

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 SOCIAL QUESTION AND CHRISTIANITY.

CARDINAL CAPELLUCCI, IN ROMAN PUBLISHED IN THE ETHERAL CITY.

Christian morality, which has its root in faith, can alone avail to moderate our desires in due order and measure. Yet what has happened in our time? Infidelity, by proclaiming that material and present goods are the only true goods of man, and that those, so much greater and more desirable, of the future life, are but vain appearances, has infinitely multiplied the desire for material and present goods. From this it has followed that the desires of large numbers of the people have ceased to be governed by Christian temperance, and have become transformed into an ardent thirst for riches and pleasures, which at times reaches a pitch of savage fury. To human desire there is no longer any limit in our time. The man who has little wants to have much; the man who has much wants to have a great deal more. If riches and pleasure are the whole of man; if there is nothing worth having beyond this present life; if every means to become rich is good; why, demands an unbelieving people, should one member of the human family have to be poor while another is in easy circumstances and another rich? Life, they conclude, is but a bitter war between man and man. Between one class of citizens against another, for the possession of riches and enjoyment. Ah, how different is this not only from the divine Sermon on the Mount but from Christian charity and peace!

But another and a very evil cause which has had great weight in increasing the desires of the people, and in rendering the social question stormy and violent, is the pagan conception of property which in later times has made its way among Catholics themselves. Private property is indeed for Christians sacred and inviolable for St. Thomas teaches, private property has its origin in the very nature of man, and especially in his free and operative personality. Yet it is neither true nor Christian to think that man is the absolute master of what he has and that he may use it as he pleases. This is an utterly pagan conception of property, and unfortunately it is the conception which rules in these paganizing times. It is a conception entirely similar to that which is held to day concerning liberty. You are told, and it is not true, that man inasmuch as he is free may do what he likes; and in the same way that as owner he has a right to do what he likes with what he owns. Christianity, on the contrary, property has three essential limits—that in its acquisition and increase it should be governed by justice; that it should be spent according to right order and for just and good ends; that it should be conjoined with that beneficent and maternal charity which in the whole human race recognizes one family, sees in every man a brother, and knows temporal goods upon us in order also that we may give of them to our neighbor.

To the causes, some of them legitimate and others hurtful, hitherto referred to of the social question, we must add another of great importance. Property, which is one of the foundation stones of civilized life, has during some centuries been profoundly transformed. Money, of itself unproductive, has become made productive; debt, formerly of rare occurrence, not only abounds to day among the cities, but constitutes one of the foundations of the great cities of a civilized modern state. Then again what is known as monetary circulation has increased enormously, and, by means of the devices of the banking system, the money in circulation is far greater than the amount of money actually in existence; credit, more than money itself, has become the foundation of commerce multiplied a hundredfold, the collective property of the State, arising from heavy taxation, has also been greatly multiplied in industry has become the chief mine of human wealth; so much so that even the most fertile soil of Italy is of not little value where it is not cultivated by industry. But these transformations have had another which indirectly regards property. One of the results of these work factories which gather together thousands of our workers is that these latter are less free than any other class of men; their pay is sometimes insufficient for the essential needs of life, and they are heaped together in misery. To all these things, even when accompanied by all spiritual duties, or even of any common interest.

All this transformation of property has in great measure changed society. Among the effects produced by it I will refer to some which have largely contributed to intensify and embitter the social question. Wealth is no longer, as in former times, the privilege of a few families of kings or magnates. It is the prerogative of many, and so changeable that numbers of persons from being poor become almost suddenly rich, chiefly through industry. And the wealth thus acquired is far greater than that of former times; so that in our times we talk freely of millions and of multi-millionaires—multi-millionaires to-day and perhaps poor men to-morrow. This for the rich. And for the poor? Our cities, even when wealthy, are filled not only with poor persons who lack the necessities of life, but with a new multitude of poor persons without work, who are poor because they want to live in a certain way and cannot. Many of these who in other times would have been, as agriculturists and artisans, at the base of that pyramid of which the classes of society are composed, to-day want to be

higher up. Hence it follows that the foundation of society is every day growing weaker, and those who insist on occupying the higher places, being too many, are in a state of ferment, grow irritated with the rich, become inflamed with passion, and in short find terribly that violent state of mind which generates socialism or anarchy in them.

