

The Catholic Record.

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

VOLUME XXX.

LONDON, ONTARIO, SATURDAY, MAY 16 1908.

1543

The Catholic Record

LONDON, SATURDAY, MAY 16, 1908.

TOO FAR FROM MANDALAY.

In these days Rudyard Kipling is too near the bank and too far from Mandalay. His friends, who care little for him as official adviser to the empire, would like him to hearken to the call of the temple bells and go out again to the old Moulmein pagoda, and weave on the loom of his genius some more of the stuff that has a sob and a laugh and something else in it. Whatsoever his admirers think of his moderation of thought and width and compass of outlook, they must be puzzled on reading some of his letters on Canada. For instance, what can they make out of the following citation from a letter on Quebec: "She has the double-language, double law, double politics drawback in a worse form than South Africa, because, unlike our Dutch, her French cannot well marry outside their religion, and they take their orders from Italy—less central sometimes than Pretoria or Stellenbosch." We have heard this before, and from gentlemen far less eminent than Mr. Kipling. We shall probably hear it again, and have the distinguished writer put forward as an excuse for loquacity. Now Malvany could set him right on this question. Malvany does not know just how a Maxim is constructed, and he is not aware of how the ship found herself, but he does know that Quebec obeys Italy in matters which regard its religious faith, and in these matters of ecclesiastical discipline which have already been defined by the competent authorities. And this obedience does not detract from what is due to the State, because the laws of God, which the Pope does enforce among Catholics, ordain that we should pay obedience to the existing government of the country where we dwell, so the obedience we owe the Pope only tends to confirm us in our allegiance to such government.

We regret Mr. Kipling's misleading words, not because they will do any harm, but because they may incite the empire builders in Ontario to borrow the colonel's musket and march forth to war.

THE LIQUOR MEN'S THREAT.

The liquor interests in England are resisting in no lukewarm fashion the proposed measure to reduce the number of licenses. So far as we can learn, their weapons were fashioned in the same factory as those of their brethren in Montreal. There, as in the Canadian city, they claim immunity from interference on the grounds that they have been generous contributors to schools, churches, etc. They warn churchmen that their advocacy of the measure will forfeit the confidence of a great number of their followers who have consistently supported them and have subscribed to their church, schools and other objects, but who will no longer be able to entrust them with funds for these purposes. There, as in Montreal, prominent men are outspoken in their condemnation of the attempt to reduce the number of licenses. But we are of the opinion that the liquor men have an undue idea of their own importance and fail to understand that, thanks to the instruction on this matter imparted by scientists, medical and business men, and labor leaders, the trade is not in a position to dictate a line of action to either churchmen or to the man in the street. The petition of some of Montreal's prominent citizens to the Legislature, not to reduce the number of saloon licenses, may be granted, and the trade have a breathing space. But certain it is that the temperance army, waxing daily in strength, will ere long exercise a restraining influence on the lawmaker tempted to serve the liquor interests. They who wish to represent the people in the Legislature will not ignore the demands of those who insist that law shall not be made or unmade at the behest of alcohol.

A GRIM TRAGEDY.

Some time ago we heard a superintendent of a poor house say that many a grim tragedy is enacted within its walls. He spoke of the fathers and mothers—the old men and women whose earning days are over—being obliged, through the ingratitude and neglect of children, to seek shelter within its walls. When they died their bodies were taken, cautiously of course, from the asylum, and for a while we learned from the daily prints of the demise of

the father or mother of our respected fellow-citizen. Then here are wreaths and creations of floristic art as tokens of the love of the bereaved children, who persist in playing the hypocrite to the last. These affectionate children never gave a thought to the parents when they were housed and clothed and fed as paupers. They never visited them, so fearful were they that the world would learn of their cruelty. They swept their hearts clean of filial affection, and forgot the love that once lavied them in generous waves, the anxiety and work occasioned by their upbringing, the many sacrifices made for them. The tired face and eyes filled with tears—the tired heart breaking under its anguish and misery, the tired and wasted body garbed in pauper raiment—all this never crosses their line of vision. But what a source of bitterness these children dig for themselves. When reverses come upon them, and experience punctures their illusions, and life is as bleak as a windswept moor, memory will rise up and scourge them and burn into their hearts of hearts, that for them there is nought but repentance. Memory will dog their steps to the grave, showing them ever and anon the tear-stained face of her who was their visible guardian angel and who should have been surrounded with all the comforts that a dutiful heart could invent. The waves of remorse, but unavailing, will flow round about them, and conscience scourge and remind them always of the parents who were allowed to die in the poor-house.

