

The Catholic Record

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LONDON, SATURDAY, APRIL 12, 1919

SOCIAL WELFARE AND SOCIAL STUDY

It is a matter of some gratification that we have recently received from several of our readers intelligent inquiries with regard to social questions; while we shall endeavor in due time to give the special information requested, may we not ask them, each and all, to accept this and subsequent articles as personal replies? Our reasonable readers, and as a class we are glad to say they are all reasonable, intelligent and appreciative, will admit that individual, worth-while, answers—a desirable objective we hope sometime to attain—entail an amount of work that can't be done in an eight hour day.

But it is a matter of regret that there are Catholics who not only take no interest in social questions, but sneer at those—whether Catholic or non-Catholic—who do. That is an easy thing to do; but it is as cheap and unworthy as it is easy. "If people would keep the Ten Commandments they would be all right" is the platitudinous and sophistical evasion offered by some. Yes, but the Ten Commandments were in existence when Leo XIII issued his Encyclical, epoch making in the history of Industrial Economics.

Raymond Swing writes in the current number of The Nation a marvellously appreciative article on the attitude of the Catholic Church in the States on the labor question. But it is absolutely astounding that a student of Social questions, such as he evidently is, should show conclusively in his article that he had never studied, never even read, Leo XIII's Encyclical on "The Condition of the Working Classes." His blindness to radical and irreconcilably antagonistic principles underlying the Catholic and Socialist programs is illuminating on that point. But does it not also throw into regrettable relief the comparative inaction and apathy of Catholics when such a thing is possible. At least since the activities of the Catholic Social Guild we venture to say that a similar article could hardly be written by any student of social questions in England.

These extracts from Leo's great Letter will serve to point the moral which we desire to enforce:

"Neither must it be supposed that the solicitude of the Church is so pre-occupied with the spiritual concerns of her children as to neglect their temporal and earthly interests.

"The foremost duty, therefore, of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as of themselves to realize public well-being and private prosperity."

"Among the many grave duties of rulers who would do their best for the people, the first and chief is to act with strict justice—with that justice which is called by the schoolmen—distributive—towards each and every class alike."

It is necessary to point out that in a democratic State such as ours that the duties and responsibilities of the rulers are shared by the electorate? How can the voters intelligently discharge their duty without study of the problems whose proposed solutions are submitted to them for approval or rejection? How otherwise can Catholic action and influence on the body politic be exercised?

We subjoin recent correspondence on the subject as further amplifying and reinforcing an argument which we feel keenly is of urgent importance:

The Social Service Council of Canada Publishers of "Social Welfare"

Toronto, March 31, 1919.

The CATHOLIC RECORD, London, Ont.: Dear Sirs:—We are very anxious to obtain any pronouncement which your Church as a whole has made on the question of Industrial Life and Relationship at the present moment.

Could you supply us with the substance of such a statement, or refer us to the proper source for obtaining same?

Yours very truly, CHARLOTTE E. WHITTON, Assistant Editor.

April 4, 1919.

CHARLOTTE E. WHITTON, Assistant Editor, Social Welfare, Toronto, Ont.

Madam:—Though I have been a bit under the weather and am faced with the consequent accumulation of work, I hasten to answer, though inadequately, your request for information. Allow me to premise by expressing my appreciation of your desire to inform yourself of the attitude of the Catholic Church, and to congratulate you very sincerely thereupon. In face of the grave menace to social order, indeed to Christian civilization in Europe—their actual subversion in many places—and the inevitable repercussion on this continent, it is expedient, imperative, that Catholics and Protestants, as well as men of good will affiliated with no Church, should lay aside their irreconcilable differences, and, realizing that they all belong to the same social organism, try to understand one another's principles and work together for the common social welfare. This is a duty at once of patriotism and religion, a dictate of common sense and prudence. And as mutual understanding must precede effective cooperation, I welcome the opportunity you give me of contributing my mite to that worthy and desirable end.

To come to the information you desire. The first great and very notable pronouncement from an official and authoritative Catholic source was the Pastoral Letter issued while the War was yet on by Cardinal Bourne, which, published in full in all the great English dailies, attracted widespread attention and comment. I think I can spare a copy of the RECORD in which it was republished. I shall send it in more convenient form as soon as possible.

The next is "Social Reconstruction, A General Review of the Problems and Survey of Remedies," by a Committee of four American bishops appointed for this special work. It is apparently the first of a series of Catholic Reconstruction pamphlets. As Canadian and American conditions are practically identical these pronouncements apply equally to Canada. This pamphlet (No. 1) is receiving wide attention and comment. An article in The Nation, galley proofs of which are being distributed to Editors, (at least I received one yesterday) makes this Catholic pronouncement its subject.

