

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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EASTER.

Easter is a festival of triumph. We go back in spirit and see the quaking temple, the riven rocks, the yawning graves, proclaim the power of the dying Redeemer. We behold the darkened sun and the soldiers who had dragged Him through the street, and those who had hounded Him to death the victim of wonder and terror. We note the procession to the garden in which there is a new sepulchre. Away from the cross, over the dark grass trampled by the feet of the angels, the scribe Nicodemus, the pious women and the Beloved Mother. Grave cloths are wrapped around the mutilated body, the tomb is sealed: the Roman guards patrol the garden. Two of them keep watch and ward while their comrades sleep. Saturday night goes by and just as the dawn begins to weave its brightness into the night the earth trembles and on the startled eyes of the soldiers flashes a vision of gleaming whiteness—an angel of God, and they fall as dead men. The angel rolls back the stone blocking the mouth of the sepulchre which bears the epitaph: "He is risen: He is not here." He has brought back the tide of blood to the lifeless heart. He is risen to begin His triumphal march down the centuries. He is risen—the King to Whom every knee in heaven and on earth must bow: the Virgin's Son Whose love "amose the chord of self that trembling passed in music out of sight." He is risen as the conqueror of sin and death. It was no dream or vision. The shadow of the cross was dispelled by the light of the empty sepulchre. It banished the doubt from the souls of the Apostles and made clear the path and clear the goal and ended them with courage that walked unafraid with persecution and death. The love which He claimed—that love by all and above all awoke in His tomb. When alive He was deserted by His friends: condemned by His foes, but after His death a world wide, sublime and passionate love is His for all time. Jesus Christ wished to be loved: He is loved: He is God.

OUR EASTER.

Does the joy of the Church find an echo in our hearts. Do we seek the things that are above as a proof that we are risen with Christ. Do we realize "that there is an eternal unity between the world and the Church. Does it not despise the sacraments. Does it not blaspheme the awful Presence which dwells on our altars and mock fiercely at our believing that what it calls bread and wine is that very same Body and Blood of the Lamb which lay in Mary's womb and hung on the cross.

Are we selfish and obstinate and worldly and self-indulgent: do we neglect our children: are we fond of idle amusements: do we scarcely think of God from day to day, for we cannot call our hurried prayers morning and night any thinking of Him at all.

We have a right to rejoice if we rise with Christ to a new life: otherwise our joy is vain.

LET US BE CONSISTENT.

Now and then some of our editors descend on the necessity of reverence for authority. Their preachments are correct and would have more effect if they themselves had that respect which they advocate. We may not see eye to eye on current issues. But we need ignore neither the canons of social amenity nor be blind to the fact that our lawmakers, being in authority, should enjoy immunity from vulgar cartoon and ruthless vilification. Gentlemen can be at variance on political matters without using unpleasant words. Recent events are indications that the newspaper that mistakes personalities for arguments and judges measures by the standard of party is working its own destruction.

DEFINING IT.

A short time ago we were given a sermon that occasioned, we are informed, when it was delivered, much criticism. Simple and direct it deals with a problem of Christian life—a problem which, owing to several reasons, we are accustomed to overlook. Speaking on company-keeping the preacher defined it, not as an

intimate relation between two persons of different sex, who love each other, go together on excursions, frequent dances, or spend the greater part of the evening alone at home, but as a sacred relation of two disengaged persons who may marry and intend to marry each other soon. He warned his auditors against flippancy of speech on this matter, which is of such a delicate nature that though perfectly clean in itself, is, owing to the evil tendency of the times, often made the prelude to the introduction of what St. Paul says should never be mentioned among Christians.

NOT TOO EARLY.

He condemned company keeping at too early an age. Therefore, not those children between the ages of thirteen and seventeen, who, through defective, vicious schooling, or careless, criminal home-training, have prematurely developed and are possessed of knowledge which indicates a tainted home atmosphere. To allow this is to prepare for them a dark future.

THE WAS RELS.

The young men who are improvident should be shown the face of parental disapproval. Likewise the female fool, pretty in face it may be, but silly, empty-headed, lazy, idle, and as incapable of serious thought and sustained exertion as mercury is of the temper of steel.

THE DRINKERS.

Referring to the subject of alcoholic stimulants he advised parents to keep him out of the home. The young man who respects neither himself nor his own mother, will, as a rule, not honor his wife. The man who is deaf now to the pleadings of the one who loves him will pay little heed to the woman who is foolish enough to allow him to lead her to the altar. Marriage may reform a man, but the rule is that he who has been burned by alcohol and other things is too dangerous a companion for a life's journey.