And parents want so little, a nook in the child's home—a word of love to cheer them as they go down into the valley, a little thought and sympathy to make the way easier—surely these demands are moderate. But they are ignored by some children. Instead of love they give neglect; instead of a home, a place among paupers, and, instead of thought cruelty that a decent-hearted man does not break on a dog. And we have witnessed the passing of some of these deserted parents and heard them committing to the care of Jesus and His Blessed Mother the boy or girl whom they had cradled to sleep in the long ago—forgetful, or not wishing to remember, that the boy or girl living hard by had left them unvisited and denied then a measure of the love that would have gladdened their old eyes and made music in their hearts. We are not giving vent to our imagination; we are referring to men and women known to the world as respectable members of society and to their consciences as beings of whom an author said: "When the hypocrites are stripped of their shams even the devils will laugh."

"THE STREET ANGEL AND THE HOUSE DEVIL."

Our readers may know the individual who is a street angel and a house devil. They have heard his merry laugh, his quips and jokes, and have noticed, and, perchance, admired his graceful urbanity. He is a favorite with the boys; a good "mixer," a contributor to the gaiety of the festive board, and always on the side of the majority. But now and then, when we get a glimpse of the home life of this individual, we rub our eyes and have doubts as to the reliability of our eyes, because the picture is so strange and so unexpected. Instead of an Eden we behold something entirely different. Instead of a home warmed by the geniality that this individual exudes so generously for the benefit of the street, we see a house quivering with horror at the sight and touch of a more brute that snarls and vomits the contents of an unclean heart on his wife and children. He treats the woman whom he promised to cherish as he would not dare to treat any other woman on earth. He pours upon her insults that would be resented by a woman of the slums. He berates her before her children and taunts her with charges born of the heart of a degenerate. The woman suffers in silence because there are sorrows too deep for words, and because for her children's sake she will not take the public into her confidence. Her heart is devoid of cheer and her skies are gray, but she goes on as cheerfully as she may, buoyed up by the hope of happiness and peace beyond the grave. And the house devil hounds her to death systematically and carefully, so as to bruise and kill everything that makes life worth the living.

We may talk of gallantry on the field, of explorers, who, reckless of danger, trail discovery, but their cour-

age pales before that of the wife who covers her wounds, shows ever a brave front to the world, and guards the ghastly secrets of her prison cell mis-called a home.

BISHOP McPAUL ON SOCIALISM.

From time to time, in public addresses, delivered in our large cities, we have referred to Socialism and warned Catholics of its dangers. Invariably, we have been assailed by the Socialistic press and by letter-writers. We feel certain that most of these attacks were made not by the conscientious men, but by demagogues, who were supporting themselves at the expense of the uneducated multitude, unable to discover the fundamental errors of Socialism, because they were so artfully covered up by the cloud of dross which noisy declamation raised against capitalists and employers.

Intellectuals are made to the passions against the wrong suffered, so often, indeed by workmen, at the hands of their masters. These are vividly depicted, while nothing is said of the dangerous fundamental teachings of Socialism.

It cannot be denied that the Socialist party is rapidly increasing both in Europe and in the United States. In fact, it is found wherever modern industry flourishes. Germany seems to be the first field in which it took root. France is spread over the Continent of Europe, and manifests its principles and strength at present throughout Italy, France, may, all over Europe.

If Socialism be dangerous, it certainly behooves the leaders of the people to sound the alarm with no uncertain voice, because it is rapidly increasing and spreading. The year 1888 saw the first Socialist national campaign in this country. Only 2,068 votes were polled. The total national vote in 1900 was about 14,000,000, and the total Socialist vote about 128,000. In 1904 the total national vote was a little over 13,500,000, and the total Socialist vote nearly 436,000.

The total vote of New Jersey for 1900 was 401,050; the vote of both Socialist parties was 6,683. The total vote of this State in 1904 was 432,547, and the vote cast by both Socialist parties was 12,287. These figures show that in the nation during four years from 1900 to 1904 the Socialist parties have increased two and a half times their number in 1900, and in the State they have nearly doubled the number of that year.