This absolutely amazing statement occurs in opening paragraphs of the Nation article:

"Though the American Catholics in announcing a striking economic programme have not entered the political lists, or made allies of the Socialists, the Church is expressing the same spirit here as in Germany. It disavows what many have considered its previous predilections; it positively espouses the interests of labor."

In view of this, and because it is the most comprehensive and authoritative statement of the Catholic attitude and Catholic principles, it is imperative for anyone desirous of informing oneself on the subject to read Leo XIII's Encyclical on the "Condition of the Working Classes" (1891).

These quotations therefrom are their own comment:

"Hence by degrees it has come to pass that working men have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition. The mischief has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different guise, but with the like injustice, still practised by covetous and grasping men. To this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals; so that a small number of very rich men have been able to lay upon the teeming masses of the labouring poor a yoke little better than that of slavery itself." P. 12, C. T. S. Edition.

Let it be then taken for granted that workman and employer should, as a rule, make free agreements, and in particular should agree freely as to the wages; nevertheless, there

underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that remuneration ought to be sufficient to support a frugal and well-behaved wage earner." lb. p. 40.

"If a workman's wages be sufficient to enable him to maintain himself, his wife and his children in reasonable comfort. . . . lb. p. 40.

"For the result of civil change and revolution has been to divide society into two widely differing castes. On the one side there is the party which holds power because it holds wealth; which has in its grasp the whole of labor and trade; which manipulates for its own benefit and its own purposes all the sources of supply, and which is even represented in the councils of the State itself. On the other side there is the needy and powerless multitude, broken down and suffering, and ever ready for disturbance. If working people can be encouraged to look forward to obtaining a share in the land, the consequence will be that the gulf between vast wealth and sheer poverty still be bridged over, and the respective classes will be brought nearer to one another. lb. P. 41.

So far from being a new departure the Reconstruction pamphlet of the American bishops is in absolute agreement with Leo's Encyclical, the Pope writing for all tribes and nations and peoples and tongues, laying down principles of world-wide application, is necessarily less definite with regard to special remedies for special conditions in any one country; but a comparison of the two documents will show that they are absolutely identical in all underlying principles, and startlingly so even as to specific observations on the rights of labor, considering that Leo XIII wrote for a world constituency thirty years ago and the bishops write for the United States under actually existing conditions to-day.

At the time of its first appearance the non-Catholic press of England, indeed of the world, were very appreciative of the profound significance and far reaching importance of Leo's great Encyclical. For instance that high class English weekly, The Spectator, thus referred to it:

"Leo XIII. is definite to a marvel, clear to audacity, terse till, in the English version at least, he almost oversteps the bounds of Pontifical etiquette, and uses epigram as a judicial weapon. And . . . though Pope Leo's warm denunciations of oppression for greed may not make capitalists more philanthropic, his distinct declaration that labour has a right to a comfortable though 'frugal life'—what courage it must have required in an epoch of universal suffrage to put in that word?—will give heart to the millions."

The Nation writer, astounded at the advanced and radical program of the American bishops, evidently never read the Pope's Letter on the Condition of the Working Classes. Today it is no rare thing to find writers on social subjects urge as though it were a new and hitherto unheard of thing that Labor must no longer be considered as a commodity. That precisely is what Leo emphasized. He swept away the accepted economic doctrine that the price of labor must be determined by law of Supply and Demand; insisted on the human rights of the laborer both as an individual and as a father; making these rights obligations of contract in these memorable words:

"There underlies a dictate of natural justice more imperious than any bargain between man and man, namely, that remuneration ought to be sufficient to support a frugal and well behaved wage earner."

"Wages [should] be sufficient to enable him to maintain himself, his wife, and his children in reasonable comfort."

Carol D. Wright, when he was United States Commissioner of Labor some years ago, said that Leo's Letter was an invaluable vade mecum; that he always had it with him for reference; and that he made a serious study of it four times each year. Its application is universal both as to time and place and it must long remain the most comprehensive and authoritative pronouncement of the Catholic Church as a whole on the question of Industrial Life and Relationship.

The writer of the Nation article considers the American bishops' program as identical with Socialism. He asks: "Would the most arrogant Socialist hesitate to name such a condition as the fulfillment of his dream, even though it meant the disregarding of his dogma?"

And again he writes:

"That a quartette of Catholic clergymen should give the country a stronger labor doctrine, more intelligently presented and more persuasively than the Reconstruction Committee of the American Federation of Labor, is a clue to the times."