THE FAMILY HONOR.

He exhorted parents to keep the family honor undimmed by even a breath of dishonor. How often do we hear it said that such and such a person were compelled to marry. The very frequency of this remark and the readiness with which it is believed ought to make parents most vigilant to keep this unwashable stain from the family escutcheon and to see that their daughters and sons kneel with well merited veneration and virginity at God's altar on their bridal day.

A PREPARATION.

Company keeping is a preparation for the sacrament of matrimony. Hence its reception bears a very close resemblance to the manner in which this sacred time has been spent. Many a marriage is a failure because its recipients prepared for it, not in a Christian, but in a pagan way.

IN THE OPEN.

No secrecy in this matter. As the custodian of the family honor, the father should regulate company-keeping according to Christian principles. Courtship and sin are not synonyms. Wherever the man and woman look upon it as a private affair the preacher has no faith in their innocence and piety. Then the words of Scripture find an application: a daughter causes secret vigils to the father and the care of her robs him of sleep. For, as Fenelon remarks, the devil is always the third at these secret meetings. If it is only a question, as some say, of friendship, why should the meetings be secret. But he says it is not a question of friendship but of hand-ship. And he declares that if he in- sists so much on this point, it is because years of close observation have convinced him of its importance.

A REMARK.

The correspondent who insinuates that we are "meddling in politics" should not weary his critical eye. True, we have more than once alluded to distinguished Canadians, but we cannot see how this can be construed to mean meddling in politics. However, we make no apologies. What we have done we may do again and the critical can make of it what they wish.

THE WEAK POINT.

The other day we read an account of the collapse of a large building. So far as the engineers could see it was strong enough to brave time and the elements for years. But to-day it is a heap of stone and steel and the experts are talking of structural defects. Many a man is like that building. Outwardly strong, but within weak, and some day he is whirled off his feet by a gusty temptation and falls far. In building our house of eternity it is well to remember that a Christian has no to-morrow.

WORDS OF WISDOM.

God works through agents, and the radical blunder, says Bishop Spalding, is to imagine that He will do immediately what He has made us capable of doing for ourselves. Indeed, there is nothing which Catholics more need to learn, in whatever part of the world they may live, than that it is vain and superstitious to hope that God in some miraculous way will come to save them from the perils into which blindness, sloth and indifference may have thrown them. True manhood is the result of severe and constant discipline and the merely natural man is little more than animal.

NOT A GRAVE DIGGER.

"Easy thyself not," says the same writer, "with what should be corrected or abolished; but give thyself wholly to learning, loving and diffusing what is good and fair. The spirit of the creator is more joyful and more potent than that of the critic or reformer. Budding life pushes away the things that are dead; and if thou art a well-spring of vital force thou shouldst not be a grave digger. The test of a man's strength is not so much what he accomplishes as what he overcomes."

CAN A CATHOLIC BE A SOCIALIST?

A few weeks ago the Labor party in England declared for industrial socialism. A large element of the Labor party is made up of Catholic working-men and the discussion of the principles of socialism is now the order of the day in Catholic circles in England. English Catholic papers contain many articles pro and con on the question, "Can a Catholic be a socialist?" One of the clearest discussions of this subject is to be found in a recent issue of the London Tablet.

The conclusions of the writer apply to America as well as England and we give it entire:

The root principles of English socialism is the public ownership and management of the means of production, distribution and exchange. Socialists, Christian and other, claim to be agreed on this point. They may differ on religion and on other points, but agreement on this is essential, it is the one fundamental article of the socialist creed. They all believe that this is an economic doctrine which has nothing to do with religion, and which, therefore, may be held by men and women of all religions and of none. Certain English clergymen of different denominations have publicly affirmed that socialism so understood is in perfect harmony with their faith, and they believe that its advocacy is sanctioned and indeed required by the implications of the Christian religion.

In discussing the relations of Catholicism to English socialism, the main question is whether the collectivist formula given above is in harmony with Catholic doctrine. If we take any other question, such as the position of women under socialism, we are in danger of being told that socialists themselves hold different opinions on the subject, and that it lies outside the limits of socialism. And so we must for the present limit ourselves to the question whether Catholicism is compatible with collectivism as defined above.