The word Socialism has been used to designate various theories of political economy. At the present time, however, the word can be restricted to the Marx Engels school. The Socialists, in their Chicago platform, tell us: "Into the midst of the strain and crisis of civilization, the Socialist movement comes as the only saving or conservative force. If the world is to be saved from chaos, from universal disorder and misery, it must be by the union of the workers of all nations in the Socialist movement. The Socialist party comes with the only proposition or programme for intelligently and deliberately organizing the nation for the common good of all its citizens. It is the first time that the mind of man has been directed to the conscious organization of society."

This sounds plausible, but it is very deceptive. When we closely examine the fundamental principles of Socialism, we find that they are absolutely destructive of the common good. First of all, the Socialists propose to destroy the family. The union of one man and one woman in marriage for the propagation of the race is in conformity with the laws of nature and revelation: "Wherefore, a man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh." "Every one that putteth away his wife, and marieth another, committeth adultery; and he that marieth her that is put away, from her husband, committeth adultery."

On the contrary, Marx and Engels tell us: "It is self-evident that the abolition of the present system of production must bring with it the abolition of the community of women—present marriage—springing from that system of prostitution, both public and private." Morris and Bax maintain that through Socialism "A new development of the family would take place on the basis, not of a pre-determined life-long business arrangement, to be formally and nominally held to, irrespective of circumstances, but on mutual inclination and affection, an association terminable at the will of either party."

Hence, according to Socialism, a man and a woman may unite themselves for a long or a short time, according to their desires, and continue the relation during the period that lust may dictate. This is certainly the destruction of the family.

The Socialist says: We do not wish to abolish religion; that is a private affair. Why does not the Church, then, leave us alone? Marx declares: "Man makes religion, not religion man. The abolition of religion, as the deceptive happiness of the people, is a necessary condition for their true happiness."

Engels writes: "Three great obstacles block the path of social reform—private property, religion and the present form of marriage." The Church, therefore, as the duly authorized teacher of religion, must defend herself against her enemies, and protect her people against poisonous errors that would bring misery and ruin upon them.

It is claimed by the Socialist that he does not propose to divide up pro-

erty. It is true that he may not wish to apportion to each person so much real estate or so much money, but he does intend that the public's all take possession, forcibly or otherwise, of land and capital, so that each one may have an equal portion of the income. How is this to be accomplished? Marx tells us: "In most countries of Europe violence must be the lever of our social reform." The Socialist claims that existing evils can be remedied by abolishing private ownership in the means of production. But man has certainly a right to land and the means of production, a right which existed previous to civil society, because the family existed before the State, and is the unity whose aggregation forms civil society.

Mr. David Goldstein, the ex-Socialist of Massachusetts, says: "The Socialism of America, and the Socialism of Germany, France, Italy, England, etc., are one and the same. Socialists seek the establishment of the principles embodied in the teachings of Marx, Engels, Ferri, Bax, and Herron, and a host of others of international standing. To these teachings the modern Socialist movement is irrevocably committed."

We have now briefly outlined the principles of Socialism as presented by its most eminent leaders. We have shown that it is opposed to marriage, to private ownership of property, to the family and to religion. It would abolish the existing order of society, a minister to the greed, the lust and the baser passions of human life.

It is true that society has many and great evils; that we should all work together to remedy them. Let us not, however, be deceived. The elevation and the happiness of the laboring man will not be attained by destroying the great organization of society, the family and religion. These are all essential to his happiness.

Our civilized society is the product of centuries of struggle, of bloodshed, on a thousand fields. It was born amid the bitterest pangs of humanity, from Adam to this hour. It cannot be violently cast aside or destroyed without confusion and lasting chaos. Socialism furnishes no foundation stones which can be substituted for those of the present edifice. The whole fabric of Socialism must eventually fall by its own weight, and inevitably end in anarchy and despair, and what must be the suffering during the period of invention, trial and experiment!

Let us here state distinctly that we recognize some good features in Socialism; we deny, however, that they are peculiar to it. They have been appropriated from Christianity. They are the elevation of the poor, the obtaining and the defending of the rights of the working classes, the betterment of the individual and society. These must be obtained, not by violence and robbery, but by rational, moral and feasible means.