I can only repeat emphatically that the program of the quartette of bishops is based in every principle and in every detail of its application—necessarily and inevitably so—on the Magna Charta of the world's working man, the great Encyclical of the great Pope Leo XIII, given to the world nearly thirty years ago. And in this Encyclical it is shown that so far from being identical with Socialism, Catholic principles are radically, irreconcilably at variance with the essential tenets of Socialism.

I send under separate cover a copy of the Encyclical, the American Bishops' Reconstruction pamphlet and a copy of the RECORD containing Cardinal Bourne's Letter (which later I shall send in more convenient form.)

The Catholic Social Guild publications may be had from Devin Adair, New York. I have not at the moment a catalogue, but I enclose a reprint from the Casket, (Antigonish) of a bibliography by Henry Somerville, a deep student of Sociology, and for many years very active in Social Welfare work in England. It is probably the best of the kind obtainable.

Again congratulating you on the motives which evidently prompted your request for information.

I am, Yours sincerely in Christ, J. T. FOLEY, Editor CATHOLIC RECORD.

P. S.—I think I shall publish this letter as it strikes me that it may stimulate study of the questions and cooperation in the work—the very worthy and useful work—in which you are engaged. If I decide on doing so may I not presume your permission since your letter was merely a request for information? J. T. F.

HOW POISON GAS IS MADE FROM HARMLESS ELEMENTS

The following correspondence needs no explanatory introduction. It is a good illustration of how the devil's brew of anti-Catholic propaganda is made.

The quotation in question is probably already stored in the arsenals of the lying tribe of traducers of all things Catholic, and will make its appearance in many places, as well as many years hence. Perhaps it was from one of these unsavory storehouses that Margaret Fraser Innes got it. We should like to think so; that we might be spared thinking of the woman who could distill this poison with malice aforethought. In any case we have thought it well that our readers should be supplied with the antidote.

DID THE RECORD USE THESE WORDS? London Free Press

Editor Free Press: An illustration of the attitude of Roman Catholics to things English in Canada was seen a short time ago in The CATHOLIC RECORD (of London, Ontario). Its editor is unable to understand the enthusiasm of Protestants for the flag of the country, and these are his words: "We cannot understand the abnormal enthusiasm that the sight of the flag evokes among our intelligent non-Catholic fellow citizens. They are an enigma to us. Their enthusiastic display of loyalty seems to us puerile and even idiotic. Their mentality is different from ours, because, if we may use the expression, our household gods are not theirs."

Sincerely yours, MARGARET FRASER INNES, Grosse Point Farms, Michigan, March 25, 1919.

THE RECORD'S ANSWER

Editor Free Press: In your issue of Saturday last a correspondent pretends to quote from the CATHOLIC RECORD a passage intended to reflect discreditably on the loyalty of Catholics. We are sorry to have to tell your fair correspondent that she garbles so shamelessly and misleads so maliciously that she recalls Kipling's dictum: "The female of the species is more deadly than the male."

The article from which she purports to quote was written by one of our contributing editors and published over his pen name—The Gleaner. However, I assume full editorial responsibility for the article, the opening paragraph of which indicates the subject which he called "Solving an Enigma." Here it is:

"At a political meeting, when the watchword of the campaign was 'No truck or trade with the Yankees' a speaker stepped upon the platform holding in one hand the Union Jack and in the other the Stars and Stripes, and exclaimed in stentorian voice 'Which flag?' Immediately the crowd went into hysterics. Again, we were present at a concert. Several good numbers were offered and received with moderate applause. Then there appeared upon the stage a buffoon, wrapped in the Union

Jack; whereupon the audience clapped and cheered till the noise was deafening. To account for the mentality that is revealed by these and similar incidents has long been for us a conundrum; but we believe that we have at least partially solved it."

That makes it quite plain that he was discussing a puzzling phase of emotional loyalty and whether he "solved the enigma" or not he wrote interestingly and inoffensively about it. He contrasts this emotional and, to his mind, misplaced display of enthusiastic loyalty, with the Catholic's more sober conception of loyalty based on intelligence and conscience.

"Canadian Catholics honor and respect the Union Jack as the flag of the Empire under whose protection they enjoy a fair measure of civil and religious liberty. From religious motives they reverence it as the symbol of that civil authority that their faith teaches them they must honor and obey."

Later on in the article occur the words quoted by your correspondent. This is how she quoted them, prefacing her quotation with "These are his words":

"We cannot understand the abnormal enthusiasm that the sight of the flag evokes among our intelligent non-Catholic fellow-citizens. They are an enigma to us. Their enthusiastic display of loyalty seems to us puerile and even idiotic. Their mentality is different from ours, because, if we may use the expression, our household gods are not theirs."

