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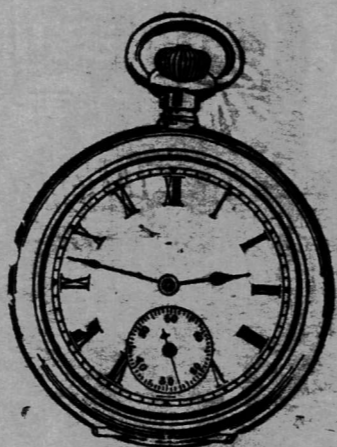
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MONEY TO LOAN.

W. S. STEWART, B. C. 11 A. CAMPBELL,

July 8, 1911—yly.

J. b. Printing at the Herald

Office

Equality. True and False.

The doctrine of equality, correctly or wrongly conceived, underlies every attempt at dealing with the social problem. Wisely, therefore, Pope Pius X, in giving to the Christian world his "Fundamental Regulations of Christian Popular Action," laid stress in the first place upon this important question. Nothing can be more helpful in beginning our study than a clear conception of the positive Catholic doctrine as briefly and authoritatively summarized by him from the Encyclical of his predecessor *Quod Apostolici Muneris*.

"I.—Human society, as God has established it, is composed of unequal elements, just as members of the human body are unequal; to make them all equal is impossible, and would be the destruction of society itself.

"II.—The equality of the different members of society consists solely in this: that all men come from the hand of their Creator; that they have been redeemed by Jesus Christ; and that they will be judged, rewarded or punished by God according to the exact measure of their merits and of their demerits.

"III.—Consequently, it is conformable to the order established by God that in human society there should be princes and subjects, masters and men, rich and poor, learned and ignorant, nobles and plebeians, who, united by a bond of love, should help one another to attain their final end in heaven, and their material and moral well-being on earth." (*Motu proprio on Catholic Popular Action*.)

To avoid all misunderstanding attention must be called at the very beginning to the last of these classes. It does not, as Socialists and other enemies of the Church are pleased to interpret such utterances, contain a condemnation of Democracy, but only a complete sanction of all lawful authority, whether found in a monarchy or a republic. Neither does it express a desire to withhold education from the people, since nowhere is this more carefully promoted than within the fold of the Church. Least of all does it imply any wish to keep the masses in poverty, as with one voice the Socialist press declares the Catholic Church has conspired to do.

The attempt of Socialists to turn into ridicule the position of the Church by maintaining that all the existing conditions of excessive riches and unequal poverty, of riotous wealth and oppressive labor are championed by her as "the will of God," is a calumny which has deceived too many of our Catholic workmen. Our first duty is, therefore, to make plain that the Church, while defending unconditionally the order established by God, does not because of this sanction any industrial inequality established by man in the present state of society. She has been the first to lift her voice against the abuses which today exist, and as long as even a single man is denied his just wages, or a single woman is bent down with unnatural toil, or a single child is deprived of its God-given right to love and happiness and all the due development of every faculty of body and soul, she will continue to repeat her pleadings and denunciations.

The last proof that the Church is not what Socialism declares her to be is the undeniable fact that Capitalism has, in proportion, driven forth from her fold more souls than Socialism has ever been able to wrest from her. It is precisely because the ways of modern wealth can too often not be squared with the principles of Catholic faith, that a transition from poverty to riches has only too frequently been followed by a separation from the Church whose restrictions laid upon wealth had become unbearable, and whose mission of preaching the Gospel to the poor had become a scandal and a hindrance to social advancement.

Nothing, moreover, could be more opposed to the Catholic doctrine of human equality than those strict principles which long have been the support of capitalist selfishness, and which under various names are known as Monarchism, Liberalism, or Individualism. Their basic principle is in every instance the unregulated freedom of individual action in industry and commerce, which in turn is based upon a false conception of equality. This, in place of leading to social helplessness, is made a justification for every form of greed and oppression.

All restrictions on labor contracts or competition, whether due to organization or state interference, are according to such theories, to be swept away, and each individual is to depend upon his own resources for success or failure. It is the Darwinian struggle for existence legalized, thus he to keep a free field for the struggle of man against man, where the stronger could with full impunity and even with the support of law con-

quer, crush and enslave the weaker—and all in the name of liberty and equality!

It was this system, the outgrowth of the Reformation, which soon led to a condition of which Pope Leo XIII could write, "A small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than slavery itself." (*Humani Novarum*.)

This pagan capitalism, as we may call it, has been fought by the Church and by the laboring classes until its power today has already been greatly reduced, yet its spirit remains the same. Against this, therefore, the words of Pope Pius X are now directed as much as against the tyrannical demands of Socialism. Barestly he calls attention to the primary law of Christian economics, the only true application of the Christian doctrine of equality: that men, united by a bond of love, should help one another to attain their final end in Heaven, and their material and moral well-being on earth.

True equality, therefore, is to be found only in that Christian conception of society which regards it as an organic body, wherein each member must contribute to the good of all the others, and private aims must be kept subordinate to the general welfare.

"Therefore," says Pope Leo XIII, "just as the Almighty willed that in the heavenly kingdom itself, the choirs of angels should be of different ranks, and just as in the Church God has established different grades of orders with diversity of functions, so that all should not be apostles, all not doctors, all not prophets, so also has He established in civil society many orders of varying dignity, right and rank and importance, but all alike necessary to one another and solicited for the common welfare." (*Quod Apostolici Muneris*.)

