

The Catholic Record.

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

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1752

THE FORTUNE FAIRY

If you walk in Tipperary
By a certain castle gray,
Like as you'll meet a fairy
Somewhere there along the way.

He's a crabb'd little fellow
In a quaint, old-fashioned suit,
Scarlet coat and waistcoat yellow,
And a three-cocked hat to boot.

All his fingers to his knuckles
Crusted thick with glittering rings,
And a pair of silver buckles
On his shoes, like any king's.

Well, perhaps, he'll be reclining
"Fair as alsy" in the sun,
Feeling drowsy after dining
And not much disposed to run.

Faith, 'tis then your chance to nab him,
Steal up softly in the shade,
Creep up cautiously and grab him
And your fortune's surely made!

Yes, your fortune's made forever
If you look him in the eyes,
Vowing he'll escape you never
Till he tells you where it lies—

Where it lies, the hidden treasure,
Good gold pieces fair and round,
Minted in no stinted measure
By the fairies underground!

He'll be turning, he'll be twisting,
He'll be peevish as a cat,
He'll deny the gold's existing,
He'll be saying this and that;

He'll be mocking, he'll be crying,
He'll be grave and he'll be gay—
Every trick will be he trying
Just to make you look away.

But whatever thing he's saying,
And whatever trick he tries,
And whatever game he's playing—
Look him straight between the eyes!

Aye, be wary and be steady,
For 'tis oft the rogue has laughed
At the mortals fooled already
By his cunning and his craft.

Aye be steady and be wary,
For the quiver of a lash
Will release the Fortune Fairy,
And he'll vanish like a flash!

—DORIS A. MCCARTHY

LAWLESS SOCIALISM

ADDRESS BY ARCHBISHOP
IRELAND — SOCIALISM, UN-
PRINCIPLED IN THEORY, WILD
AND VIOLENT IN METHOD, IS
THE PERIL OF AMERICA TO-
DAY

In the course of an address on "Some Problems of Democracy" delivered at the "Grant Day" celebration in Galena, Ill., last Saturday, April 27, the Most Reverend Archbishop Ireland spoke as follows on the economic peril that menaces American Democracy:

The economic peril is wild within our doors: care is needed that it do not penetrate further into the interior of the household. It is seen in the lawless ambition of those who have less to have more, of those who have nothing to have something. I say the lawless ambition. For, far be it from me to set brakes upon ambition rightly ordered to win for oneself a fair portion of earth's possessions and earth's honors, upon efforts rightly ordered to turn that ambition into actual ownership. The earth is given by its Maker to the children of men, to all the children of men, that all live of it, that all enjoy the perfume of its flowers, the nutriment of its fruits. But He who made the gift, laid down laws, prescribed conditions, under which alone ambition to possess and actuality of possession make for the greater good of the whole human race, under which alone men, singly and collectively, are to be allowed to plan and act.

The interest of the individual man—yes. But above the interest of the individual man, whoever he is, is the interest of the social organism. Man is born into the social organism: he is bound by ties of nature, by the exigencies of soul and of body, to fellow-man, whether within the circle of the family, or within the wider confines of an aggregation of families, civil society. The rights of others he must respect and guard, no less than his own; upon the salvation and welfare of the collectivity, family or civil society he must put a higher price than upon that of his own personality. Were it otherwise, the collectivity perishes, and the individual himself perishes.

Whatever leads to the disruption of the social organism is forbidden: that also is forbidden, which ruins private property—the foundation stone upon which rests the social structure, the very core of life in human effort and human aggrandizement, whether in the individual or in the collectivity. Eliminate private property, destroy or minimize unduly its rights, make it insecure or profligate—you have ruled that labor is not worth the fatigue, that indolence and improvidence are privileges to be sought for; you have stilled personal and national progress, you have driven back the human race to the chaos of barbarism and savagery.

