

The Catholic Record

Price of subscription—\$1.50 per annum. United States & Europe—\$2.00.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to be made by check or money order.

Approved and recommended by Archbishops of Toronto and Montreal, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshawa, N. Y., and the clergy throughout the Dominion.

The following agents are authorized to receive subscriptions and canvass for the CATHOLIC RECORD: General agents: M. J. Haggarty, Vincent B. Cox, and Miss Jeanne Doyle; resident agents: Mrs. W. E. Smith, Halifax; Miss Edith Saunders, St. John's; Miss T. Hogan, Winnipeg; E. R. Gosselin, 2225 13th Ave., West, Vancouver; B. C.; S. J. Johnson, 211 Rochester St., Ottawa; Miss Rose McKenna, 143 1/2 Franklin St., Quebec; Mrs. Geo. Smith, 2225 St. Urbain St., Montreal; M. J. Marvill, Montreal; B. F. O'Toole, Lebert, Sask.; and E. J. Murray, Box 125, Saskatoon.

LONDON, SATURDAY, MAY 3, 1919

THE CONVERGING VIEWS OF THINKING MEN

Nothing is so striking in the conclusions of thoughtful and observant students of social conditions and social dangers today than their close approximation to Catholic ideals and Catholic principles as the only remedy for existing ills and the sole preservative against worse evils to come.

In an address (which we shall publish next week) to the Commercial Club of Cincinnati, Ohio, Nicholas Murray Butler, President of Columbia University, said:

"We do not derive our civil liberty or our right to do business from Government; we, who were in possession of civil liberty and the right to do business, have instituted a Government to protect and to defend them. It is on this civil liberty of the individual as a basis that all American life and all American success have been built."

Speaking to business men in the United States President Butler made only a slightly different application of the principle—the fundamental principle of civil liberty—clearly enunciated and defended by Leo XIII.

"Inasmuch as the domestic household is antecedent, as well in idea as in fact, to the gathering of men into a community, the family must necessarily have rights and duties which are prior to those of the Community, and founded more immediately in nature."

Again the Protestant President of the American University:

"The one fact that is never to be forgotten is that pulling some men down raises no man up. But we are now told that these inequalities due to liberty have become so great and the disparity between individuals so marked that civil liberty and individual opportunity must be displaced by the organized power of the State. We hear it said that the conduct of our daily lives, that we eat and drink, the conduct of our business, what we do and gain, must all be under strict Governmental supervision and control."

"Men of Ohio, this is the first long and dangerous step on the path back toward autocracy and militarism. Once a State becomes all powerful it easily thinks of itself as unable to do wrong, and becomes the unmoral State of which Prussia and the German Empire have been the most perfect types."

Compare the words and thought of Pope Leo XIII:

"The contention, then, that the civil government should at its option intrude into and exercise intimate control over the family and the household, is a great and pernicious error. . . . And not only is such interference unjust, but it is quite certain to harass and worry all classes of citizens, and subject them to odious and intolerable bondage."

In his Encyclical on "Human Liberty" Leo also protests vehemently against the advocates of "the absolute and omnipotent State," and he adds that if their contentions were true, "there would be no tyranny, no matter how monstrous, which we should not be bound to endure and submit to."

It has been pointed out again and again that Bolshevism in Russia is not democratic because the Bolsheviks are only a small minority of the Russian people. Now in the name of decency and Christianity, in

the name of reason and common sense, we ask how Bolshevism in Russia or elsewhere would become a whit less revolting or devilish if its principles and its Government secured the enthusiastic support of the vast majority of the people? That crude conception of democracy we have shown before may be as subversive of all liberty, civil and religious, as any autocracy or oligarchy.