Such subordination does not, however, imply any indignity put upon a class, as Socialism teaches the masses in order to rouse them to rebellion. It is fulfilled only for love of Him, of Whom the Apostle reminds us: "Being rich He became poor for your sakes; that through His poverty you might be rich." (I Cor. xii, 9.) It therefore is lifted to a sublimity immeasurably above all kinship and domination of earth, and receives, when thus born, the promise of the kingdom, the true riches which Christ came to bring.

There is before God, as we well know, no distinction between rich and poor, except that the latter are clothed in the special livery of Christ, while the former, having much to answer for, run greater peril of their soul. "For a more severe judgment shall be for them that bear title * * * For God will not accept any man's person, neither will He stand in awe of any one's greatness; for He hath made the little and the great, and He hath equally care of all. But a greater punishment is ready for the more mighty." (*Wisdom*, vi, 6-9.)

In the conception of society according to the mind of Christ and of His Church, the master is for the servant and the servant for the master, the employer for the welfare of the employed, and all are for the good of the employer, and all are for the glory of God through Christ their common Lord. The relations of labor are meant only to be an extension of the relations of the family. Exalters are to be respected and treated as members of a larger household. Besides the obligations of justice and charity, there likewise exist the mutual duties of piety or affection. The fact that even to mention these appear idealistic and visionary in our day shows how far we have drifted away from Christianity in our present industrial life. And yet it is not true that these obligations are universally ignored. Much less is it true that they can no longer be observed. The principles of Christianity, though equally ignored by the selfish theories of individualistic capitalism on the one hand, and of revolutionary Socialism on the other, are nevertheless for all time and can at no epoch be set aside with impunity.

It is precisely the violation of these precepts which has led to the present industrial crisis.

We have that far contented ourselves with making application of the principles of equality to present day capitalism. As regards Socialism, however, its complete condemnation in the three articles of Pope Pius X on human equality is too evident to call for comment. And yet we cannot strongly urge this point, always giving due reason and explanation to avoid all oval and misconception. The more enunciation of these three primary rules of Catholic action, laid down by Pope Pius X as obligatory upon every Catholic, would be sufficient to

cause the instant expulsion of any member from any Socialist lodge the world over. With the first principles the person professing them would already cease to be a Socialist.

Socialism, as we clearly understand, does not at the present day usually defend a doctrine of absolute equality but mainly insists upon an equality of opportunities, so that no human being born into this world is to be given an advantage over any other. This they readily admit would not be possible without a complete destruction of the present form of society. These Socialists equally implicate themselves in a system of economic injustice most strongly condemned by successive Pontiffs. It is a heresy repudiating the Scripture teaching of the subordination of wife to husband, not in slavery, but in love, as the Church is subject to Christ. (Eph. v, 23.) It is to give a sectarian creed denying the divine origin of authority as taught by Christ in His answer to Pilate, and so clearly expressed by Saint Paul: "Let every soul be subject to higher powers; for there is no power but from God; and those that are, are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation." (Rom. xiii, 1, 2.) These, at least, are the doctrines of all leading Socialist authorities.

The promise of Socialism to the laboring classes, that it will bury their crosses forever in a new era of social equality, is no less vain than the hope of capitalism which seeks to hide it beneath a bank of roses. The Church neither sides with the rich nor flatters the poor, but calls upon her children to acknowledge the order established by God, and to defend within it the just rights of labor by every legal means, while she preaches to all classes alike the need of reconciliation, in the Savior's words: "He that taketh not up his cross, and followeth Me, is not worthy of Me." For this reason she will ever be persecuted by Labor as well as by Capital, wherever the spirit of the world and not the love of Christ is the dominant principle of action. But fearless of opposition, she will continue in her course, splitting the world by slow degrees and working out the only true progress, the restoration of Christian Civilization in modern social life.

That this result is being achieved in several countries of Europe supposed to have been given over to the enemy must be admitted.—Joseph Huslein, S. J., in America.

Father Lacordaire.

This wonderful priest, perhaps the most eloquent popular orator that France has produced during the past century, is gratefully remembered by Irishmen for his famous funeral oration on O'Connell. He was born in 1802, the son of a humble country physician, and was educated for the Bar. His father had served under Richelieu in the war for American independence. When the young man was pursuing his studies and mingling with the social circles of the day at a time when infidel teachings were being widely disseminated, he became affected by the contagion, and was noted for his anti-Catholic utterances, as much as for the eloquence with which he expressed them.

Suddenly he astonished all his acquaintances by confessing to an entire change of feeling and sentiment shortly after his coming of age, and he announced his intention of studying for the priesthood, giving up all the pleasures and amusements of the world for the still and seclusion of the ecclesiastical state. He often said in after life that neither marriage nor book was the instrument of his conversion, but that a sudden and secret stroke of grace opened his eyes to the nothingness of a worldly life. In a single day he became a believer, as did Chateaubriand, and, once a believer, he longed to become a priest. He always remained an ardent sympathizer with the cause of popular institutions, and was thus brought into controversy with powerful monarchical interests. But the lines of his wonderful eloquence always filled the churches where he preached with awed audiences, who hung upon his words.

The Archbishop called him to the pulpit of Notre Dame, and on one occasion was so carried away by his emotions that, rising from his throne in the presence of the vast audience, he greeted the orator with the title of "Our New Prophet." Legend has it that he was cured of a complaint which he had contracted in Rome, and on his return, revived the Order of Dominicans, and wore the white robe of the Order in the Constituent Assembly of 1848, of which he had been elected. He was appointed in 1854 to the direction of the free college of St. Louis, and preached his last sermon in Paris.

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