The increase, therefore, of material goods, the press, civil liberty, unbefitting the pagan conception of property, its transformation—these are the threads that go to form the warp and woof of the present social question. And as many Catholics and non Catholics alike, are anxiously asking where shall we find the solution of the difficult and exciting problem, I answer that it will be solved by means of Christianity.

The first of the papal encyclicals of Leo XIII. declares that in the solution of the social question civil governments must have large parts, and I shall refer here only to what has been done in recent years to better the condition of the people in Belgium, where the government enjoys the rare privilege of being formed of Catholics admirably qualified to grapple with the grave problems of their times. Various laws have been passed by them to allow the Sunday rest, within certain limits, to employees of the railways and the postal and telegraph departments; for contracts a minimum wage has been fixed, below which it is not permitted to go; workmen's syndicates have been formed, councils of industry and of labor, and the wages of workmen have been declared beyond sequestration; to poor citizens called under arms, an indemnity of 30 francs a month has been allotted, half for their families and half for the soldiers themselves, to be paid at the termination of their military service. Besides many valuable laws have been passed regulating the labor of women and children, and the conditions of work in unhealthy surroundings. Mutual aid societies have been formed with a government grant of 300,000 francs a year, and pension funds have been opened for workmen, with an annual subsidy of 600,000 francs a year. Again, as the result of a very provident law on workmen's savings banks, more than 20,000 of the proletariat have been made owners of their own dwellings, and have been able to borrow at a very low rate of interest, on the guarantee of the State, the large sum of 27,000,000 francs. An Italian whom nobody will suspect of clericalism, the Hon. Luzzatti who enjoys the reputation of being a great economist and who has several times been minister of finance in Italy, speaking at Lodi before a mutual aid society, treated of the best way to help workmen to become proprietors of their own homes. He confessed loyally that he had gone to Belgium to study the question at the feet of the Catholic ministers of that country, and he declared with warm satisfaction that the Belgian minister of finance, not content with having given, on the system above referred to, their own houses to 20,000 workmen, was then studying to extend the same advantage to 300,000.

Now from what has been said it is clear that for the Christian solution of the social problem we have only just entered on a road which will gradually take us much farther than we can see at present. It is clear, too, that Providence is making use of that same transformation of property which has in part produced and in part tangential the social question in order to solve it. The truth is that Christianity is to-day largely availing itself of the science of economics to help the people. Hence it is necessary that Catholics should study this science profoundly, and I say profoundly because, from the little I know of it, it is a most difficult science. It has many aspects and the man who has general intelligence or an inferior knowledge to enable him to view it as a whole will easily go astray and will find these astray unintentionally.

HAS THE CATHOLIC CHURCH FAILED?

The Cross, and all that the Cross implies, may seem to have exhausted all need for suffering amongst men; but the truth is that the Cross calls for more suffering, establishing suffering, the law to all suffering to the end of time. St. Paul expresses his joy at suffering for "the sake of the Body of Christ, which is the Church." We have here the first expression of a conception which has stood foremost among Christian ideas during all the ages of Christianity. When Christ ascended into Heaven He left the Church, and the Church is the body of which He is the Head. It is obvious that it is His body only in a figurative sense. It is His mystical Body. "In Christ," says St. Paul, "we are a united body," and again, "Christ is the Head of the Church."

We have, then, an organization beginning with the end of Christ's sojourn on earth, that will continue to the last judgment, visible and substantial in the world—undying; and just as Christ walked by the sea of Galilee and in the streets of Jerusalem, as a prophet, teacher and Savior, so also the Church steps with majestic pace down the path of ages, the only teacher, the only Savior, ever living Christ, with Christ's unerring voice and all healing touch. Tell me this: Is there a greater difficulty to unbelievers or to believers than the ill success of the Catholic Church? The unbeliever scold, says: "If the Church be divine, why has she always been so slow to make any permanent alteration in the world? She has performed some wonders, it is true, but will anyone claim that she

has converted the world? On the contrary, the world's weapons have always beaten it in the long run; the pride of kings, the lust of pleasure, the worship of money, governments, armies, indifference, devilry."