The thoughtful and clear-seeing President of Columbia University has a message and a warning for Canadians as well as Americans when he says:

"What we have defended against German aggression and lust of conquest we must now band together to protect against those more insidious and no less powerful enemies who would undermine the foundations on which our American freedom rests. It would indeed be a cynical conclusion of this War if we who have helped so powerfully to defeat the German armies in the field of battle should surrender in any degree to the ideas that had taken possession of the German mind and that led the German Nation into its mad war against the free world."

Another remarkable and significant pronouncement is that International Labor will have incorporated into the Treaty of Peace the principle that the labor of a human being shall no longer be treated as a commodity or an article of commerce. This is the very essence of the radical reassertion by Leo XIII. in 1891 of the human rights of the laborer both as an individual and as a father after the long reign of the materialistic economics which brutally proclaimed that the price of labor like that of any other commodity must be regulated by the law of supply and demand.

Hilaire Belloc sees in the trend of reaction against industrial conditions not the Socialist but the Servile State.

"The condition of society known as 'industrial' is quite abnormal to men, and cannot endure. It has involved us in abominations which we cannot tolerate. It is actually in ruins as I write. [1917.] Its prime characteristic is not the instruments with which it produces wealth nor the manner in which it produces it, but the concentration of the ownership of the means of production in a few hands, and the relegation of the mass of the community to the condition which is technically called 'proletarian.' That is, the mass of men in such a society are dependent on the wage paid them at short and regular intervals, and by their necessity for that wage which is absolute life and death to them, they are absolutely controlled."

Socialism would take this control from the minority which possesses it and vest it in political officers who would exercise it for the benefit of all. But Mr. Belloc sees that the Socialist theory acting and reacting on the impossible and abominable industrial conditions, is "making with greater and greater rapidity for a state of affairs quite other than Socialist: something utterly different, to wit, the Servile State. And this Servile State is a condition of society in which the few still possess the means of production and are specially secured in their possession of it. The many not only still remain proletarian, but are settled and bound into a proletarian framework and are granted, against this, those fundamental advantages of sufficiency and security which, in the brief interlude of industrial anarchy, they had increasingly lost."

And the remedy he proposes, indeed the only alternative to the Servile State, is the wide distribution of ownership. Not, for instance, the provision of houses by the State or Capital for laboring classes; but the ownership by each individual workman in ideal and aim is radical. It is the difference between the free and the servile condition of the working classes.

This too was pointed out by Leo in his great Encyclical on Labor. "If the workman's wages be sufficient to enable him to maintain himself, his wife and his children in reasonable comfort, he will not find it difficult, if he be a sensible man, to study economy; and he will not fall by cutting down expenses, to put by some little savings and thus secure a small income. Nature and reason alike would urge him to do this. We have seen that this great labor question cannot be solved save by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership and its policy should be to induce as

many as possible of the humbler class to become owners. "Many excellent results will result from this; and first of all property will become more equitably divided. . . ."

Whether or not England will continue her rapid development into the Servile State or slowly retrace her way to civil and economic freedom Mr. Belloc is unable to determine; for present conditions are "a vicious product of a false philosophy or false religion whichever we choose to call it—for the outward condition of society proceeds from its mind, and not its mind from that condition." But it is certain that only in those countries which achieve the ideal of widely distributed ownership of property will liberty survive.

WHAAT'S WRONG WITH THE WORLD?

An article "Civilization Imperilled" in the Saturday Evening Post is remarkable for its deep and clear insight into the menace of present world conditions, but perhaps the most remarkable thing about it is that it is a type of numberless other articles of the kind to be met with everywhere. Typical also, and significant as well, is the fact that this very popular weekly as a regular feature now gives its millions of readers one or two serious articles by serious writers. The introduction to the article we are considering is worth reproducing verbatim. Alfred Noyes writes:

"A few years ago the title of this article would have seemed fantastic to the majority of level-headed men and women. Today it is the expression of a constant thought that troubles all of us. It is the most level-headed members of the community who are most anxious. Only the irresponsible and thoughtless are unconscious of a vast peril to that slow growth of the ages which we call our civilization. Practical men, with their feet planted solidly on the earth, are looking into the future as into an immeasurable darkness; and they are not sure whether there is solid ground in front of them or whether the next few steps may bring them to the brink of a precipice."