DEMOCRACY AND EQUALITY OF POSSESSIONS

All men are born equal: democracy is the government of the people for the people. Therefore—say some—there should be equality of possessions; and the office of the government is to lend its authority to the enforcement of this equality. Fatal misconceptions of the meaning of the Declaration of American Independence, of the meaning of American democracy!

All men are, indeed, born equal—in the meaning of the Declaration of Independence—equal so far as the laws of the land may reach, equal in

rights derived from government, equal in such opportunities as government creates or is enabled to create. But all men are not equal in nature's gifts, physical or moral, and equality of this kind no government can create, no government is allowed to presuppose.

In the battle for the possessions of earth the essential factors are strength of limb, perspicacity of mind, perseverance in toil, self-control in winning the prize, in holding it when it is won. In all those endowments men vary by nature; but willing choice are utterly unequal; those endowments no constitution, no law will ever make them equal. And, so, say what we will, do what we will, men will never share alike in the ownership of the things of earth. Equal in ownership to-day, to-morrow they will be unequal: for the possession of the things of earth is the reward of things that are necessarily unequal—personal talent and personal energy. Democracy has its value over other forms of government: it increases to the individual the field of opportunity; with good reason it may be named opportunity, opportunity equal to all is not access to all. No one in this regard has more fittingly defined democracy than the one who, himself a despot, willed democracy for all others, the First Napoleon "Democracy," said Napoleon, "is a clear pathway for merit of whatever kind." But the merit must be at hand, that the pathway, however open and clear of barrier, may lead to the goal of success. And, so, necessarily, there will be the poorer and the richer; necessarily some will have much, and some little or nothing. Theorize as we may on what this world of men ought to be, fashion in dream as we may utopias of governments and commonwealths, in the hard matter of fact field in which we live and work, there always will be the man who can purchase out of his store the labor of other men, and the man who, to enjoy a livelihood, must be the toiler in the service of other men: there always will be the employer and the employee, the capitalist and the laborer.

To attempt the use of powers of a government, be that government the freest of democracies, in order to make the world of men other than what nature has willed it, it is the most futile of tasks, doomed by nature to failure, sure if long pursued, to destroy the government itself and the social organism in whose behalf it was instituted.

THE GOVERNMENT AND ECONOMIC CONDITIONS

Does all this, however, signify that no duties devolve to a government in the economic field, that no room is open to the poorer, and the citizen with no more fortunate than it is the lot of the poorer, to repress the excesses such as cupidity may suggest in the richer, and thus in some measure, to soften the asperities of inequality, guard better than at times they are guarded the natural and industrial rights of the poorer, and take from the richer the power to enlarge their opportunities into fraud and unrighteous oppression? By no manner of means. To government and to individual effort, under the sway of God's eternal justice, much is allowed along the lines of economic betterment, much is counselled, much too is commanded.

God forbid that I rejoice not over the transformation wrought in past days in the condition of the toiler, lifting him from the slave to the serf, from the serf to the freeman, from the mere freeman to the fully-endowed citizen. God forbid that to-day I do not lend a sympathetic heart and a helping hand to all who endeavor to take from the richer the power to enlarge their opportunities into fraud and unrighteous oppression? By no manner of means. To government and to individual effort, under the sway of God's eternal justice, much is allowed along the lines of economic betterment, much is counselled, much too is commanded.

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THE THEORIES AND METHODS OF SOCIALISM

If this were the meaning and intent of that heterogeneous and many-sided combination of plantings and activities calling itself Socialism, welcome it should be, welcome it would be. Forward, we should say, and say we would, in aspiration and design—forward, provided always the one restriction be observed, that social order be maintained in safety, that rights to property won by talent and toil, secured by the just laws of the social organism, be held in honor and reverence.

But what not unusually are the theories and the methods of Socialism?