Wait! the believer, too, asks why the Gospel so ineffective, why the Sacraments so feeble. The Mass, it is continuous, yet is it not of little account? Why is the Holy See so powerless and why the great organism of the Church so hindered in every century? Why are the triumphs of unbelief, of heresy, of evil sects, scandals amongst priests and people of the Church her self? The reason is that the Church is the ever living Christ, and the Church, like Christ, whose Body she is, has to suffer through all the periods of her existence. All that can be said of the Church can be paralleled in Christ. Relatively speaking, as a man cannot succeed the sacred life and mission unless he fails to the very end. He was poor, despised, hunted from place to place, tried, condemned, and put to death. He had some great moments of success, no doubt, but how many had He drawn to believe in Him before He died upon the Cross? The mystery is that: The Church, like Christ, must always suffer and in that very suffering lies her success. One has to look straight into her sufferings to see her victory, just as one has to face the heat of the furnace to see the silver drop from the ore. No man knows the triumph and success of the Church, just as no Jew who stood beneath the Cross of Calvary knew what Christ had done and won. If do not know—the Cross—how real and solid and triumphant is the work of the Catholic Church. You must take her whole career from end to end. You must know the secret dealings of souls with God, and be able to reckon what goes on under the surface when she is contradicted and persecuted. You must know how to value the glorious things of the Kingdom of God, and realize that the grandeur of a single soul may be worth the value of an Empire, that the merit of a single heroic act may surpass all that men can estimate. Unless you can do all this—and no man can do so to-day adequately—you cannot count the triumphs of the Church. The only way to understand the victories of the Church, as it is to understand the conquests of the Sacred Heart, is to believe that wherever you see the Cross there is triumph, and the more plain that Cross the greater certainty is there that there is victory. You may not be able to recognize that victory, for your eyes only see a narrow horizon in the universe of God, but you will do so when your faith has turned your vision.

It is possible that perhaps we who think that we know Jesus Christ, who believe in the Gospel, and who meditate on the Passion, are blind to the presence of Christ upon this earth, and there were, too, those who in the days of His ministry on earth believed Him not. They were attracted by His grace, His wisdom and His power, but not by His love, His holiness, and His sufferings. "This cannot be the Redeemer," they said. We believe and we love Christ, we are His servants, His children by faith and by charity; we pray for grace, we receive His Sacraments, we thank Him for His sacred Body and Blood, and for all the benefits of His Redemption, but still it is our misfortune—or the misfortune of Christ—that we do not know Him. There is a certain blindness, a want of spirituality, an absence of the light of the saints, that corrupts our union with Christ, and because we do not see, we are hindered and we fail. Men shrink from suffering and pain, but it is by suffering that we are drawn near to Christ; it is the opportunity which He gives us to draw near to Him and to know Him, suffering is the comment and the most widespread lecture of human life. From birth to grave there is suffering in body and mind, and although when young pain is less it grows with age, steadily, asserting itself more and more as the strength of life wanes and decays. It is in Christ, and our deepest grief is to see and realize that He is to be our life, as we must, is not enough. To abstain from resistance, from murmuring, from impatience and hating the heart, is not enough. We must see that it is the right, the divine, the Christian thing to suffer. Until we suffer we are not within the inner circle of grace, but are comparatively blind, worldly and unspiritual. God will give us grace, but we are far from being worthy in Christ, and He is in us. Until we hold out our arms to suffering there will be no triumph for us, no victory over passion, no holy transformation, no success with souls, no building up of the spiritual body. But when we suffer, then, although the faculties may seem to be dulled, although faith may seem to be weaker, hope dim, charity low and work interrupted, it is then that "Christ's Kingdom is within you."

And this triumph is the more certain when we suffer with the Church. Those whom the oppression, contempt and persecution of the Church fill with sympathy and concern; those who make sacrifices for the Church when she is in need, who not only pray but work, and are content to work, heedless of their own comfort, they are in Christ and He is in them. Happy indeed, are the servants of God who associate themselves with the sufferings of the Church; who recognize that she must always suffer and never absolutely triumph as the world counts triumph; who believe in her in her darkest days; who support her in all the influence of name and fortune; who are thoroughly with the Holy See in that attitude which to men sometimes seems blind and obstinate,

but which is inspired in most cases by the sublime spiritual views that made the world's Redeemer despise and rejected of men.