This is the way the author wrote them, all the words in italics being left out by your fair correspondent.

"We cannot understand the abnormal enthusiasm that the sight of the flag evokes among our intelligent non-Catholic fellow citizens. They are an enigma to us, and we perhaps are just as much of an enigma to them. Their enthusiastic display of loyalty, even on occasions when it is patent that the actors, who are appealing to their emotions, are prostituting that ennobling sentiment to private gain or the advantage of a party, seems to us puerile and even idiotic."

Then after fourteen intervening lines, comes the last sentence of Mrs. Innes' patchwork quotation:

"In a word, their mentality is different from ours because, if we may use the expression, our household gods are not theirs."

Webster defines the word "garble" thus:

"To pick out such parts as may serve a purpose, usually unfair; to mutilate misleadingly; to pervert; as to garble a quotation; to garble an account."

Could you find a better illustration of the definition than is furnished by Miss (or Mrs.) Innes?

And does it not aptly illustrate also the truth of Tennyson's line:

"That a lie that is half a truth is ever the blackest of lies."

That special form or expression of emotional loyalty has often been appealed to by politicians and we have heard staunch Protestants condemn such appeals in unmeasured terms and their denunciation of those who thus prostitute a noble sentiment to ignoble uses would very mild in comparison.

The Gleaner was born, brought up and lived his life in a mixed community and has always enjoyed in a marked degree the esteem and confidence of Protestants; with whom, I might add, he would have not the slightest hesitation in discussing face to face in the friendliest and most courteous manner in the world the subject of his garbled article.

Furthermore, I can assure your correspondent and her readers that, though he may never be knighted for it, The Gleaner's loyalty though soberer in expression is quite as reliable as that of an eminent fellow-countryman whose enthusiastic loyalty found expression in the now famous emotional outburst: "To Hell with Profits!" but whose business instinct remained cold as ice and keen as chilled steel under the heat of his tearful and profanely emotional outburst of perfervid patriotism.

The Gleaner is unsophisticated enough to find such things somewhat of an enigma. For myself, who am somewhat older, I have only a waning interest in the subject and that from another angle.

It must soon die out; otherwise the Eugenists are right in their contention that an incredibly large proportion of the people are feeble-minded.

I think that pharisaism in the matter of loyalty is as unlovely a thing as the religious variety. And for the "loyal" pharisees who publicly thank God that they are not as other men, even as those "diabolic" Roman Catholics—I have little feeling other than that of quiet contempt.

Thank you, Mr. Editor, for your space; I am sorry to have trespassed so much upon it; but it always takes more space to refute a lie than to state it.

(Sd.) J. T. FOLEY, Editor CATHOLIC RECORD.

SACERDOTAL SAFEGUARDS

By THE GLEANER

The above is the title of the third of a series of volumes from the versatile pen of that well-known author Rev. Arthur Barry O'Neill. The work, which has already received wide notice in the press, deals in a masterly and fascinating manner, chiefly with the practical and human side of the priestly character. We have had a plethora of sermon books and doctrinal and catechetical manuals, many of which do not supply a long felt want, either because equally as good and comprehensive treatises were already extant, or because the authors lacked the practical experience necessary to make their works of value to the priest on the mission. The secret of the popularity of Father O'Neill's recent publication lies in the fact that it deals with those present day problems of how a priest can best adjust himself to the needs of society either within or without the fold, and of how to arrange his domestic affairs so as to best promote his own spiritual interests and the welfare of his congregation. A long and varied experience gives weight to the conclusions drawn by the author, while his sympathetic appreciation of the trials of pastors and curate, and most of all of the isolated priest in our mixed communities, will strike a responsive chord in the hearts of our secular clergy.

The chapters on "The Priest and the School," "The Priest and non-Catholics," "The Priest and Social Problems," "The Clerical Club-night" and "The Clerical Conference" are not of general interest to the laity; but there is one matter ably discussed by Father O'Neill that should elicit their attention—that is "The Priest's Housekeeper." The reasons why this subject should be a matter of concern to the members of every congregation are that the usefulness and influence of the pastor depend in no small measure upon the excellence of his domestic arrangements, and because it is from the laity that the priest must select his menagère. At the present time there is perhaps no problem that is the occasion of so much worry to the pastor in a small town or country mission as that of securing a competent woman to fill the position of housekeeper. It is the opinion of Father O'Neill that, as a general rule, it is not advisable to entrust this office to a priest's own relatives. He admits, however, that there are exceptions, and we might add that we have known some few notable ones—kind, prudent, saintly women who endeared themselves to curates, to the visiting clergy and to the people and who will leave behind them a memory that will call forth benedictions.