An instructed Catholic who knows his religion and who is also familiar with socialist literature will acknowledge that there is an element of truth in socialism. He will see in the movement a reaction from the false individualism which is one of the characteristics of Protestantism. That individualism exaggerated personal independence and liberty. It asserted the right of the individual to work out his salvation without interference from Church or State. Any such interference with a man's liberty to do what he likes with himself and with his own was stoutly resisted as unwarrantable meddling. Socialism is a reaction from this exaggerated individualism, and stresses the social side of human nature. The instructed Catholic, however, will see without difficulty that socialism follows the natural tendency of all reactions and errs on the opposite side. For socialism the state is everything, or almost everything, and the individual little or nothing. Mr. J. R. Macdonald, M. P., shall describe for us the socialist's conception of the state. This writer says: "Socialism has sometimes been defined in such broad terms as to include the philanthropic endeavor and

moral effort which rests upon individual will. Such a definition is inaccurate. The community, acting through law, and organized into definite forms determining the lines of individual action. The socialist considers that the state is an essential to individual life as is the atmosphere, and he regards the evolution of political democracy as having been necessary in order to create a state which could respond to the common will." (Socialism and Society, p. 133, 1907). According to this authoritative exponent of English socialism the state is an organism in which individuals are as cells in the human body. "A vital relationship," he writes, "between organs, not a holly form containing these organs, constitutes an organism. Society is such an organism. Its organs are connected by a living tissue of law, of habit and custom, of economic interdependence, of public opinion, of political unity; and these living connections maintain the stability of relationship between organs precisely as bodily form does. In that tissue the individual and the class are not embedded as stones in lime, but live as cells or organs in a body" (ib. p. 30). The individual life is of small consequence, the organism is the all-important matter. "The 'being' that lives," he says, "that persists, that develops, is society; the life upon which the individual draws that he himself may have life, liberty and happiness is the social life. The likeness between society and an organism like the human body is complete in so far as society is the total life from which the separate cells draw their individual life. Man is a man only in society" (ib. p. 16). The socialist, he tells us in another place, "cannot think of a community as only a crowd of individuals, each self-centered, each pursuing his own ends, each endowed with natural and inalienable rights. The communal life is as real to him as the life of an organism built up of many living cells" (ib. p. 134). No wonder that a recent writer has spoken of socialism as the deification of the state.

The Catholic is, indeed, familiar with the truth that society is an organism. He has learnt from St. Paul and from the ecclesiasm that he must attain salvation as a member of the Catholic Church, which is a visible and living organism, the body even and the Spouse of Christ. According to Catholic teaching, we regard ourselves not as isolated units answerable only to God for our actions, but as members of an organized society founded by God to look after our spiritual welfare. In our capacity of citizens, too, we know that we belong to another organized society called the state. The Catholic doctrine about the state of the socialist, indeed, is necessary for man's complete development; human nature cannot attain to its full and proper perfection outside human society, or, in other words, outside the limits of the state. But in Catholic thought it is the man that matters, not the state. Man has an immortal soul, and after this life on earth he enters into the abode of his eternity. The ultimate end of his being is not reached on earth, he was created for life eternal. His highest duty is ever to strive toward that end, a duty imposed on him by his Creator. He has received from God the right as well as the obligation of ordering his life toward the attainment of his end, and he has received from God the right to all the means that are necessary for that end. Man himself, and the family which he is born and reared, are antecedent to the state in nature and in time. The function of the state is to aid man in his earthly career, it supplies his deficiencies and assists his weakness. The state was instituted to aid and to protect those rights which are from nature and from God. The state exists for man, not man for the state. The state has no soul, mortal or immortal; it has no life nor existence apart from the individuals who compose it. If we admit that it is an organism, we are conscious that we are using the term in a sense only analogous to, not identical with, that in which it is used of an animal or of a plant. There is no vital principle in the state which assimilates to itself and to its own end the men and women who compose it, and the vital principle in our bodies subordinates to itself the cells of which the body is made up. If the State attempted to do anything of the sort, it would be guilty of tyranny and injustice. It has power indeed to order the lives of its subjects in a reasonable manner as far as private and public good require it. It can exact contributions in the form of taxes from the property of its subjects in a reasonable manner as far as private and public good require it. It can exact contributions in the form of taxes from the property of its subjects according to the rules of justice and equity as far as public necessity requires it.

