

the scenes, and I knew others would be going that way. I undertook to close it, and lost my balance. It was a dreadful fall, but another girl, who heard me cry out, was close behind, and if I had not fallen, my fate would have been here. At first I had hopes of recovery, and it was a bitter blow when they broke it gently that I would never be well—that I must give up all my aspirations. But, Father, is it not better to suffer and pray that one, gifted, soul may become perfect, and closer to God, than to lead an indifferent life in perfect health?

"What could I say? Here was the greater love of which Christ gave the example. I arose, deeply touched. I laid my hands on the little actress's head, and prayed God to bless her, and to bless that other actress who had been led by her to the kingdom of the faith. I have never seen either of them since."

What a wonderful story! I said, as my friend finished. It must go into The Missionary. "It is worth recording," said he, as he signalled a car, and waved a good bye.

All the way back to my room my thoughts lingered with "The Two Actresses," and I breathed a prayer of thanksgiving to our God, whose mercies are above all His works.

GOLDSTEIN'S LECTURE

LUCID AND LOGICAL — POINT OUT THE MENACE OF SOCIALISM TO RELIGION AND ALL CIVIL GOVERNMENTS

At Assembly Hall, Salt Lake City, David Goldstein, under the auspices of the Knights of Columbus, the eloquent and nation-wide famous lecturer, delivered a most touching and logical discourse on the evils of Socialism. From beginning to end he quoted from the works of modern recognized leaders of that cult.

Before introducing the lecturer Grand Knight Dr. J. J. Galligan of the Assembly Hall, and in a few choice words introduced David Goldstein, who said in part:

In the words of the Most Rev. Mgr. Bonzana, "Socialism is something more than a mere political party, it is an anti-Christian sect." The reverend monsignor says that a perusal of Socialist books on religion will convince any fair-minded man of its atheistic principles and its immoral propaganda. This is essentially the position taken by every high dignitary of the Catholic Church throughout the world.

Cardinal O'Connell in a recent pastoral, in defense of the rights of labor, says: "There is not and cannot be a Catholic Socialist. Leo XIII. has rejected such a fellowship in his immortal encyclical. The principles of Socialism are utterly opposed to the principles of Christianity. They are mutually destructive to each other. Certain misguided Christians may call themselves Socialists, but objectively a Catholic Socialist is an utterly impossibility."

As Socialists seek to bring about a revolution in all departments of human activity, their organization is not to be classed as a political party in the ordinary sense of the term. A genuine political party seeks to control the power of the state in carrying out a more or less definitely stated policy which is strictly lawful according to our constitution and in accord with our basic institutions. This policy is arranged with the view of perfecting our domestic and foreign relations for the benefit of all the people. Not so with Socialism. It seeks the control of the power of the State with which to cause the State to "die out." With the hand of the State, Socialists would throttle the State. "We consider political action," says one of the national leaders of Socialism "primarily as a means for the propagation of certain revolutionary tendencies, which may or may not be carried into effect by the political method alone."

Mr. Goldstein then proceeded to analyze the Socialist revolutionary propaganda as related to religion and the Christian family. He presented evidence to show that the fundamental Socialist principle known as the materialistic conception of history, upon which the Socialist authorities say the whole superstructure of Socialism is built, is frankly monistic. This philosophical principle, declared the speaker, is the direct opposite of Christian philosophy. It assumes there is no God, no eternal truths, no free will, no personal moral responsibility, nothing that Christians hold fundamental to their faith and morals.

Mr. Goldstein quoted from Socialist writers, notably, Marx, Engels and Bebel, to show that the fundamental principle of the Socialist philosophy is the materialistic conception of history, or, in other words, economic determinism.

"According to this doctrine," he said, "religion and morals are but the by-products of economic conditions, and change with those conditions. There are no eternal verities or immutable principles, but fluctuating values, conditioned by the kind of economic system that gave them birth."

Continuing, he said: According to the materialistic conception of history, religion is asserted to be a mere reflex of prevailing

economic society and the existence of slaves.

