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## Why Socialists Desire "Free Love"

In a paper on "The Socialist Family of the Future," in the *Stimmen aus Maria-Laach* (xlii, 3), Rev. Victor Cathrein, S.J., who has written the best existing book on Socialism from the Christian point of view, shows by a number of quotations from acknowledged Socialist writers that Socialism unanimously advocates "free love." Can this be purely accidental? he asks, and proceeds to answer the question as follows:

"This is in itself very improbable. But it is easy to show, in addition, that the Socialist idea of marriage flows logically from the fundamental principles of Socialism."

Modern "scientific" Socialism is not only an economical system; it is a complete world-view. This must be patent to anyone who has obtained a clear conception of the historical materialism underlying the system of Karl Marx and forming its fundamental basis. Now, this materialistic conception of history is nothing but the materialistic-positivist theory of evolution applied to the history of mankind. As man has developed gradually with body and soul from the condition of the irrational brute, so his intellectual life—religion, philosophy, law, morality, art, etc.—is a product of purely material conditions. God, immortality, and similar ideas are but the reflection, the phantasmic mirroring of economic conditions in the minds of men,—only that and nothing more.

It is not difficult to perceive that from the coign of vantage of this materialistic world-view, the indissolubility of the marriage tie cannot be made to appear as a duty. No human being but desires to be perfectly happy. None can unpoor the natural desire of happiness from his heart. If a man gives up belief in immortality, and consequently relinquishes hope in a future life, he must needs concentrate all his desire for happiness upon the gratification of his passions here on earth. Now the indissolubility of the marriage tie is bound in innumerable cases to prove an obstacle in the hot pursuit of purely terrestrial pleasures. Why should not a man who has thrown away faith in the supernatural, rebel against such "slavery" and shake off the yoke with all his might?

Perhaps he will be told that the institution of marriage as such, and consequently the welfare of humanity is bound to suffer serious injury if divorce be permitted or even left to the whim of husband or wife. This he may not be disposed to deny; but who can put upon him the duty of surrendering his own happiness for the sake of the common weal? You may persuade him that it will be better to prefer the welfare of society to one's own; but you have no motive strong enough to compel him to do this as a duty. The happiness which every man seeks is not the happiness of humanity but his own individual happiness.

The believing Christian, whose hopes center upon the world beyond, takes an entirely different view. He too may be so unfortunate as to contract a marriage in which he does not find much earthly happiness. But this does not mean that he must relinquish true happiness altogether. He knows with the certainty which his faith gives him, that a faithful discharge of his duties, coupled with patience, is the sure road to perfect happiness in a better, unending life beyond, and that all the sacrifices he makes for the sake of duty here below will be generously rewarded in Heaven. This conviction gives him strength to bear patiently and with resignation all the sufferings which the married state may involve.

But the man who does not believe nor hope in a better beyond,—what shall move him to drag the heavy chain of an unfortunate marriage all through life, and to make innumerable sacrifices for which he will receive no compensation?

From this point of view need we wonder that so many nowadays—not all of them Socialists either—are trying to remove the barriers that stand in the way of indulging their passions and to limit the duration of marriage, making it terminable at will if one of the contracting parties feels that it has become a burden. The constant cry for "free love,"

which means the full emancipation of the flesh, is but the explosion of man's animal nature irresistibly craving gratification after having been cruelly robbed of the hope of eternity, eye of every vestige of belief in all that transcends the level of the irrational brute.—Arthur Preuss, in the *Catholic Fortnightly Review*.

## A Church that Goes to the People.

In the remote Western States and in the Northwest and the South there are hundreds of thinly populated settlements, and a considerable portion of the people there are Catholics. They have no church, the priest visits them only occasionally, for the supply of priests in the West, the Northwest and the South is by no means adequate. There are some places where the people have not seen a priest for years, and it goes without saying that consequently they have not heard a sermon, attended Mass nor received the sacraments. It is no fault of theirs; it is the fault of those who live in the big cities and towns, too busy to give them even a thought. These poor, almost God-forsaken, people cling for a while to the faith of their fathers, but in course of time their denominations encroach, and one by one they fall away.

Since they cannot go to church, it is proposed to take the church to them. As already noted, the Catholic Church Extension Society's first chapel car, the St. Anthony, was solemnly dedicated in Chicago on June 16, and is even now in service in Kansas. A description of this car makes interesting reading.