Here it is the absolute denial of the right to private property: "property" are told "is theft." These such impediments are set to private property, such control and limitation, that few or none will toll to acquire it, few or none will be able to retain it. If reward of toil is allowed, the reward, it is declared, must go to the one class of toilers—to those whose hand is the sole arm of power: those who toll otherwise, who bring to the task application of industry, talent of mind, grasp of thought, wearisome fatigue of soul, are to be treated as outcasts, entitled to little or nothing in the distribution of the prize, which without them never should have come into form. Property—yes; but it must not last: it must not be stored, added unto, although property in this shape is that alone which will put in motion the wheels of industry and enterprise: capital, as stored property is termed, is the enemy whose destruction is imposed. So the every day preachers of Socialism. Capital, we should all agree, growing into measureless bounds through fraud and oppression, ought to be repressed; but not this, the theory of Socialism. Capital, Socialism declares, however gathered, must be minimized, if not absolutely annihilated, even, although, through the absence of large capital, large plans are vital to a great nation be made impossible, and the whole people be, in consequence, reduced to mediocrity of effort and success.

Those the theories of Socialism; and the theories are preached broadcast. It is the bitter hatred of one class of citizens toward another; it is the reckless jealousy that pulls down and destroys; it is the defiance of law and social order: it is the menace of war even unto the spilling of blood.

SOCIALISM, THE PERIL OF AMERICA

Socialism, unprincipled in theory, wild and violent in method, is to-day the peril of all lands whatsoever their form of government. Especially is it the peril of democracies: there wider social liberty is allowed, the more easily the capitalists of America should the appeal be made and made most forcibly. Too often the rich are thoughtless of our social perils, doing nothing to avert them, so bearing themselves that they widen and intensify them.

I have in mind the extravagance, the recklessness in expenditure, the indulgence in pride and selfishness, so often indulged in by richer Americans. The question among them is who can make the most lavish display of wealth, who can spend the most money for purposes the most senseless. Extravagance has become one of our national characteristics: it is scandalous of America, at home and abroad. It is the most potent cause in the growth of our economic perils.

That large fortunes will be amassed that large fortunes are indispensable in a rich and prosperous country, I freely admit; and this, too, I admit that large fortunes, wisely and generously made use of, are a blessing to the country, and that the rich are to be commended as thereby great enterprises are possible, and great works, otherwise unrealizable, are done for national grandeur, for social and philanthropic weal. But ill it ed, made to minister only to vanity and selfish indulgence, large fortunes are a mighty peril to social peace and national contentment.

INTO THE TURMOIL OF POLITICS

Another phase of this modern movement is the agitation which has been set on foot to draw women into the turmoil of politics. I do not refer now to their taking part in local affairs, especially those, such as the administration of workhouses, which are more or less of a charitable nature, and afford scope for their special energies, but to their claim to get the Parliamentary suffrage, and to vote, and of course, to act equally with men in Parliamentary elections. Hitherto this very grave question has been merely academic, and provoked a smile of amusement, rather than serious consideration. Now, it has come within the range of practical politics, and it is for everyone to weigh well the consequences immediate and remote of so profound a change in our social conditions. Many women who will hear this letter read will think that it is impossible that a measure for which none of them have ever asked, which most of them regard as an absurdity, which public opinion in Ireland has not demanded, should be suddenly imposed upon us. Yet it is quite possible. The game of parties in Parliament often leads to strange results, and it is well for us in Ireland to realize the danger that without our consent, this measure may become law, and the women of Ireland placed in a position from which all their instincts and habits of thought would shrink.