At the advent of Christianity society was in a deplorable condition. Under a pleasant exterior was veiled the most horrible corruption. As the philosopher Balzac declares: "Morality was without reality, manners without modesty, the passions without restraint, laws without authority, and religion without God. Man was a profound mystery to himself; he did not know how to estimate his own dignity, for he reduced it to the level of brutes; and when he attempted to exaggerate its importance, he did not know how to confine it within the limits marked out by reason and nature; and it is well worthy of observation, that while a great part of the human race groined in the most abject servitude, heroes, and even the most abominable monster, were elevated to the ranks of god."

Such elements must, sooner or later, have produced social dissolution. Even if the violent irritation of the barbarians had not taken place, society must have been overturned, for it did not possess a fertile idea, a consoling thought, or a beam of hope, to preserve it from ruin."

The same consequences would be the offspring of the fundamental principles of Socialism. Hence the Catholic Church, organized Christianity, cannot possibly advocate Socialism in the sense in which its modern leaders have presented it in their public addresses and writings.

If we are asked what are the remedies for the wrong under which the working classes groan, we should reply: a virtuous Christian life, education, frugality, temperance, the organization of the forces of labor for the betterment of the working classes, and the attainment of their lawful demands by

those just and peaceable methods which will bring to their aid the sympathy of the community.

Let not our Catholic people be persuaded by voluble unbelievers and Socialists that the Catholic Church is the enemy of the working men and of the poor. Holy Scripture tells us that when John the Baptist said: "I have heard in prison the works of Christ, sending two of His disciples, he said to Him, art Thou he that art to come, or do we look for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them."

One of the signs then given by the Savior Himself for the divinity of His mission, continued through the Catholic Church, is: "The poor have the Gospel preached to them." The Catholic Church is pre-eminently the Church of the poor. Beginning with her great Pontiff, sitting in the chair of Peter, upon the hills of Rome, how many of them have been the sons of toil. The present Holy Father, Pius X., is of lowly origin, and tillied the fields with his own hands. How many of her Cardinals, Archbishops, Bishops and priests and religious of both sexes have sprung from the lions of the common people! She is the Church of all men indeed, rich and poor, learned and unlearned, weak and strong, helpless and friendless. Nevertheless, she glories in the undeniable fact that she is the Church of the poor, the loving mother, guardian and protectrix of the humble and the oppressed. Centuries ago she proclaimed the immortal doctrines of the Declaration of Independence and preached the equality of all men before God and before the law. The principles of the Declaration are the doctrine of her Fathers and Doctors: "That they (men) are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to affect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed."

O Glorious Church of Christ! Thou hast ever been the friend of humanity and taught unceasingly that all men are brethren; that they all bear the same relationship to the eternal Father, that they are all His children with the same right to happiness here and here after; that for them Christ came from heaven, preached His Gospel, established these, placing within thee the means whereby the human race is led onward and upward in this imperfect world to the perfect happiness of Heaven!

Who have built her church edifices? Who have erected her schools, her colleges, her universities, her hospitals and other charitable institutions? The pious sons and daughters of the working men and women. Therefore, she loves them with a mother's heart, and she is no sacrificer which she is not willing to make to advance their temporal and eternal interests.

It is unfortunate that a few among the laboring classes are unable to recognize their true friends, and allow themselves to join the camp of their enemies. One of the best friends labor ever had was Mr. Terence V. Powderly. Listen to the description of his work, and how the Socialistic element bill d his efforts: "I began," said he, "the work of organizing workers when it was new. Of course, many for whom I spoke and worked did not understand me, my work or my motives. They expected the radical and the hurried. I aimed to unite the men and women who worked in harmony with those who employed them, and for years a large number of employers and manufacturers were members of the Knights of Labor. This did not suit him of Socialistic tendencies, and eventually I quit, resigned. I am not a quitter, but when your every motive is misconstrued by those you work for and love—what's the use? I could do more for them out than in and out I went."

"While I was at the head of the Knights of Labor, I never ordered a strike. No workman ever lost a day's pay through an order of mine. I was mixed up in four large strikes, begun without my consent, and was proclaimed a striker. In the fifteen years of my official life in the Knights of Labor I personally settled one-thousand one hundred cases of dispute between capital and labor, but being peaceable they were not sensational enough to break into print in very large letters."

—New York Freeman's Journal.

Another thing is, to make all your spiritual exercises, daily, or otherwise, whatever manner of prayer you may be using, with the greatest peace, calmness, and stillness of heart. There is nothing worse in prayer than anxiety, fear, fretfulness, hurry, over-eagerness to do it right, or any over-straining of the soul.

