

**SOCIALISM**

**Worcester, Mass., June 17, 1912.**  
 Editor CATHOLIC RECORD.—Dear Sir:—  
 One of the first propositions of Socialism is that capital must be confiscated, and most men find it rather alarming because it is repugnant to their sense of honesty. Socialists get over this by claiming that because labor is the producer of all wealth, therefore capital has not a right to a return of interest. They say that interest can only accrue as the expense of labor; that it is a robbery of labor. Therefore they propose to abolish interest, and the taking of interest. And certainly if their claim is valid, "then it should be abolished. With your permission, Mr. Editor, I would like to examine this. I would first like to draw attention to the universal interchangeability of capital, that is, it may be money, or it may be exchanged for any other form of wealth; so that a man borrowing capital is in effect borrowing anything of like value in the circle of exchanges. And when he returns the loan he should not only make the lender as rich as he was before he borrowed, but as rich as he probably would have been if he had not loaned. But why should a man return more than he borrowed. I am familiar with the argument that capital increases the efficacy of labor; but that is not the reason, because if it were then the rate of interest would increase with the march of invention. What, then, is the reason?

Let us suppose that, instead of investing his money in machinery or tools, the capitalist had purchased wine, or bees, or cattle, and waited a period of a year or more, would he not probably have been richer? His wine would have been worth more. He would have had more hives of bees and honey. He would have had more cattle and milk and butter and cheese. If he had loaned his new wine—the man who borrowed could not be said to have discharged the debt if he returned, in five years let us say, the same quantity of new wine or the same number of sheep. Where is their natural increase and their fecundity? Or bees, whose is the honey and their increase? That is why interest is. That is, interest springs from the power of increase which the reproductive forces of nature and the effect analogous capacity for exchange gives capital. It is not arbitrary but a natural thing. It is not the result of a artificial law, but the result of the laws of the universe that underlie society. It is therefore, just. Socialists might just as well propose to abolish gravitation because sometimes men run counter to it, and are wounded or killed. Socialists are powerless to abolish interest, because "interest is."

Respectfully,  
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 Church not Responsible  
 To judge of a factory produce from the rubbish heaps outside its walls, or to gauge an artist's skill from some of his rough, unfinished sketches, would be almost as ridiculous as to form a conclusion as to the sanctity of the Catholic Church from some members, who, though they belong to her nominally, yet set all her good precepts at naught. Look at the daily lives of the good Catholics around you and contrast them with those of any non-Catholics, then see where the moral standard is the highest.—R. H. Benson.  
 How One Titanic Victim Met Death  
 Cleeping a crucifix and blessed candle in his hand and kneeling in devout prayer, Timothy J. McCarthy, a buyer for a Boston department store, met his God on board the ill-fated Titanic.  
 When his body was recovered a few days later his left hand still clasped the precious cross that meant so much to him at the passing of his soul.  
 One of the survivors who stood near Mr. McCarthy said in an interview: "When I last saw Mr. McCarthy he

was on the saloon deck. In his left hand he held a lighted candle and in his right a crucifix. As long as I was able to see him he remained kneeling in an attitude of prayer."

The left hand is held in the position it would naturally assume in grasping a candle. Apparently the man realized there was no hope for him and met his death with resignation, resolved to cling to the last to the insignia of his faith.  
 Mr. McCarthy was a man in the middle work of life, but since boyhood had shown a marked degree of piety and devotion to the Blessed Virgin. He had crossed the Atlantic many times, but never without the companionship of a crucifix, rosary and prayer book.

**RECRUITS TO ROME**

**PROTESTANT INSTITUTION HAS GIVEN BRILLIANT PRIESTS AND LAYMEN**

The conversion of three seminarians from the New York General Theological seminary, (Anglican), calls attention to the large number of graduates and non-graduates of this institution who are numbered among Rome's recruits.  
 A CONVERT BISHOP  
 The most illustrious of them all was the late Right Rev. Levi Silliman Ives, D. D., Protestant Bishop of North Carolina, who was a student at the seminary in 1823, and with his wife, a daughter of Bishop John Henry Hobart, startled the world by making his submission to Pope Pius the Ninth. Dr. Ives lived a long and useful life as a Catholic layman, and was one of the founders of the New York Catholic Protectors. It also gave us the Rev. Edgar P. Waybans, who graduated in the class of 1843, and became the first bishop of Ogdensburg, N. Y.