The length of the car is 72 feet. Most of the space, of course, is given up to the chapel, which has a seating capacity of fifty, and will probably accommodate sixty-five persons. The altar, specially made for the car, is so constructed that in its many drawers and receptacles may be stored the sacred vessels and vestments. In the centre of the altar is a beautiful painting of St. Anthony. The altar utensils, such as candles, crucifix, etc., will be held in place by screws. The communion railing is movable, and when needed can be converted into a confessional.

There are two rows of pews, which slide along a grooved rail, seating two or three persons, and divided by a narrow aisle. The appointments of the chapel car are complete in every particular, the entire effect being one of extreme simplicity. A set of stations will be added within a few weeks.

The other compartments of the car are the Bishop's room, for the Bishops of the various dioceses will travel in this car as often as their manifold duties will permit them to administer the sacrament of Confirmation to their scattered people. This room is not of large size, but is in reality composed simply of two seats such as are found in the ordinary Pullman car, and at night is converted into a bedroom. The adjoining room will be occupied by the priest who will accompany the car on its travels. In this room there is a combination bookcase and writing table. This room, too, has sleeping accommodations for two persons—also beds to be "made up" in the regular Pullman style.

The car has a small kitchen completely equipped, and the services of a porter who is also a cook have been engaged. This is an important feature, for to conserve the health of the itinerant priest a suitable fare is necessary; and in view of the fact that the car is intended to traverse the wild and isolated regions of the West and South, a number of storage boxes and refrigerators are provided, which will enable the occupants to carry supplies and provisions for a journey of several weeks. All these things were carefully considered in planning the car, with the result that no essentials for comfort, convenience and serviceability have been overlooked.

It is expected that the car will be in the service of the Wichita Diocese for fully two months, after which time it will probably make the rounds of the mountainous regions of Kentucky.—Catholic Standard and Times.

Mother Graves' Worm Extirminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

## On Reading Forbidden Books

We sometimes hear people say: "It is no harm for me to read a book that is on the Index," their reason being that the Church censures books to protect only the weak-minded from the contagion of error, whereas "intellectual" people are able to take care of themselves. Moreover, they say, some fine books have been placed on the Index which it were a loss to the progress of knowledge to miss. A brilliant writer, Charles Devas, quoted in the last Dublin Review, with fine irony pleads that such self-complacent people have patience for the sake of their weaker brethren.

"Those strong and superior beings," he says, "who are immune from common ignorance and corruption, for whom the exhibition of vice is no allurements, for whom the dissection of putridity is no danger, who can read anything and hear anything without harm, whose imagination never overpowers their reason, whose judgment is never swayed by passion, these winged and chosen mortals must perforce be tolerant with the parapets and balustrades and fences and walls and signposts and danger-posts that compassionate authority has set up for us, the unwinged, ill-equipped and stumbling multitude."

There are persons whose professional duties require that they should read what to others is forbidden. Their special knowledge is their shield of protection against harm; they are conscious of their own power and they have no need to justify themselves to others. Those who do feel called upon to protest loudly that the law does not apply to them are quite likely to be the very ones who will take up with erroneous and pernicious ideas and will defend them with the same self-conceit with which they formerly claimed immunity from their influence. Life, eternal life, is more important than truth for the time being; for the truth will keep, but life once lost is lost forever.—New World.

In Nature's Storehouse There are Cures.—Medical experiments have shown conclusively that there are medicinal virtues in even ordinary plants growing up around us which give them a value that cannot be estimated. It is held by some that Nature provides a cure for every disease which neglect and ignorance have visited upon man. However this may be, it is well known that Paramelee's Vegetable Pills, distilled from roots and herbs, are a sovereign remedy in curing all disorders of the digestion.

## Truly a Struggling Mission

In the Diocese of Northampton, Fakenham, Norfolk.

HELP! HELP! HELP!—for the Love of the Sacred Heart and in Honor of St. Anthony of Padua, DO PLEASE send a mite for the erection of a more worthy Home for the Blessed Sacrament. True, the out-post at Fakenham is only a GARRET But it is an out-post; it is the SOLE SIGN of the vitality of the Catholic Church in 35 x 20 miles of the County of Norfolk. Large donations are not sought (though they are not objected to). What is sought is the willing CO-OPERATION of all devout Clients of the Sacred Heart and St. Anthony in England, Ireland, Scotland, Wales, and the Colonies. Each Client is asked to send a small offering to put a few bricks in the new Church. May I not hope for some little measure of your kind co-operation?

The Church is sadly needed, for at present I am obliged to SAY MASS and give Benediction in a Garret. My average weekly collection is only 3s 6d, and I have no endowment except HOPE.

What can I do alone? Very little. But with your co-operation and that of the other well-disposed readers of this paper, I can do all that needs to be done.