"East of the Rhine there is no stable government in Europe. We hear of attempts to organize crime in the interests of the proletariat as a substitute for law in the interests of all. We obtain authenticated reports of attempts to 'nationalize women,' so that the 'best and most beautiful specimens' shall no longer be the property of privileged classes, but available for the use of any member of the proletariat 'not more than three times a week.'"

"I personally heard the same doctrines openly supported from the platform of Carnegie Hall in New York by the Bolsheviks of America at a recent red-flag meeting. We hear even of attempts to 'level intelligence,' so that there shall be penalties even for intellectual distinction. In the art and literature of the day we can see for ourselves all those destructive forces actually at work attacking all the higher standards on behalf of a leagued mediocrity, and carrying the world with them on a wave of loose sexual suggestion."

Two or three observations may be emphasized. "Only the irresponsible and thoughtless are unconscious of a vast peril to that slow growth of the ages which we call civilization." Many in this age of miseducation do not even realize, would in fact scout the statement, that civilization is the slow growth of thousands of years. Their historical misinformation may be summed up in their use of the term "medieval," when as a matter of fact it was in the middle age that all that is worthy and stable in civilization was built broad and deep; though the marvellous medieval development was made possible by a thousand years of Christian struggle with and triumph over barbarism; and this again owed much to the pagan civilization that preceded it.

Amongst those who authenticated the "nationalization" of women was Mr. Francis, American Ambassador to Russia.

That "Bolshevism" literature is no new literary development is evident from the fact that every Socialistic principle now put in practice in Russia has been advocated for years, for generations; their books are in our public libraries, in university libraries; the authors are respectfully treated in every handbook of literature where often Catholic writers are taboo; we can give to those who think Bolshevism an entirely new and freakish development of half-civilized and half-oriental Russia, quotations from reputable authors advocating any and every constituent principle of Bolshevism. It is utter folly to believe that present conditions are due to

"unrest" which is a natural reaction after the strain of war. The social upheaval, actual and threatening, is the logical and necessary development of principles long openly and urgently advocated; it is the harvest that follows the careful cultivation and seeding. If civilization is a slow growth of the ages, disintegration also is the slow process of generations, if not of centuries.

The example which follows illustrates more than one truth; incidentally it shows that the support which Godless education is likely to render to the tottering social order will be altogether disproportionate to the harm it has already done:

"A publisher recently brought out a collection of so-called modern poetry in which there was one piece so vile, so unutterably evil that it could have been produced only by the type of mind that has been made familiar to us by the Bryce report; and yet this book was praised, carelessly, by a hundred newspapers and had a certain vogue."

"I pointed out the plague spot to a professor of English literature at a leading university. He seemed to be amazed by it and he condemned it in very vigorous language; but I can only suppose that he was an unconvincing good actor or that he had a very short memory, for I subsequently read a very flattering account of this book from his pen."

"It was the fashion to praise it, in fact; and the fashion had been too much for his courage. He knew only too well how difficult it was nowadays to face the ridicule that beats down upon every attempt to maintain the true standards of art and literature."

Referring to the openly immoral literature which corrupts this generation proud of its ability to read, and contemptuous of the illiterate and virtuous, Mr. Noyes says:

"The downfall of moral standards has led us to the brink of greater dangers than our practical men seemed to realize until they were confronted by this incomprehensible specter which they call Bolshevism. But our European art and literature—and latterly certain sections of American literature—have been increasingly Bolshevistic during the last thirty years. Vicious literature has been common in every age; but it has been reserved for our own to produce a literature that deliberately crases the "not" from every law of God or man and proceeds to preach a creed of immorality as the gospel of the future."