BISHOP HEDLEY, O. S. B.

MANY ANTI-CATHOLIC MISCONCEPTIONS ARE SWEEP AWAY.

BY FOLLOWING ARTICLE ON THE BIBLE FROM SECOND VOLUME OF THE CATHOLIC ENCYCLOPEDIA.

Many anti-Catholic misconceptions must be swept away when the following article on the Bible taken from the second volume of the Catholic Encyclopedia is read, for it is notable on account of its breadth and clarity. That the Catholic Church stands for the Bible properly interpreted in the light of reason is most widely known. Bible, the collection of writings which the Church of God has solemnly recognized as inspired. The name is derived from the Greek-expression, a *biblia* (the books), which came into use in the early centuries of Christianity to designate the whole sacred volume. In the Latin of the middle ages, the neutral form *Biblia* (gen. *bibliorum*) gradually came to be regarded as a feminine singular noun (*biblia*, gen. *biblie*) in which singular form the word has passed into the languages of the Western world. It means "The Books," by way of eminence, and therefore well sets forth the sacred character of our inspired literature. Its most important equivalents are: "the Divine Library" (*Bibliotheca Divina*) which was employed by St. Jerome in the fourth century; "the Scriptures," the "Holy Scriptures"—terms which are derived from expressions found in the Bible itself; and "the Old and New Testament," in which collective title, the Old Testament designates the sacred books written before the coming of Our Lord, and "the New Testament" denotes the inspired writings composed since the coming of Christ.

The existence of a collection of sacred books among the Jews at the time of Christ is a fact of history. The books that constituted this collection differed widely from one another in subject, style, origin and scope, but all were held by the Jews to possess a character which distinguished them from all other books. This was the Divine authority of every one of these books and of every part of such book. This belief of the Jews was confirmed by Our Lord and His Apostles; for they supposed its truth in their teaching, used it as a foundation of their doctrine and ultimately connected with it the religious system of which they were the founders. The books thus approved were handed down to the Christian Church as the written record of Divine revelation before the coming of Christ. The truths of Christian revelation were made known to the Apostles either by Christ Himself or by the Holy Ghost. They consisted of the Divine deposit of Faith, to which nothing has been added since the Apostolic Age. Some of the truths were committed to writing under the inspiration of the Holy Ghost, and have been handed down to us in the books of the New Testament. Written originally to individual churches or persons, to teach particular doctrines and to admonish as they were to particular and existing circumstances, these books were gradually received by the universal Church as inspired, and with the sacred books of the Jews constitute the Bible.

In one respect, therefore, the Bible is a two-fold literature, made up of two distinct collections which correspond with two successive and unequal periods of time in the history of man. The older of these collections, mostly written in Hebrew, corresponds with the Jewish people during their national existence, and forms the Hebrew or Old Testament literature; the more recent collection, begun not long after Our Lord's Ascension, and made up of Greek writings, is the Early Christian or New Testament literature. Yet in another and deeper respect as they are the Bible literature is pre-eminently peculiar; its two sets of writings are most closely connected with regard to substance revealed, facts recorded, customs described, and even expressions used. Above all, both collections have one and the same religious purpose, one and the same inspired character. They form the two parts of a great organic whole the center of which is the person and mission of Christ. The same spirit exercised His mysterious hidden influence on the writings of both Testaments, and made of the words of those who lived before Our Lord an active and steady preparation for the New Testament dispensation which He was to introduce, and the words of those who wrote after Him a real continuation and striking fulfillment of the old Covenant.

The Bible, as the inspired record of revelation, contains the word of God; that is, it contains those revealed truths which the Holy Ghost wishes to be transmitted in writing. However, all revealed truths are not contained in the Bible (see T. d. J.); neither is every truth in the Bible revealed, it is by revelation is meant the manifestation of hidden truths which could not otherwise be known. Much of the Scripture came to its writers through the channels of ordinary knowledge, but its sacred character and Divine authority are not limited to those parts which contain revelation strictly so termed. The Bible now only contains the word of God; it is the word of God. The primary author is the Holy Ghost, or, as it is commonly expressed, the human authors wrote under the influence of Divine inspiration. It was defined by the Vatican Council (Sess. III, c. ii) that the sacred and canonical character of Scripture would not be sufficiently explained by saying that the books were composed by the Church, or that they contained revelation without error. They are sacred and canonical "because, having been written by inspiration of the Holy Ghost, they have God for their author, and as such have been handed down to the Church." The inerrancy of the Bible follows as a consequence of this Divine authorship. Wherever the sacred writer makes a statement as his own, that statement is the word of God and infallibly true, whatever be the subject matter of the statement.