In these days, when the faith of many is becoming weak, when the great apostasy of the sixteenth century is reaching the full extent of its development, and is about to treat Our Divine Lord Himself as it treated His Holy Church, the Catholic Faith is renewing its youth in England and bidding fair to obtain possession of the hearts of the English people again. I have a very uphill struggle here on behalf of the Faith. I must succeed or else this vast district must be abandoned.

IT RESTS WITH YOU to say whether I am to succeed or fail. All my hopes of success are in your co-operation. Will you not then extend a co-operating hand? Surely you will not refuse? You may not be able to help much, indeed But you can help a little, and a multitude of "littles" means a great deal.

Don't Turn a Deaf Ear to My Urgent Appeal. May God bless and prosper your endeavours in establishing a Mission at Fakenham. ARTHUR, Bishop of Northampton. Address—

FATHER H. W. GRAY, Catholic Mission, Fakenham, Norfolk, Eng.

P.S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgments a beautiful picture of the Sacred Heart and St. Anthony.

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ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated.

Entry by proxy may, however, be made on certain conditions by a father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the conditions connected therewith under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.  
(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.  
(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon said land.

Six months' notice in writing should be given the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,  
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Kept Himself Poor.  
There are people—even Catholics—who talk about priests as money-graspers. Rev. Thaddeus Hogan, pastor of the Sacred Heart Church, Trenton, N.J., the other day made the announcement to his people that during the thirty years of his pastorate he has not retained one penny of his salary above the amount required for his personal expenses, having devoted more than \$15,000 toward clearing the church debt. He went to the church with \$7 in his possession, and now has less than that to call his own. He has even willed his life insurance to the church.

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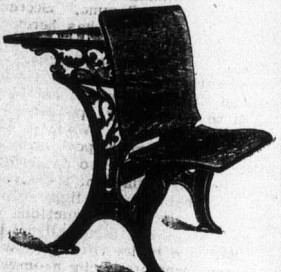
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## THE

He came to the village of the summer. Who he was, what he was none of us knew. A strange, moody chap, out of the world. He might have been a lord. The kind of a man lived his life in his own gentleman, anyhow—there denying that. The way he carried himself, the way he laughed, the way he was no upstart.

He made his home in the Inn. There is another name for the door now, and of all the who used to gather about the fire of a winter's evening the only one left. It is men since it all happened.

He used to go about the hills making pictures of things he saw, and in the evening would write. Beyond that little about him or his affairs, and easy he was, and fond of his adventures and travels, the world. McCusker shook his head when one of the boys asked whether the fellow had meant if he hadn't a penny piece, McCusker didn't mind. The crowds who gathered in the kitchen to listen to the stories my fine gentleman told—and drink McCusker's—well, they counted for something. For months and months he recited there. But never once did come for him. This greatly annoyed all. It stood to reason he must have somebody to belong to, somewhere. He said he was Christian, but sure that what he gave out himself, other name would have done well, as McCusker himself admitted. Nor did we know where he from. Salonica, he told us, lastly, but we had never heard of a country. Even Teddy Blake, Roddy, who had been sailing the whole world, had to confess the name was new to him. Just the fellow's genteel politeness for telling us to mind our own business.

Not that we cared a jot one or the other. What matter was his name or his country—he was a gentleman. None of us liked to think what the inn would be nights and he gone, nor how would miss his cheery greeting we came and went to the fish. He was not long in the place he met with Her. If you had said you would not need to ask who she was, Maurs Daly, the school teacher. Besides her no woman counted. The prettiest in the parish, with a fine figure, big dark blue eyes, a round face touched with the rosy. She could make pictures, too, and sometimes the paper would come out with a by-her—a poem all about the sea and the sea and the whole of who followed the fishing. We as proud of her as her father be.

The two of them were always together. And who could wonder it? He painted her picture on rocks, on the upturned keel of old boats, lying sleeping-wise on beach, dressed in old gypsy-looking things, amid the kelp-fringes, or clinging to the cliffs. Dozens these pictures she had in her room, his friendship, except Red, the son of the Roose. It seems Maurs's father, as good as good as the girl to him in marriage your before. Red Brogan was in his first youth, nor was he of amiable or good-looking. But he had lands and money, and that counted a lot in Maurs's case. There many men like that, ready to over their children for life and ever to any one who has money, poor do it, the rich do it, kings.

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Mrs. G. Bode, Lethbridge, Alberta writes: "We have used Dr. Fowler's Extract of Wild Strawberry for Diarrhoea and Summer Complaint and Cramps. It is a great remedy for Diarrhoea and would not like to be without it in the house."