**OTHER GRADUATES**

Other graduates who became Catholics were as follows: (The date after their names signifies the year of their graduation.)  
 Rev. William Henry Hoyt, (1863); Rev. Frederick W. J. Pollard, (1839); Rev. Alfred Mersan Loutrel, (1841); Rev. Ferdinand White, (1842); Rev. William Everett and Rev. Benjamin W. Whiteaker, (1844); Rev. William Alfred Jenks and Rev. Thomas Scott Preston, (1846); Rev. John S. Sterling, (1847); Rev. William Markoe, (1849); Rev. William Callahan Robinson, (1857); Rev. Edwin Benjamin Russell, (1864); Rev. Edward Southgate, son of Bishop Southgate, (1870); Rev. Alfred Bradford Leeson, (1873); Rev. George W. West, (1874); Rev. Francis P. Mackall, (1876); Rev. George W. Bowne, (1881); Rev. James Sterling Penton, jr., (1882); Rev. Jesse Albert Locke, Rev. Henry Rufus Sargent and Rev. Lewis T. Wattson, (1885); Rev. Dr. William McGarvey, (1889); Rev. Edward L. Buckley, Rev. Charles Lyon Nicholls and Rev. Charles Henry Schultz, (1887); Rev. James M. Baker and the Rev. William Wirt Mills, (1891); Rev. Ernest W. Jewell, (1893); Rev. Stephen Innes, (1899); Rev. John R. Oliver, (1900); Rev. William H. McClellan, (1902); Rev. Edgar N. Cowan, (1904); Rev. Foster W. Stearns, (1909)  
 Of the non-graduates of the General Theological Seminary who became Catholics, may be mentioned: Edmund Dorr Griffin, (1855); Power Arnold, (1800); Robert A. Bakewell, (1848); William F. Browne, (1855); John D. Bryant, (1842); George Albert Cain, (1902); Moses Hale Douglas, (1897); William Henry Honkell, (1893); Edward Ives, (1823); Ruston Maury Lottow, (1893); Ward Hunt Johnson, (1890); Albert W. Manifold, (1899); Benjamin J. McMaster, (1843); Edward W. Putnam, (1846); George A. Sterling, (1836); Norman C. Stouton, (1836); Beverly Tillotson, (1850); John Spencer Turner, (1894); Henry Van Rensselaer, (1870); Clarence A. Walworth, (1845); Clarence E. Woodman, (1876); St. Ethelbert Yates (1903)

**MANY BECAME PRIESTS**  
 It is interesting to know, that of these converts, the greater number, with the exception of Messrs. Arnold, Bakewell, Cain, Bryant, Douglass, Loutrel, Jenks, Markoe, Robinson, Russell,

**DIABETES**

is one of the most cruel maladies of which mankind is subject, the many complications arising from time to time making life almost unbearable. For many diseases, medical, scientific, and physiological knowledge and experience, gained from years of deep research, has achieved remarkable results, but, up to now, little has been discovered of practical value in the treatment and cure of Diabetes. In fact, people have begun to look upon the disease as well-nigh incurable. Even in the medical profession can improve the condition of a diabetic patient.  
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Bowen, Locke, Nicholls, Oliver, Griffin, Ludlow, Mansfield, Mills, McMaster, George A. Sterling, Stoughton, Schultz, Yates, Stearns and Whitcheer.  
 Thomas Scott Preston was destined to wear the purple of the Roman household, to die Vicar General of the archdiocese of New York and was instrumental with Mother Caroline Starr (also a convert), in founding the Sisterhood of the Divine Compassion. Robinson became Dean of the Law department of the Catholic University; McMaster added to the gaiety of the nation by his militant journalistic career; Van Kesselaar and McClellan entered the Jesuit Order; Walworth was one of the founders of the Paulists; Tillotson and Woodson also entered the same Order; John Delavan Bryant rendered yeoman service to the cause of Catholic literature, and Robert A. Bakewell, after a long public career as a jurist and editor, is now spending the evening of his days in St. Louis; Turner is a Marquis of the Roman Court; Locke and Schultz, founded and are the Headmasters of flourishing academies for boys.

**DEATH OF FATHER SCANLAN**

Father Scanlan died June 11th, 1912, at St. Joseph's Hospital, Chatham, where he has been a patient the past eight years.