But it has no authority to interfere further with the natural rights of its subjects. It was instituted to protect those rights, and if it infringes them it acts tyrannically and unjustly. Private property is one of the rights which the State was instituted to defend. As Leo XIII. said: "The right to possess private property is derived from nature, not from man; and the State has the right to control its use in the interests of the public good alone, but by no means to absorb it altogether. The State would, therefore, be unjust and cruel if under the name of taxation it were to deprive the private owner of more than is fitting." (Encyclical on the condition of the working classes.)

Here, therefore, the Catholic differs radically from the socialist. The state of the socialist arrogates to itself the power to take into its hands the ownership and management of all the means of production, distribution and exchange, whether the present owners consent or not. Catholic doctrine denies that the State has authority to do this. Quite apart from the question as to how it is to be done, whether compensation is to be made to those who are expropriated or not, we assert that such an act of spoliation would be simple robbery. We may dismiss the hypothesis of the owners giving their voluntary consent as chimerical. The collectivists scheme could only come into existence by a gigantic act of robbery and injustice.

As Catholics then we have a fundamental objection to the socialist plan; it cannot be reconciled with Catholic ethics. Like many others we are convinced that the attempt to realize socialism would lead to bloodshed and civil war. We are convinced that even if it could be established it would prove unwelcome, and would plunge the working classes themselves into deeper and irredeemable misery. It would reduce all to the same dead level of slavery. But quite apart from our objections to it on account of its effects against Catholic ideas of right and wrong.—True Voice.

FRANCIS VEUILLOT ON THE FRENCH CRISIS.

Despite the opposition she has to encounter, says M. Veillot in the *Revue Generale*, despite the active hostility of the anti-clerical and masonic sects, despite her disabilities before the law and the adverse civil powers, the Church of France, confident of her future, continues her task of internal reorganization and the reconquest of lost souls.

To cries of hatred, she replies by works of love; to attempts at enslaving her, religious authority bars the way; to the iniquitous despoiling of her possessions, the faithful bring compensation in the shape of alms.

The civil power is at the present moment, on the contrary, the prey of a movement of dissociation, which is gradually destroying its forces. In it there is no spirit of unity, as there is in the Church which has been the victim of such brutal aggression.

During the past five months several significant things have happened to affect the position of the Church.

The schismatic elements have been entirely routed. Viatte has sunk into the slough of ignominy and discredit he so well deserved.

The so-called "National Church," of which Houx, of the *Matin* was to be the guiding star, has long since passed into the limbo of matters obsolete.

The gravest danger of all, the Church has been successful in weathering, namely, that of Modernism, which at one time threatened to enter into the speculations of Frenchmen as a manifest reality. Even before the Papal Decree had launched its final condemnation against these errors, however, a movement of reaction was already taking place in France, similar to the reaction which a vigorous temperament manifests under the influence of morbid elements.

The Sovereign Pontiff had, moreover, transmitted to the Catholic institutions and the episcopate, pressing and precise instructions, to which a faithful adherence had been given. Two solemn condemnations had been directed against a book and a review which contained and encouraged modernistic opinions. The majority of the Bishops had issued grave warnings and to day they have loyally given their adherence to the last Papal document.

No one dare say that the entire evil is gone from our midst; the crucial period has, perhaps, yet to come, and more victims may follow, other remedies may have to be applied.

Yet if the source has not entirely passed, religious authority has declared itself, and the faithful know exactly where they stand and where the Modernists stand.

And just as the Church is working for the maintenance of her unity of body and soul, so again the Church is building up, gradually, her new organization. The majority of the Bishops, having constituted the work of the Worship Fund, in order to provide for the most pressing wants, have decided upon the founding of parochial councils, in order to assist the cures in matters of temporal administration.

These councils will give to the lay element, the legitimate satisfaction of collaborating in a more than usually intimate manner in the life of the Church, while limiting, nevertheless, their action to within the desirable limits. This is indeed, a happy situation of difficulties which much perplexed the minds of all.

The work of the layman will be charitable, educational, social and, in a measure, apostolic.

One of the guiding spirits of this truly heroic movement, is Monsignor Amette. That his efforts have not been without fruit, is shown by the fact that at the recent congress of the Catholic Association, over seventy thousand young men of France were represented by delegates.

It is impossible not to see the growing results of this new revival. In the midst of the general indifference, a nucleus of Christianity is daily gathering strength and proportions. There is hardly a month in which some act of touching loyalty too, if not really heroic deed, is not to be recorded, showing that the Catholic spirit is still strong in the hearts of the people of France.