Again:

"It was in 1880 that one of the most logical and lucid of English critics described the intellectual condition of his generation thus:

"There is not a creed which is not shaken, not an accredited dogma which is not shown to be questionable, not a received tradition which does not threaten to dissolve. Our religion has placed its faith in the fact, and now the fact is failing it."

"Since then the disintegrating process has eaten right through the fabric of the European world."

Alfred Noyes is not a Catholic, far from it. He writes that "the time has now come for the combined forces of Christianity to reassert their divine creed and bring healing to a wounded world." It is the religion of Milton he longs for; he can not see that Protestantism shattered the combined forces of Christianity, that while for a time it retained positive Christian influence over a positively Christianized people, it is now a thing of shreds and patches, a dead branch cut off from the life-giving vine. Like many others his eyes are held; but like many others, too, he is groping toward the light into which thousands of the most thoughtful and virtuous of mankind will enter in our generation if the peril to civilization is to be averted.

It will be intensely interesting to compare the analysis of these tendencies recognized by the writer we have quoted with that of Leo XIII, who, guided by the grace of state and looking out over the world from the watch-tower of Christ's Vicar, warned the world long before the Great War shocked it out of its self-complacent egoism:

"Through a series of well known historical causes, the pretended Reformation of the sixteenth century raised the standard of revolt; and, determining to strike out straight into the heart of the church, audaciously attacked the Papacy. It broke the precious link of the ancient unity of faith and authority, which, multiplying a hundredfold power, prestige and glory, of the same staff and one shepherd. This unity being broken, a pernicious principle of disintegration was introduced amongst all ranks of Christians."

"We do not, indeed, hereby pretend to affirm that from the beginning there was a set purpose of destroying the principle of Christianity in the heart of society; but by refusing, on the one hand, to

acknowledge the supremacy of the Holy See, the effective cause and bond of unity, and by proclaiming, on the other, the principle of private judgment, the divine structure of faith was shaken to its deepest foundations and the way was opened to infinite variations, to doubts and denials of the most important things, to an extent which the innovators themselves had not foreseen. Then came the contemptuous and mocking philippic of the eighteenth century, which advanced farther. It turned to ridicule the sacred canon of the Scriptures and rejected the entire system of revealed truths, with the purpose of being able ultimately to root out from the conscience of the people all religious belief and stifling within it the last breath of the spirit of Christianity. It is from this source that have flowed rationalism, pantheism, naturalism, and materialism—poisonous and destructive systems which, under different appearances, renew the ancient errors triumphantly refuted by the Fathers and Doctors of the Church; so the pride of modern times, by excessive confidence in its own lights, was stricken with blindness; and, like paganism, subsisted thenceforth on fancies, even concerning the attributes of the human soul and the immortal destinies which constitute our glorious heritage."

"This system of practical atheism must necessarily cause, as in point of fact it does, a profound disorder in the domain of morals. For as the greatest philosophers of antiquity have declared religion is the chief foundation of justice and virtue. When bonds are broken which unite man with God, who is the sovereign Legislator and Universal Judge, a mere phantom of morality remains, a morality which is purely civic and as it is termed, independent, which abstracting from the Eternal Mind and the laws of God, descends inevitably till it reaches the ultimate conclusion of making man a law unto himself. . . . He will be swayed by a contempt for right and for public authority as well as by licentiousness of life, which, when the condition becomes general, will mark the real decay of society."

The great Pope added a paragraph which then, and even a few short years ago, would cause a smile of amusement or derision, but which now millions recognize as the prophetic vision of a sincere Christian, whether or not they acknowledge the exalted office he was called upon by God to fill:

"Perhaps We may be accused of exaggerating the sad consequences of the disorders of which We speak. No; for the reality is before Our eyes, and warrants but too truly Our forebodings. It is manifest that if there is not some betterment soon, the bases of society will crumble and drag down with them the great and eternal principles of law and morality."