Slavery, according to the philosophy of Socialism, gave birth to paganism. Slavery in turn gave way to feudalism, which was the parent of Catholic Christianity. Capitalism followed feudalism and its religious offspring is the Protestant presentation of Christianity. As preceding economic systems have passed away, so will capitalism be succeeded by Socialism, and this will create a new regime, in which there will be no classes, and therefore no more need to feed the people on "religious opium." So, in the words of August Bebel, "religious organizations will gradually disappear and the churches with them."

Dietzgen, "the Socialist philosopher," says in "Philosophical Essays," "If religion means the belief in a supernatural being, then Socialism is irreligious. Socialism and Christianity differ from each other as the day does from the night. Indeed, all religion is service, but Christianity is the most servile of the servile."

A man to be a Christian must believe in an eternal and unchangeable God; he must believe in revealed truths; he must believe in eternal, immutable moral principles; he must believe in personal moral responsibility of each and every man to his Creator. To be a Christian a man must believe in the second coming of Christ when He shall judge both the living and the dead and render to each according to his thoughts, words and deeds, irrespective of the environment in which he was born and in which economic class he obtained the necessities of life. These beliefs a man must hold to be a Christian. These beliefs the materialistic conception of history repudiates. A man must believe in the materialistic conception of history to be a Socialist in the so-called scientific sense of the term. Hence, it is absolutely impossible to be a Christian and a Socialist at one and the same time; one rejects the other in toto. Therefore, no man can logically be a Christian and a Socialist.

There are no showder tacticians in the country; Socialist propagandists know how to make the most of the poverty, the discontent and the ignorance of the masses. The lack of charity and the immorality of to-day they denounce as though they held Christian views of life; all the while insisting that the notion of free will is out of date and that society is wholly responsible for individual shortcomings; that poverty is caused by robbery and ignorance, fostered by the church; while discontent with everything and everybody is their long suit; and there is no hope this side of Socialism triumphant.

If a workman's religious scruples are to be overcome, the Socialist Johnny is on the spot with true history falsely employed to do the deed. "Oh, yes, there are some atheist leaders," they will declare, of course, but religion is a private matter. You should recall the fact that Robert G. Ingersoll was an agnostic; that he was one of the leaders of the Republican party. He nominated James G. Blaine for the presidency, he stumped the country for his party nominee, "would it be fair to therefore conclude that the Republican party is an agnostic party?" The answer is plainly no.

Then comes a second question, which looks just like the first to the uninitiated. Is it then fair to conclude that the Socialist party is an atheist party because some of its leaders are atheists? The sucker is caught, but not so the man who thinks. Did ever the Republican party propagate the blasphemous of Ingersoll as its doctrine? Has ever an editor or a stump speaker, a state or national committeeman declared that men must believe in the agnostic writings of Ingersoll for instance, "The Mistakes of Moses," to be a Republican? I challenge the Socialists to name even one.

Now let us turn the tables. Did ever the Socialist party insist that the materialist conception of history—that materialist monism—is its cardinal doctrine? Do the Socialists challenge me to name the editors and speakers, the national and state committeemen who declare that a man must accept the teachings of Marx and Engels, Bebel and other Socialist doctrinaires before he may correctly lay claim to the term Socialist? If so, I shall add to the list of twenty-five names I have already given.

Is then the Socialist party an atheist party because Marx and Engels, Bebel and other Socialists were atheists?

Not merely, no. The Socialist party is an atheist party because its founders, Marx and Engels, set up the movement on the atheist principles—the materialist conception of history, on materialist monism—and, because its leaders ever since have propagated these anti-religious principles as its bedrock doctrine. Only he who juggles with the truth denies it; or, he who, though calling himself a Christian, reads into the materialist conception of history a meaning all his own, for which there is no warrant and in the philosophy or the practice of Socialist movement throughout the world.

Mr. Goldstein very effectively dispelled the idea that the Socialist books he referred to were merely personal opinions, as is sometimes asserted by Socialist tacticians in the interest of votes. He held that those books are more than personal opinions, as the Socialist party circulates them officially. He brought forth evidence to show that in one season alone the Socialist party sold \$120,000

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worth of these books and papers through its series of about four hundred lecture courses. He presented a number of Socialist party catalogues in which these books are listed. He said that those books were written by Socialist leaders of the highest standing in the Socialist movement of the world, and they advocate principles of the rankest atheistic character and free love.