And it is to be noted that even in the darkest hour of crisis and ordeal, the hardest and bitterest of anti-clericals feel the force of the devotion and zeal that religion spreads around. Unfortunately the freethinkers stand apart, only to damp the zeal of the masses, when they touch upon religion it is only to ridicule it and try to deprive the people of their most powerful consolation.—N. Y. Freeman's Journal.

PROTESTANTS LIKE THE CATHOLIC SERMON.

INTERESTING RESULT OF A SYMPOSIUM CONDUCTED BY AN ENGLISH SUNDAY SCHOOL JOURNAL.

"The pulpit from time to time has ought to get from the pew an expression of the kind of sermons it likes," says the *Literary Digest*, and the statement is accurate when applied to the Protestant pulpit. The Catholic pulpit, it will be generally admitted, is concerned not with the likes, but with the needs of the pews in the matter of sermons. The remark quoted above is apropos a symposium conducted by the London Sunday School Chronicle and which has drawn from a number of laymen some rather fresh expressions on various kinds of sermons.

Several take the occasion to say that laymen in general do not like sermons of any kind, and others hint that the shorter the sermon the better. Most of the writers are inclined to speak first of what they don't care for—sermons which discuss theological or philosophical problems, especially when the preacher has not yet mastered them; clever, topical addresses prepared with a view to furnish good copy for the daily newspaper; literary criticisms on classic or current books; discussions of matters whose chief interest is in their relation to common gossip.

Interesting to note, the sermon which met with a "genial appreciation" from the contributors to this Protestant symposium is one which might be described as the "Catholic sermon," as will be seen from the following enumeration of some of its qualities:

"It must be in the language of common life," these laymen say. "It must be truth spoken with conviction, not qualified by desire to please or placate, or uttered in a spirit to provoke opposition. The sermon which is valued is one which shows men their temptations, and how to overcome them; which inspires men to trust God in the midst of business anxieties; which sustains them in the dark hours of adversity and loss and bereavement; which teaches and leads them to apply practical remedies for the sorrows of the ill clad and the suffering of the poor; which kindles their love for children, increases their confidence in the triumph of righteousness over evil in this world, and opens before them a vision of future blessedness with God in eternal joy and harmony with Him.

In a word, the sermon which men like is one which finds them as they are, and shows them how they can become what in their best moments they desire to be. Such a sermon is a revelation of experience spoken in language understood through experience of the hearers. It is the outcome of intimate association with Jesus Christ, looking on men as He looks on them, the best in his hearers. It is the Word—that is, the self-manifesting God—become flesh, speaking not only through the mouth, but through the whole personality of His messenger."

The testimony of a number of Christian laymen to this effect, while not new, brings vividly home to the mind and conscience of the Church the conditions on which spiritual revival will be realized.—Philadelphia Catholic Standard and Times.

CATHOLIC NOTES.

In pursuance of a promise made when he was elected Rector of Immaculate Conception Church, Waukegan, W. Va., Mr. Michael O'Connell has presented to that church a \$2,500 pipe organ.

English exchanges chronicle the death, on March 1, of Rev. Christopher J. Fitzgerald, O. S. B., rector of St. Joseph's Church, Swansea, and great-grandson of Daniel O'Connell. The deceased was born in 1866 at Kinnelagh House, Southwest Kerry.

Among recent English converts to the Church are Miss Nadine Baan-champ, daughter of Sir Reginald Baan-champ, who was received into the Church at Burnmouth by the Rev. J. L. Lynch. Lady Ellen Lyabart, sister of the Earl of Cavan, and Mrs. Alfred Loder are two others who have recently entered the Church.

Miss Sarah Hovey, a postulant for the Sisterhood of All Saints, which is in communion with the Episcopal Church of Mount Calvary, has left the order and become a postulant for admission to the Sisters of the Visitation, Park avenue and Centre street. Miss Hovey is the daughter of Rev. Henry E. Hovey, rector of St. John Protestant Episcopal Church, Portsmouth, N. H.

On the feast of St. Joseph the Right Rev. Bishop Conaty dedicated the magnificent new home of the Little Sisters of the Poor in Los Angeles, Cal. The building and the land which it occupies is the gift to the Little Sisters of Mr. E. J. Le Boston of San Francisco, and it represents an expenditure of something like \$100,000, the largest individual donation to charitable work ever made in Lower California.