PRESIDENT WILSON'S COURAGE

The public statement issued to the press by President Wilson is the most encouraging and significant thing that has transpired since the Peace Conference met in Paris. There may have been heroic championship of proclaimed principles in the secrecy of the Peace discussions; but there is no use in disguising the fact that people everywhere were becoming despondent, pessimistic, disgusted with the "new diplomacy" of "Open Covenants openly arrived at." Not only was the diplomacy as secret but dominated by quite the same considerations as that of the Congress of Vienna. Secret treaties between the parties further hampered and complicated the progress of "openly arriving at open covenants" on the broad principles of the President's Fourteen Points to which all openly agreed but—held that their secret treaties were binding.

President Wilson has boldly challenged this impossible position and has challenged England, France and Japan to come out into the open, and declare before the peoples of the world whether or not they stand on the principles which constitute the bases of the Armistices or the imperialistic secret agreements which contravene the great principle which he laid down and in which they acquiesced:

"That peoples and provinces are not to be bartered about from sovereignty to sovereignty as if they were mere chattels and pawns in a game, even the great game now forever discredited the balance of power."

If President Wilson were to stand openly and inflexibly on the principles which he so eloquently proclaimed during the War, the irresistible

power of all the peoples of all the world would be his to wield in the cause of international justice and national freedom.

MONSIGNOR O'CONNOR, V. G., AND PHILIP POOCOKE, K. S. G.

The Papal honors already announced were solemnly conferred on Easter Sunday on Monsignor O'Connor, V. G., and Mr. Philip Pocock, K. S. G.

It is usually when a priest has served long and faithfully that such recognition comes to him in the evening of a well spent and active life in the vineyard of the Lord; in the case of Monsignor O'Connor it is a distinction which while recognizing great things already achieved marks him out in youth for greater things yet to come.

That a young man endowed by God with the great natural ability of Monsignor O'Connor, while the habit of study and first fervor of the priesthood are still his, should find in teaching the opportunity of deep and yet deeper study of theology, is not the least of the advantages which accrue to a diocesan able and willing to establish and maintain according to the declared mind of the Church its own Theological Seminary.

That he will measure up to his responsibilities and opportunities he has already given ample evidence, and this mark of favor and distinction he has received from the Holy See will, we are sure, be but the beginning of a career of usefulness in the Church which will satisfy even the holy ambition of one who in his youth has carried so creditably and so humbly the burden of a double responsibility.

Were it left to the citizens of London irrespective of creed to designate the Catholic fellow-citizen on whom the Holy Father should confer the signal honor of Knighthood in the Order of St. Gregory the Great, the honor would have gone to Mr. Philip Pocock.

Honest, straightforward, public spirited, fearless yet unobtrusive in the performance of duty, public or private, Mr. Pocock enjoys the respect and confidence of all who know him. By business capacity and honesty—for business integrity is still a great commercial asset—he amassed considerable wealth. His generosity is described by the Holy Father as munificent, and the word describes simply and accurately those gifts to educational, charitable and church purposes, of which we may not even now give more detailed information. So literally does Mr. Pocock carry out the Scriptural injunction of not letting his right hand know what his left hand does, that His Lordship did not dare to ask him beforehand whether or not he would accept the honor his Bishop intended asking the Holy Father to confer.

After a long life of probity, unswerving integrity, simple faith, and duty fulfilled, Mr. Pocock will bear worthily and well in the evening of a well-spent life the distinguished honor of Knighthood in the Order of St. Gregory the Great.

NOTES AND COMMENTS

THE FAST and loose use made of the Christian name in these days of eclectic thinking is graphically illustrated by the recurring Spring announcements of the big publishing houses. Two books, "Christ in You" and "Spiritual Reconstruction," bearing the imprint of Dodd, Mead & Co., may be cited as examples. The titles naturally suggest that the books are Christian and spiritual; in reality they are but effusions of the blasphemous spiritist cult which, profiting by the religious chaos of the time, raises its insolent head anew to bewilder and mislead the multitude. As for the fundamental principles of Christianity, as understood even by the sects, they have simply no place in their pages.