WHEN HUSBAND AND WIFE DISAGREED

The objection to giving votes to women is not that they would exercise the franchise with less judgment or honesty than men. In intelligence, in conscientiousness, in genuine desire for the public good, they are not inferior to men. That is not the objection. From the peace of their homes they would be drawn into the angry, and often squalid, strife of political parties. Now they stand outside all such contentions. A man comes home from some turbulent scene of an election contest, and finds in his home, under the influence of a good woman, the calm and quietness

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that are the one need of his soul at the time. But how would it be if this wife were an active participator in the same contest, and in his home, in which he might look for some cessation of strife, he found the same or even greater bitterness? Are we to contemplate the possibility of husband and wife taking opposite sides, and the peace and harmony of their family disturbed and their children divided into opposite camps with their parents? The very thought is shocking to every sense of Christian propriety. Are women to attend public meetings, and join clubs and leagues, and other such bodies, and just as men do now take an active interest in all political developments? It is not easy to see how such a life is consistent with the care of home and children, and regard for the great and important interests that now depend entirely on the woman of the house. Young women, who have no home or children to mind may find time for such things, although not without grave damage to every feminine disposition and feeling, but for mothers of families it would simply be the neglect of their children, the abandonment of their homes, with all their duties and responsibilities and the loss of the reverence and affection which they now receive from husband and son. The husband by God's ordinance is the head of the family, and in all its external relations, its representative. He speaks and votes, and acts for wife and child, and it is nothing less than a reversal of the order that God has established to deprive him of that office, and set up his own wife to divide it with him, and it may be, oppose his action. If the wife is to vote and act with the husband, what is the gain of her receiving the franchise? If she is to be free to vote and act against him, then the franchise for her is the readiest way to break up the peace of her family, destroy her own legitimate influence, and to try to banish religion from the home.

In England we see with what fanatical devotion women claim to divide political power with men: being advanced, and it is because I feel the danger that this monstrous coordination may, without the consent, and almost without the knowledge of the people of this country, be imposed upon us, that I feel it my duty to call attention thus publicly to the danger.

ONE VIEW OF WOMAN SUFFRAGE

From the recent Lenten Pastoral Letter of Right Rev. Dr. O'Dwyer, Bishop of Limerick, we take the following interesting remarks on the Woman Suffrage question.

The Sacrament of Marriage is the corner stone of human society, and, therefore, it has been left by its Divine Institutor, not at the mercy of civil governments, but in the guardianship of His Own Church, to whose jurisdiction it belongs no less fully than any other sacrament or rite of our holy religion. And you see that as soon as men throw off the Christian faith, or lose a hold of its principles, one of the first practical consequences is an attack upon the marriage tie. What they call modern progress, in the moral order, may be measured by their divorce laws. They would put women back again in her pagan condition, in pre-Christian times, and it is a sad fact, but an eloquent demonstration of the need of an inflexible guide in morals, as well as faith, that the only religious body which now stands like a wall of brass against this crush of human passion is our Holy Church. In Ireland we have been able to keep God's blessing to keep out this fatal evil, but we have to be on our guard against the advance of principles, and the admission of practices which are the first steps in the same direction. There has been for some years a movement to draw women from their homes, and to engage them in occupation which an elder generation thought entirely unsuited to them. Even in our Catholic schools one can perceive a spirit of publicity, a craving for notoriety, which is entirely new amongst us. For myself, I am convinced that the annual publication of children's names, and sometimes even of their photographs, must on educational grounds be injurious, and be fatal in the long run to true scholarship and hard work both for boys and girls; but for girls I regard it as the first step toward breaking down the delicacy and modesty which is their most precious possession. School should be a second home, and its work be almost equally private. The law, however, although serious is remote, but a far graver evil is already upon us, and seems to me to call urgently for attention. A considerable number of Catholic girls are following the courses of our University Colleges in exactly the same conditions as young men, with no distinction between them in studies, or even social conditions. In Ireland we have been able to keep God's blessing to keep out this fatal evil, but we have to be on our guard against the advance of principles, and the admission of practices which are the first steps in the same direction. There has been for some years a movement to draw women from their homes, and to engage them in occupation which an elder generation thought entirely unsuited to them. Even in our Catholic schools one can perceive a spirit of publicity, a craving for notoriety, which is entirely new amongst us. 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