Himself, Creator of you and of me, of the ground under our feet and the skies over our heads, of the land and the sea, of the fields and the rivers which fertilize the soil as they pass, of the springs that bubble upon the shore, and the mountains, clouds capped and solemn, of the moon and all the planets in our solar system, of the sun and all the constellations that sweep their silent course through the heavens. The Maker and Lord of all these dwells in that tabernacle, but not permanently. He merely rests there on His journey from heaven to His ultimate destination, and that destination is the breast of a human being. The Catholic man or woman is the living permanent tabernacle of the living God; the tabernacle of marble but His temporary abiding place.

THE TEMPLE OF THE LIVING GOD MUST BE HONEST

How must this living tabernacle be prepared for its Divine guest? By making the living temple as like Jesus Christ on earth as human nature will allow. Now, my friends, how must that preparation affect the quality of a man's citizenship? Suppose for a moment that we are victims of a delusion. Suppose that Sacred Host which we Catholics revere as God is in fact but the water which it seems to be. The mental preparation for the Holy Eucharist remains the same, and the man leaving the communion rail believing himself to be the living temple of the living God, must be the best and firmest pillar to support a system of government built on the word of God.

What thought inconsistent with the loftiest citizenship can a Catholic harbor in his bosom while approaching the communion rail? What act incongruous with the loftiest public interest could he consider while his mental

attitude remains that in which he receives the Sacred Host. What influence so powerful to maintain security of the laws and the peace which they are intended to preserve, as this preparation of Catholics for the highest exercise of their faith? And the whole purpose of the Church is to make this exalted moral excellence the habitual condition of the man who shall exercise the duties of citizenship, and of the woman who shall bear the future citizens of the Republic.

THE STATE CANNOT TEACH RELIGION

While we insist that no education is complete that does not embrace religious instruction, we are quite free to admit that the State by its own agents cannot furnish this moral teaching without establishing some State religion, and this Catholicism would regard as the greatest calamity that could overtake the country, to be resisted by all the weapons of citizenship. We believe it is of vital importance for the preservation of the State that the citizens who rule it shall be educated. We believe that education should be compulsory on the rich as well as on the poor. The State should prescribe the limits of instruction which it considers essential to its own safety, but parents should always have the right to select the agency by which instruction should be imparted. The State

CONTINUED ON PAGE EIGHT.

CATHOLIC NOTES

The missionaries in the South Atlantic with and supported by the Apostolic Mission House have given since last November 50 missions, preaching to 58,935 persons, of whom 23,023 were non-Catholics. They received 70 converts and left 98 under instruction.

Prince Augustine Da Cunha, grandson of the great liberator of Mexico, heir to a throne, man of the world, highly educated, widely traveled and a member of the jeunesse doree of many European capitals, is said to have forsaken the ways of the fashionable world and joined the Third Order of St. Francis.

Contributions of \$1,328,879.51 for mission work have been made in the past year by people of the Catholic faith throughout the world, as against \$1,280,701.72 in the previous year. This is announced in the annual report of the Society for the Propagation of the Faith, just issued from Baltimore. France was the largest giver with more than \$500,000, while the United States came second with \$193,054.44.

The medical students of the St. Louis University secured twenty-two out of thirty-two positions at the St. Louis City Hospital in a competitive examination. More than one hundred and fifty graduates of the best medical schools in the Southwest competed for this coveted place. It is five years since this medical school came under the control of the Jesuit Fathers. They will open a law school in October.

The New York Freeman's Journal states that its editor-in-chief, the Rev. Dr. Lambert, is still in the hands of a physician, a second surgical operation having been found necessary, which has left the patient weak and unwell. This prolonged illness of the brilliant New York editor is a source of regret to Catholics everywhere. The Church has no worthier champion in any land than Dr. Lambert.

Priceless ecclesiastical plates and other treasures have been stolen from the Cathedral of St. Etienne in Limoges. The robbery is similar to the notorious thefts attributed to the Thomas brothers. The booty is roughly estimated to be worth \$25,000, apart from the historic value of the articles taken. It includes eleven pieces of famous Limoges enamel of the fifteenth and seventeenth centuries and several chalices.

The remains of Queensberry, whose reception into the Church is announced this week, is not the first of his house to return to the old faith. His grandmother was that Marchioness of Queensberry who so bravely befriended the Manchester Martyrs during their imprisonment. His uncle, the brother of the eighth Marquis, is Canon Lord Archibald Douglas, the parish priest of Galston, in Ayrshire. One of his aunts was Lady Florence Dixie, and another, Lady Gertrude Douglas, was also a convert to the Catholic Church.

The funeral of the late Right Rev. Mgr. Patrick J. Garvey, rector of the Philadelphia Theological Seminary of St. Charles Borromeo, at Orono, occurred last Friday from the Palladium Cathedral. Cardinal Logue, Archbishop of Armagh and Primate of all Ireland, presided. Mgr. Garvey was a native of Armagh and studied at the diocesan seminary there, and he was one of those who met the Cardinal on his arrival here to attend the New York centenary. He died after only a few days' illness of pneumonia, being attended in his last hours by Archbishop Ryan and Bishop Pendergast.

Right Rev. John Merol, Bishop of Canton, China, has just landed in New York and is the guest of the Society for the Propagation of the Faith. The main object of his visit is to establish, at the request of His Grace Archbishop Farley, a mission for the Chinese of New York, who number eight thousand. A few weeks ago Bishop Honningham of South Shantung, China, who arrived in New York accompanied by a young Chinese priest, visited the Chinese quarter of that city, but neither he nor even the native Chinese priest could understand a word of the dialect spoken there, it being entirely different from the one of South Shantung.