The author gives this picture of the ideal priest's housekeeper: "A good cook, an economical manager, a capable laundress and needlewoman, prompt attendant on door-bell or telephone ring, tidy chambermaid, quick-handed waitress, neatly dressed, serene in manner, reserved in speech, of inexhaustible patience and well-ordered piety, and knowing her place." On the other hand a woman who conducts a domestic servant bureau tells us that "All the sour faced old failures, who can neither cook, nor wash, nor sew with any degree of success, who are so cross-grained that everything in the shape of an order is considered as an insult, expressed the wish to become priests' housekeepers." From the latter we devoutly pray "O Lord deliver us;" while as to the author's ideal creature we feel that we may safely say with all due consideration for the many excellent women who have joined with their pastors in extending hospitality to us from time to time, that she is too seldom a reality now-a-days. The generation of valiant self-sacrificing women, who possessed in a sufficient measure the above named accomplishments and who joined to them the never failing loyalty and the motherly solicitude of a Mrs. Darcy for the priest's welfare, is fast passing away. "Far and from the uttermost coasts" was indeed the price of them. If they were still with us many a valuable young priestly life would have been spared, that was thoughtlessly sacrificed to the neglect of the little things that

safeguard health.

In our day when so much stress is laid upon vocational training, when technical skill is so much in demand, it might be well to resurrect the scheme which was proposed a quarter of a century ago to establish a training school for parochial housekeepers. No one will deny that they have need of special instructions not only in the matter of domestic economy, but more especially in that tact and prudence so necessary to maintain harmonious relations with pastor and people and not the least with the priest's boy—save the mark—or mayhap with one of those "incongruous comedians," the man of all work—and no work, who rejects in a multitude of self-claimed accomplishments and who finds the atmosphere of parochial kitchens congenial. If there were such a school in existence no doubt many excellent maiden ladies, who would hesitate to enter without any preparation upon the duties of priest's housekeeper, would avail themselves of it. To minister to the temporal needs of God's priests, not purely from mercenary motives but from religious zeal, is truly a holy calling; and priests and people alike owe to those many excellent women who are devoting their lives to that work the tribute of their gratitude, their kindly consideration and their respect.

NOTES AND COMMENTS

IF, AS AN AMERICAN War Correspondent of name avers, the Great Peace Conference results in France being deserted, and "left to the mercy of her enemies," it will be known to history as "the Great Betrayal."

THE UNION JACK on a United States postage stamp! This surely is the ushering in of a new era in international concord, and in a way not contemplated by the founders of the Republic, the bridging of the breach of 1776.

IN RUSSIA under Lenin are being re-erected all the horrors of the Portuguese Suppression of the Society of Jesus in the seventeenth century. That the priesthood of a schismatic Church should as one result of the Great War be called upon to share the fate of the true Anointed of another century and nation, may be to it a pledge of early return from its protracted "captivity in Babylon." Under the aegis of the Chair of Peter lies the healing of all her ills.

THE TORONTO Globe reproduces a paragraph from Le Moniteur du Commerce of Montreal to the effect that if the people of Quebec were better informed as to the character of the people of Ontario they would hearken less readily to those who have no other aim than "to divide in order to reign." Might not the Globe in this connection do a little missionary work among the people of Ontario? We have long been persuaded that one of Ontario's paramount evils is ignorance and consequent misunderstanding of the people of her sister Province.

ITALY'S ADVANTAGE commercially as the centre of the most important inland sea of the World, and the half-way house between two great oceans is remarked in an interesting paragraph in The Weekly Bulletin, Geographically occupying the middle part of Southern Europe, it is also almost a bridge between Central Europe, the Levant and Northern Africa, and by land it forms part of the shortest route from Europe to the Suez Canal.

THE FUTURE place of Italy among the nations has repeatedly been the subject of meditation in these columns. No nation in Europe has so splendid a past and none within it more abundantly the seeds of a great future. These already, with the scars of war still visible upon the body politic, have begun their sprouting and if wise counsels prevail in the national government, will almost certainly yield a glowing harvest. With a total area of 110,632 square miles, and an estimated population of close upon 37,000,000 of a people adventurous, virile and enduring, with traditions rich enough for half-a-dozen nations, Italy possesses a heritage which any nation might envy. The one cloud upon the horizon is the exclusion of God from her legislature and the process of paganism which alien hands have stealthily thrust upon her. These, if persisted in, must nullify all her