

## The Catholic Record

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LETTERS OF RECOMMENDATION  
Apostolic Delegation  
Ottawa, June 13th, 1905.

Mr. Thomas Coffey  
My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these aims it has done a great deal of good for the welfare of religion and country, and it will do more and more as its wholesome influence reaches more Catholic families. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ,  
Donatus, Archbishop of Ephesus,  
Apostolic Delegate

LONDON, SATURDAY, FEBRUARY 22, 1913

WORLD'S DEBT TO IRISHMEN

Col. the Hon. Sam. Hughes, in an address in Montreal last week, said among other good things and true:

"It had always been the united desire of the Irish to support right and law. In the two hundred odd years for which the British Empire has been responsible government, the liberties won by the Irish people had been gradually spread by them to other parts of the Empire, and to other empires. To-day the dominant note of civilization is liberty."

Wendell Phillips has graphically pointed out that it was Daniel O'Connell who gave to civilization the tremendous weapon of constitutional agitation which has so largely superceded armed rebellion as the means of furthering the cause of liberty.

G. K. Chesterton is immensely impressed with the fact that in the British Islands it was the Irish, poor, weak, oppressed, harassed by coercion acts, deprived of ordinary rights and liberties, who first forced a settlement of the question of the monstrous land monopoly that still obtains in England and Scotland.

But the heroic and persistent struggle of the Irish peasantry has practically won the battle against landlordism in England and Scotland as well as in Ireland. The only question that really remains, is what form the settlement will take in the sister island.

As Colonel Hughes said, the liberties won by the Irish have been gradually extended to other parts of the Empire. So it will be with the land question; so, also, it will be with Home Rule.

SCIENCE AND THE NEWS-PAPERS

There may be superstition with regard to religion among certain ill-informed people, but it pales into insignificance in comparison with the enormous credulity of the average public with regard to science.

Three noted scientists, Professors Collie, Patterson and Sir William Ramsay, believe they have succeeded in generating under certain conditions some atoms of the gases neon and helium.

Forthwith the newspapers blazon forth the great triumph of science. "The Creation of Matter" was one of the numerous startling headlines under which this presumably successful experiment was announced.

The Montreal Star had the opportunity and the good sense to consult Professor A. S. Eve of McGill University as to significance and bearing of the startling press despatches. Though the head liner got in his work the text is the same comment of a scientist who knows whereof he speaks.

Conservation of energy and conservation of matter, Professor Eve states, are fundamental principles firmly established both with philosophers and chemists. The results of the recent experiments will be found to conflict in no way with these principles.

"Past experience indicates that the majority of chemical elements consist of atoms which are stable. The discovery of radium, and some thirty or forty other radio-active elements in an unstable form. These spontaneously disintegrate or break up into lighter atoms.

"All efforts to accelerate or retard the spontaneous disintegration by artificial means have hitherto failed

or been open to criticism and suspicion. It is now announced by cablegram that Sir William Ramsay and Professors Collie and Patterson have subjected a region—in which the stable elements neon and helium did not exist, and to which region these gases had no access—to a bombardment by cathode rays which are electrons moving with a high velocity.

"Neon and helium were produced. If that is so, and if no accidental causes were overlooked, it indicates that by artificial means consisting of an electric discharge in a partial vacuum, under man's control, either the heavier atoms present were made to disintegrate or the lighter atoms of hydrogen present were built up into helium or neon atoms. Such a result would be unique in the records of science."

Unique in the annals of science and worthy of the attention of great scientists, it may be; but how infinitely it falls short of creating matter any child who has intelligently learned the first chapter of the Catechism can point out.

Time was when water was considered an element. When science succeeded in analysing it into hydrogen and oxygen the sky did not fall; but water was no longer considered an element. The synthesis of oxygen and hydrogen into water is not considered a creative act.

The recent experiment heralded so loudly as the creation of matter is interesting chiefly as illustrating the unscientific credulity of those who boast of living in a scientific age.

FARM RAISED MEN

"Every one of the twelve great preachers of Chicago was raised on the farm, according to Dr. Frank W. Gunsaulus, of Chicago, head of Armory Institute. All of the great journalists of that city were country-bred and 86 of the 100 leading physicians were raised on the farm, he said. Further, that 81 of the 100 biggest corporation lawyers of Chicago were raised in the country, and that 72 out of the 100 most efficient engineers were farmers' sons.

"I congratulate you that you are from the country," said Dr. Gunsaulus to the 800 farmer students whom he was addressing. "I, too, was raised on the farm. The greatest selling that we know of is that of bringing from the earth the sustenance of life. You are the most fortunate among the great population of our land."