It will be seen, therefore, that though the inspiration of any writer and the sacred character of his work be antecedent to its recognition by the Church, yet we are dependent upon the Church for our knowledge of the existence of this inspiration. She is the appointed witness and guardian of revelation. From her alone we know what books belong to the Bible. At the Council of Trent she enumerates the books which must be considered "as sacred and canonical." They are the seventy-two books found in Catholic editions, forty-five in the Old Testament and twenty-seven in the New.

The Bible is plainly a literature, that is, an important collection of writings which were not composed at one and did not proceed from one hand, but rather were spread over a considerable period of time and are traceable to different authors of varying literary excellence. As a literature too, the Bible bears throughout the distinct impress of circumstances of place and time, methods of composition etc., in which its various parts came into existence, and of the circumstances careful account must be taken, in the interests of accurate scriptural interpretation.

In respect of antiquity, the Biblical literature belongs to the same group of ancient literature as the literary collections of Greece, Rome, China, Persia and India. Its second part, the New Testament, completed about A. D. 100, is indeed far more recent than the four last named literatures, and is somewhat posterior to the Augustan age of the Latin language, but it is older by ten centuries than our earliest modern literature. As regards the Old Testament, most of its contents were gradually written within the nine centuries which preceded the Christian era so that its composition is generally regarded as contemporary with that of the great literary work of Greece, China, Persia and India. The Bible resembles these various ancient literatures in another respect. Like them it is made up of the remains of a larger literature. Of this we have abundant proofs concerning the books of the Old Testament, since the Hebrew Scriptures themselves repeatedly refer us to more ancient and complete works as composed by Jewish annalists, prophets, wise men, poets and so on (of Numbers, xxi, 14; Josue, x, 13; II Kings, i, 8; I Paralip, xxix, 29; I Mach, xvi, 21, etc.). Statements tend to prove the same fragmentary character of the early Christian literature which has come down to us as indeed much less numerous, but not altogether wanting (cf. Luke, i, 1-3; Colossians, iv, 16; I Corinthians, v, 9). But, however ancient and fragmentary, it is not to be supposed that the Biblical literature contains only few, and these rather imperfect literary forms.

In point of fact, its contents exhibit nearly all the literary forms met with in our Western literatures, together with others peculiarly Eastern, but none the less beautiful. It is also a well known fact that the Bible is so replete with pieces of pre-eminent literary beauty that the greatest orators and writers of the last four centuries have most willingly turned to our sacred books as pre-eminently worthy of admiration, study, and imitation. Of course, the widest and deepest influence that has ever been, and ever will be, exercised upon the minds and hearts of men remains due to the fact that, while all the other literatures are but man's production, the Bible is indeed "inspired of God," and as such especially "profitable to teach, to reprove, to correct, to instruct in justice." (II Timothy, iii, 16).

SCOTCH STUDENTS STABBED.

Intense indignation has been aroused among the student bodies in Rome, and particularly among those who speak the English language by a dastardly attack which was made on some Scotch students in the Alban hills. These young men were passing the Easter vacation in the villa of the Scotch college, and when returning one afternoon from an outing they were set upon by a number of roughs with knives.

The students were not in a body. Four of them were attacked, Messrs. Donoghue of Edinburgh, MacHardy of Braemar, Mollon of Edinburgh and MacInnes, a brother of the assistant rector of the college. The young men defended themselves with their fists, and ultimately put their assailants to flight, but two of them, Messrs. MacHardy and Mollon, were injured, the latter seriously, by being stabbed in the neck.

The matter was immediately taken up by Sir E. H. Egerton, the British Ambassador at Rome, who went to Albano to visit the young men in the hospital, and to make a personal investigation. Immediately after the attack Cardinal Agliardi, Bishop of Albano, called at the hospital, and Cardinal Merry Del Val despatched a

personal messenger and the Pope sent his apostolic blessing.