The last part of Mr. Goldstein's address was given to an analysis of the Socialist attitude toward woman as outlined in Socialist literature. The speaker took some of the books, section by section, and read from them. He quoted paragraph after paragraph where the writers advocate free love, where they say that after sex passion had ceased to exist separation was better for the man, for the woman and for the community in which they live. He quoted places where they declare that no third person has the right to interfere in matters between a man and a woman; that no functionality is of any importance in such matters; that they are private matters as much as the kind of food that is eaten. These books declare that under Socialism men and women would live together as long as they cared to and separate according to personal inclination; no divorce courts would be necessary; all the women work in the industries, for the private household shall have become a social industry and society would bring up all the children as its wards. This, said Mr. Goldstein, is free love in its most brazen term. It will thus be seen, said the speaker, that the Knights of Columbus is doing a work for God and country when it assists in making known the fundamental hostility of Socialism to religion in general and to the Christian family in particular.

In an eloquent and forcible peroration Mr. Goldstein pointed out the sacrilegious orgies in the past, especially in France and Portugal, committed in the name of humanity or atheism.—Intermountain Catholic.

THE CALDEY MONKS AGAIN

From America

The Church Times, an Anglican journal, in its issue of March 6th contains the following announcement: "Many who are interested in the revival of the Contemporary Life for men in the Church of England will be glad to know that some of the Caldey Brothers who did not go over to the Church of Rome are now settled at Pershore in Worcester-shire."

The "some of the Caldey Brothers" is the "loyal remnant" of which so much was made in the Anglican press at the time of the conversion of the Caldey monks; and the state ment setting forth the fact of their settlement at Pershore is attested by the Ven. J. H. F. Peile, Archdeacon of Warwick; Lord, Halifax, Mr. Athelstan Riley, and Mr. H. W. Hill, secretary of the English Church Union.

On the face of the statement quoted above the average reader would be apt to jump to the conclusion that the residue of the Caldey monks was large enough to form a community of some sort. Of the total number of religious who did not become Catholics, but four can be said to have any sort of a claim to that title, and of these one was a novice; the remaining Anglican members were Oblates or associates, that is to say, neither monks nor novices. Of these three monks forming this "remnant," one is engaged in parochial work, one is in America; and so, by a simple process of elimination the Caldey Brothers who did not "go over to the Church of Rome," are so far as Pershore is concerned

summed up in one person, for the solitary novice also left England.

Apart from this one monk who was professed during the Anglican regime at Caldey, the Pershore community must obviously consist of those who were Oblates or else of newcomers who were not attached to the Caldey community at all. And so the announcement that the "Brothers have the full sanction of the Bishop of the diocese, and are continuing their life on the basis of the Benedictine Rule," can only refer to a theory of continuity which is peculiar to the Church of England.

When the Caldey monks were Anglicans they not infrequently were subject to a certain amount of comment in the Catholic press, and if at any time criticism was offered, it was never to call into question their sincerity; rather it was as a matter of surprise that any person could seriously contemplate the Order of St. Benedict as existing outside the fold of the Catholic Church. In the same way, whilst all honor is due to the sincerity of the Pershore Brethren, it is little short of amazing that any should be found to champion the cause of Benedictinism in the Church of England.

The Caldey episode showed clearly that it is impossible for the Church of England to sustain within itself Benedictine monks. Caldey was by no means the only attempt at this form of religious life. The late Father Ignatius tried it at Llanthony and it failed. Two attempts were made in the same direction at Fond du Lac, one under the personal direction of the late Bishop Grafton, and both these attempts have come to nothing. That Caldey was able to persevere for so long in the Church of England was due, not so much to the fact that that Church had any real desire, as a Church, to have Benedictine monks, but to the courage, faith and hopefulness of Abbot Carlyle, and also to the fact that the monks were to all intents and purposes isolated from the active life of the Anglican Church.