FREE USE, it is true, is made of the name of Christ in these masquerading volumes; Scripture is quoted throughout (always, of course, in a forced and unnatural manner), but the books themselves are in their substance but the sheerest spiritist gibberish and in their purport out at the very roots of revealed religion. No wonder that the unchurched masses, which form so large and increasing a part of the great public on this northern continent, are bewildered and to delusions of this kind fall so easy a prey. While, apparently oblivious to this menace at their very doors, the Berts and the Speers and other shining lights find more diverting employ-

ment in slandering the Catholics of Italy and South America.

A MENACE of another kind lifts its head in the latest returns of the British Registrar General. A medical correspondent of the London Times has by calling public attention to the vital statistics embodied therein, sought to rouse the national conscience to a danger which is infinitely greater and more far-reaching than any German invasion could possibly be. Energy and determination in the field of arms may, as the late War has proved, overcome the effects of lack of vigilance and of unpreparedness, but the draining of the life blood of a nation through a falling birth rate, if not checked in time, spells inevitable doom. It has long been the habit in England to point the finger of scorn at France in this particular; the figures of the Registrar General come, therefore, like a bolt from the blue.

ACCORDING to this official, the quarterly return of marriages, births and deaths reveal the unwelcome fact that for the first time since the establishment of civil registration, the number of deaths exceeded the number of births by almost eighty thousand. The average of excess of births over deaths in the fourth quarter of three preceding years was 44,785. Making due allowance for the abnormal death rate during the influenza epidemic, the situation nevertheless, according to the same medical authority, remains disquieting. For even though 8,104 more births occurred in the fourth quarter of 1918 than in the corresponding quarter of 1917, the 1918 birthrate is the lowest on record.

WE DO not here commit ourselves to an analysis of the illuminating figures given in the Registrar General's report, nor is it our purpose to enlarge upon the why and the wherefor of the disquieting state of affairs revealed. Suffice it for the present to say that the menace is a very real one, and if we may believe the Times' correspondent, has already crossed the portals of the English as a people. The Catholic Church, true to her divine mission, has ever sought to keep this menace from her own children and has never ceased to utter a warning voice to the world at large against infractions of the natural or the moral law. France, so long her "eldest daughter," has prospered just in proportion to the heed given to that maternal voice. Just to what extent the War has had a chastening effect upon her as a nation the future will reveal. May it not be that the lesson learned by four years of bloody conflict may bring home to her rulers and to her people alike that their welfare, spiritual and temporal, is bound up with loyal adhesion to the national traditions of two thousand years.

WHILE the press of two continents has given every possible publicity during the past four years to supposed covert pro-German sympathies on the part of the Vatican and of Catholics under different flags, the active pro-German activities of certain American Protestant missionaries in Bulgaria have been discreetly kept in the background. We have not seen any space given in the Canadian press to the charges laid before the State Department at Washington against these representatives of the American Board of Foreign Missions not only in Bulgaria (with which country the United States was, technically, not at war) but in Persia, the Asiatic outpost of Turkish power. The difference of the attitude of the press to the one and the other is in itself in the highest degree instructive. So also is the stand taken by officials of the State Department, to the effect that "publicity would not be given to the charges in detail until the Mission Board had had time to make investigation and to report." Let us hope that this maxim may pass into a permanent principle with the Government. Catholics have not in the past been shown so much consideration in respect to the doing, real or imaginary, of their brethren at home or abroad.

BRIEFLY IT is charged that in Bulgaria these missionaries exerted every effort to prevent a rupture between that Government and their own, and that they used funds designed to aid war sufferers, to further the cause of Bulgaria and indirectly, that of her allies, Germany and Austria. Further, it is charged that the political activities of these missionaries in Northern Persia, as