The funeral Mass was sung at St. Joseph's church, Chatham, Ont., on the feast of St. Anthony, June 13th, at 10 o'clock. Father Emery, of Paincourt, was celebrant; Father Landreville, of Big Point, deacon; and Father Ford, of Bothwell, subdeacon. A number of the clergy of the diocese assisted with the Franciscan Fathers in the sanctuary.  
 Father James O. F. M., in his sermon referring to Father Scanlan said that he was not very well-known. He was a retired man, who kept himself in the background, not anxious to bring himself before the people, but he was a priest according to the heart of God, a holy man. During his time in the city of Chatham he ministered attentively to the sick in St. Joseph's Hospital, and brought them the consolations of religion. Many a dying person found in the good old priest an angel's hand to lead him to God. He exhorted the large congregation who attended the funeral service, however, to pray for Father Scanlan, that in case, before God, he might not be found entirely worthy he would soon be admitted to his heavenly home.

At the Libera all the priests in attendance surrounded the casket, holding lighted tapers. At 2 p. m. Father James O. F. M., with the pallbearers, and relatives present, accompanied the remains from the church to the G. T. R. station, enroute for Stratford where they were interred in St. Joseph's cemetery the same evening. Many viewed the body while it lay in state in the church after the Mass. Father Scanlan was also stationed in Mt. Carmel, and at St. Alphonsus, Windsor. At the latter place, he probably spent the greater number of years. Among the older members of that parish many a "eternal rest grant unto the soul of dear Father Scanlan,"

will be whispered, for they looked upon him as a saint. With Father Scanlan passes away probably one of the last of the few old priests who began their ministry almost with the foundation of the Diocese of London. His name is associated with the names of the Fathers of the diocese, Bishop Pinnonneault, Bishop Crinnon, Dean Murphy, Father Joseph Bayard, Father Wagner, Father Bourke, Father Kilroy and Father Gerard, R. I. P.

**THE COMMERCIAL CLASS**

About a year ago, in connection with the Separate school work in London, the Right Rev. Bisoop of the diocese suggested the formation of a class for the larger boys and girls for training in stenography, typewriting, commercial law and other studies useful in the business world. The School Board took up the work with a will, and abundant success has attended the undertaking. On last Monday at St. Peter's Hall an entertainment was given by the class. It consisted of typewriting exercises, essays, a debate and musical numbers. Examples of the work being done were on exhibition. Those who formed the most favorable opinion of this undertaking were agreeably astonished at the work done. London has reason to be proud of its Separate school work. But what shall we say of those who bear the heat and burden of the day—the Sisters of St. Joseph. We would fain give them their due in words of commendation, but we refrain. The Catholics of London know what they do for education and the Sisters of St. Joseph in their mission are very near and very dear to the hearts of the Catholic people of the diocese. Their work is onerous, persevering and unselfish. They look for reward not here but beyond. Their ideal is not in this world. They are working for the goal in a better one. God bless them.

**METHODIST MINISTERS FIGHT DIVORCE**

For the reason that every little helps, we are glad to learn from a Methodist press dispatch that the clergymen of Chicago have determined to help prevent the divorce mill from running as smoothly as heretofore. They have agreed among themselves that they "will not marry divorced persons who refuse to grant ten days for the examination of their records." The determination reached by the Chicago ministers involves a principle, it does not brand the remarriage of divorced persons for what it is, namely, an open defiance of God's laws. It does not declare that such marriage is simply concubinage. All that it affirms is, that the divorced persons shall have to wait a week and a half to give Methodist ministers a chance to inquire into their past career. If that career has not been indubitably bad, the Methodist ministers will consent to let the divorced persons go through a second matrimonial ceremony. Of course, there will be no guarantee that the second ceremonial will not be followed by a third, a fourth, or any number of similar ceremonies. If, however, the interposition of so short an interval as ten days will help to diminish divorces, as the Chicago ministers profess to believe, even that slight alleviation of the divorce evil will be welcome.

The meeting of Chicago Methodist ministers, at which this anti-divorce resolution was adopted, was addressed by the Rev. Francis Miner Moody, Field Secretary of the California State Commission of Marriage and Divorce. He laid before his clerical audience some startling divorce statistics. He told the Methodist ministers that 100,000 divorces had been granted in the United States in the last year. The significance of these figures will be better appreciated when it is stated that they record seven times as many divorces as were granted in all Europe during 1911. The Rev. Mr. Moody, who is an expert on the divorce question, told the Chicago ministers that divorces since 1870 have increased in the United States three and a half times as rapidly as the population. Giving specific details, he said: "Vigo County, Indiana, holds the

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