The religious orders in the Church of England form no part of the economic system of Anglicanism; they have no representation in the synodical and representative bodies of that Church; they lack that protecting authority which gives permanence to the delivery and donation of himself which a subject makes in pronouncing his vows, and lacking in this, how can a person be a religious at all?

One of the hardest knocks delivered at the Church of England was that of Lacordaire, who said "the Church of England was no true branch of the Church Catholic, for she had not within her the vigor and power sufficient to develop the religious life." This was a hard saying, and the High Anglican has smarted under it ever since. The Anglican Benedictines were welcomed in High Church circles because the fact of their existence appeared to remove the reproach of Pure Lacordaire; their abandonment of Anglicanism was the greatest blow the High Churchmen have sustained for a considerable time. Hence their fervor in welcoming the "loyal remnant" to their bosom. Caldey was an old Catholic foundation and it found its way home at last; Pershore, too, was Catholic once, and it too may look upon the Rock whence it was hewn.

The Anglican Benedictines takes a new lease of life under the guarantee of Archdeacon Peile. He has to say of them:

"I can testify that . . . they have shown themselves eminently reasonable, loyal, and ready to be guided by him [the bishop]."

"Secondly, I have hopes that my name may in some degree serve to reassure some who would otherwise suspect this as a party movement. So far as I am known at all, I am known as a Moderate churchman; and, as such, I desire to remind (or inform) Church-people that we are here dealing with men who have resolutely clung to their English churchmanship through grave trials and anxieties."

But my chief motive for addressing you is a profound conviction that in our Church also there are some whose spiritual needs and powers can be fully realized only in the life of prayer and contemplation under a Rule. We may regard them as 'weaker brethren,' or, more rightly perhaps, as a spiritual asset of enormous potential value to a Christian society. In either case, it is surely a pity if all we have to offer them is the choice between rejecting their vocation and transferring themselves to the Roman Obedience."

The third paragraph is delicious. Imagine any Catholic having the im-

pression that the religious houses of the Catholic Church are refuges for the "weaker brethren." It sounds as though the Church of England contemplated the introduction of spiritual eugenics. Weaker brethren! and just a short time ago Mr. G. K. Chesterton told us that the reason why he wouldn't do for a monastery was that he was not active enough! It is not a happy augury for the resuscitated Anglican Benedictinism that its promoters should have the idea in the back of their mind of its being a species of religious anemia.

H. CHRISTOPHER WATTS, Associate Editor, The Lamp, Garrison, New York.

CONVERTS A-PLENTY

Rome, April 14.—There has been a steady stream of English-speaking converts to the Church in Rome during the Lenten season. They came here specially for the Easter ceremonies. I know for a fact that twenty-one were simultaneously under instruction. On Easter Sunday Cardinal Falconio, administered the sacrament of confirmation to a prominent English lady, and last week Cardinal Vincenzo Vannutelli confirmed the son and daughter of Verner Reed, the well known non-Catholic resident of Denver, Col., who is at present staying in Rome. They were subsequently received in audience by the Holy Father, who gave them a special blessing and presented each with a handsome medal and rosary. Mr. Reed has ordered a large bust of Pope Pius to be made, and when it is finished he will present it to the Denver Cathedral.

"HOLY IRELAND"

In a tribute to Ireland—"a bouquet offered for the feast of her Saint"—the London Tablet quotes noteworthy utterances of Cardinal Manning: "Holy Russia," he once said in an irony rare with him; but "Holy Ireland" with all his heart. "For years I have been saying these words, 'The Irish people are the most profoundly Catholic people on the face of the earth.' They have also been afflicted with every kind of sorrow, barbarous and refined—all that centuries of warfare of race against race

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and religion against religion can inflict upon a people has been their inheritance. But the day of restitution has nearly come. I hope you will see the noontide when the people of Ireland will be readmitted, as far as possible, to the possession of their own soil, and shall be admitted, as

far as possible, to the making and administration of their own local laws." The Tablet adds that: "A thousand similar words could be quoted from the great Cardinal." Truly the "workingman's Cardinal" was a true friend of Ireland.—N. Y. Freeman's Journal.

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