The Italian authorities have had the five miscreants arrested and promise exemplary punishment, and as exoneration to the Church. Incidents of the kind are the fruits of those teachings, and the Italian government is somewhat worried in the matter, as it is being held to strict accountability for attacks on foreigners.—Roman Correspondence, Boston Pilot.

CATHOLIC NOTES.

The Catholic population of Germany numbers to day 23,000,000.

A Mass is said every month at the Convent of the Cenacle in Rome for the conversion of England.

Rev. P. J. Maldon, Auxiliary Bishop of Chicago, has, according to report, been named head of the newly erected and important See of Rockford.

La Croix, of Montreal, states in its current issue, that the Bishop of St. Albert, Canada, has solemnly denounced the two secret societies, the Elks and Eagles. Catholics in his diocese are forbidden to join these organizations.

The date for the blessing of the new St. Boniface Cathedral has been fixed. The splendid new mother Church for the Canadian West will be thrown open for divine service on the Feast of the Holy Rosary, Sunday Oct. 4, this year.

The dedication and consecration of the new seminary of Mount St. Alphonsus, which has been built at Escopus, N. Y., by the Redemptorist Fathers at a cost estimated to exceed \$320,000 took place last Thursday.

The Sisters of the House of Providence, Kingston, have opened a general hospital in D. y. land, Alta, the population of which is about six hundred. In the near future they intend to build a new hospital that will accommodate about twenty-five patients.

Dr. Albert Knapp, a distinguished member of the Dominican Order, who has been nominated to the Archbishopric of Trinidad, in succession to the late Archbishop Flood, O. P., is an Englishman, and was formerly a member of the Church of England, for the ministry of which he at first thought to study.

John Mitchell, president of the United Mine Workers, who was baptized a Catholic some weeks ago, says he undertook the step only after the most thorough investigation of the Catholic doctrines, and Catholic practices, and not to please his wife, who is an ardent member of this communion, as has been charged by those unacquainted with his motives for the step.

Canon Cameron, whose health has compelled him to resign his stall in Glasgow Cathedral, belongs to a Highland family which never forsook the faith. He was born in Glenlivet, Banffshire, in 1833, and ordained priest in Rome in 1855. Since 1855 he has been pastor of the Church of the Immaculate Conception, Maryhill, Glasgow, and he was one of the first members of the Cathedral Chapter when it was formed in 1881.—Casket.

Fifty Episcopalian clergymen in different cities have agreed upon a certain day on which they will renounce episcopacy as a preparatory step toward embracing the faith of Jesus, according to Rev. A. H. Brown, formerly a prominent Episcopalian minister of Philadelphia. Two of these ministers have changed in Philadelphia, seven in New York, eight in Chicago and one in Fond du Lac, Wis. The others are scattered throughout the United States.

A gorgeous banquet of sweet peas, worth \$4,000 was presented to Mother Superior of the Convent of the Good Shepherd in Chicago last Friday by a delegation of the Ladies' Auxiliary of the Good Shepherd. The banquet was a most successful one, and the amount mentioned, the net proceeds of the address on "Charity" delivered in Chicago recently by Archbishop Gleason of St. Louis. The money is to be devoted to the furtherance of the work of the House of the Good Shepherd.

The New World of Chicago has a sharp editorial criticism of the fake Catholic weeklies. The least and most of all, it declares, is the political fake which pretends to be Catholic. "Success of this kind" says the New World, "spring up about election time each year and weekly sell themselves to the highest political bidder. They claim to influence Catholic votes and thereby injure the Church in the eyes of Protestant politicians who imagine that Catholics make a business of selling out annually."—Sacred Heart Review.

In Chicago on May 10 Archbishop Quigley dedicated St. Stanislaus Kostka's Polish parish school, the largest structure of the kind in the United States, if not in the world. Vice-President Charles Warren Fairbanks was the guest of honor at the dedication, which was made the occasion for the greatest religious and national demonstration of Polish Americans ever held in this country, it is said. Vice-President Fairbanks later was the principal speaker at a banquet commemorating the dedication. The new school cost \$150,000 and will accommodate 4,500 pupils, who will receive daily instruction from a staff of 100 nuns.