WORKINGMEN WHO GO TO CHURCH.

Some recent statements as to the alleged drifting away of workmen from all church affiliations moves the Christian Register to remark: "When we hear a man say that three fifths of the workmen in Massachusetts are Catholics, and a little later exclaim that the majority of all workmen have ceased to attend church, we wonder what he means. Do not Catholic workmen attend church, and, if they do, is it true that the majority of workmen do not attend church?"

Any one who doubts that Catholic workmen attend church should be present at one of the many Masses celebrated in every one of our city churches every Sunday. There are malcontents and soreheads as well as indifferentists among Catholic workmen, of course, as there are among Catholics of all other classes—men who go to church but seldom, if at all—but it is the glory of the Church in the United States that her adherents are largely of the working class, and that pre-eminently through her, the "poor have the Gospel preached to them." Not long since our Protestant friends used to fling this as a reproach at the Catholic Church—that she had so many of the poor and of the apparently ignorant in her ranks. Lately, since the sects have awakened to the defection of the working people from their own congregations, they are beginning to look at things differently, and to view with wonder the fidelity of the working classes to the Catholic Church. So long as three fifths of the workmen of Massachusetts are Catholics so long will the charge be untrue that the majority of them do not attend church.

CATHOLIC NOTES.

On last Sunday in the Baltimore cathedral Mgr. O'Connell, rector of the Catholic University, was consecrated Bishop of Sebaste by Cardinal Gibbons.

The McKinley homestead at Canton, O., a place of pilgrimage for people in all parts of the country during the presidency and since the tragic death of Mr. McKinley, is about to be transformed into a Catholic hospital.

Mrs. Thomas F. Ryan of New York, has purchased the beautiful home in Rosemont, Va., known as "Greenway Court," to be used as a home for aged Catholic priests, paying \$30,000 for it. It is one of the most beautiful residences in the city.

Father Walsh of the Society of the Propagation of the Faith, says that the Catholic missions in Eastern Asia are just now suffering woefully for lack of English-speaking priests. English is to-day the commercial language of that section.

Rev. D. S. Phelan, pastor of the Western Watchman, and editor of the church of Our Lady at Mount Carmel of St. Louis, Mo., was presented with two purses amounting to \$3,000 by the clergy and laity of that city at a banquet commemorating his forty-fifth year as a priest.

On the 6th inst, Cardinal Logue, Archbishop of Armagh and primate of all Ireland, was tendered a luncheon at the White House by President Roosevelt. Amongst other distinguished churchmen present were Cardinal Gibbons and Archbishop Faconio, Apostolic Delegate.

Many Catholic noblewomen of England are in convents. One of the sisters of the Duke of Norfolk, one is a Carmelite nun and the other is a Sister of Charity. Lady Farnos, Bontie, sister of the Earl of Abington, is also a nun, and resides in the Convent of the Visitation, in Harrow.

With a view to establishing a college and seminary in the south of Ireland, where English-speaking priests will be trained for foreign countries, Rev. Robert L. MacNoel, vice-rector of the church of San Sisto in Capite at Rome, has come to this country, and was the guest last week of Cardinal Gibbons, who is interested in the project.

Up to the present more than 2,500 membership tickets for the London Eucharistic Congress have been sold, excluding the applications from foreign-speaking countries. It has been found that it will not be possible to admit more than 6,000 persons into Westminster cathedral at one time. The first 6,000 members enrolled will, therefore, be given the prior right of admission to the cathedral at all the Congress services.

Cardinal Gibbons has accepted the invitation to offer prayer at the laying out of the cornerstone of the \$1,000,000 palace to be erected in Washington by the South American Republic. A delegation of representatives of the South American countries, headed by Hon. John Barrett, visited Baltimore and formally invited the Cardinal. The cornerstone of the palace will be laid in the presence of President Roosevelt and his Cabinet and the diplomatic corps.

After an interruption lasting for more than four hundred years, worship has now been restored in the ancient church of Karist-el-Arab by the Benedictine Fathers of Pierre-qui-Vire, who are stationed at the Mount of Olives. This church, which was founded by the Crusaders in the thirteenth century, was for a long time served by the Franciscan Fathers; but, in the massacre of their community by the Saracens, about 1187, the building was seriously dismantled.