"Dr. Gunsaulus declared that Lincoln's supremacy over a cabinet of strong-minded members was due to the training which he received during his early life on the farm."

"When a boy has learned how to break a self or teach a calf to live after the unorthodox fashion of drinking milk, he has learned lessons that will be of great help in dealing with men in later life," said Dr. Gunsaulus.

"The farmers of this continent must solve all the great problems and more particularly the problems of the church. The physicians, the preachers and practically all the professions are recruited every year from the ranks of the plowboys and the farm today exerts its influence in every walk of life."—Winnipeg Tribune.

In terms of dollars and cents farming is far and away Canada's greatest industry. But the greatest crop is not measured in such terms. Though Canada owes her prosperity to a greater degree to the farming industry than to all others combined, her greatest debt is to Farm Raised Men.

Some time ago we gave similar and more general statistics; but these given above by Dr. Gunsaulus serve to emphasize a fact not too well known and all too little realized.

Not alone the shining lights of the professions, the great successes in business and industry, come from the country; but the tendency to degeneration in the urban population is checked or ameliorated by the constant infusion of fresh blood from the country.

Nevertheless the rural population is constantly diminishing. In spite of its manifold advantages country life is becoming less and less attractive. Other causes there may be, but we reiterate that the question of farm help is the most vital. Without it the boasted independence of farm life is hard to impress on the victims of farm drudgery.

The Chancellor of the Exchequer declared the other day that English farm laborers should, and under the new scheme of land legislation fore-shadowed, would have a cottage and a plot of ground independent of the farmer or landowner.

With our millions for agriculture in Canada, and with the flood tide of immigration bringing in thousands of farm laborers, could we not do something to solve our agricultural problem?

A home for the farm laborer is the absolutely essential condition for the creation of a farm-laboring class. Without this immigration gives inadequate and temporary relief; with

this pre-requisite the whole problem could easily be solved.

SEPARATE SCHOOLS IN SASKATCHEWAN

Our esteemed contemporary America is not always accurate in its summing up of Canadian news.

Recently it gravely told its readers that the Saskatchewan Legislature amended the school law to the effect that those who establish Separate schools shall be exempt from the general tax; that Protestants opposed the measure bitterly, but Premier Scott assured them that it was in accordance with the spirit of the constitution.

As a matter of fact those who established Separate schools in Saskatchewan were always exempt from the general, i. e., the Public school tax, and were given this right by the Act which constituted Saskatchewan a province.

What the Scott government did was to make it compulsory for rate-payers of the same religious faith to pay their taxes to the Separate school where one was established. In Ontario the Separate school system is purely permissive. Separate school supporters may at any time elect to withdraw from the Separate school and support the Public school.

Protestants and Catholics are on precisely the same footing, have precisely the same rights and privileges with regard to Separate schools. True, Protestants seldom avail themselves of these rights and privileges, being satisfied, as a rule, with the Public schools.

Hitherto in Saskatchewan, as in Ontario, Separate school supporters might at any time transfer their taxes to the Public school.

There are Catholics as well as Protestants who are not enthusiastic tax payers. If the Separate School rate goes higher than that of the Public School, they become Public School supporters. Later if the Public School rate goes up they again become Separate School supporters.

We have known cases where rate-payers have thus evaded their just share of the tax for school buildings both Public and Separate.

Then there are the little disputes as to the efficiency of certain teachers, and the like, that assume undue importance in certain sections. Wrong-headed ratepayers who cannot at once have their own way transfer their taxes to the other school, Public, or Separate, as the case may be.

The amendment to the School Law in Saskatchewan affects practically only ratepayers of this class. It outlaws the privileges of the wrong-headed and penurious, and makes for the stability and efficiency of the School system.

WOMEN'S RIGHTS IN QUEBEC

They have a "Suffrage Exhibit" in Montreal where pros and antis may air their views. A Mr. Rufus Smith attended and delivered a suffragette speech. The women sought to keep him in the exhibit if he has a vote. He said:

"I have been studying the married women's property act of Quebec province, and if it is a sample of man's logic, then I prefer women's intuition. After reading that statute I am glad that I married outside of this province, and I intend to die outside of it. Quebec is the last section of civilization to allow such a law to remain in force."

All of which sounds very advanced and very enlightened.

We have not "studied" the statute, but this we know; where in Ontario the widow's dower rights are one-third life interest in realty, in Quebec her dower is one-half absolute ownership.

When Mr. Smith studies the Quebec statutes still more deeply he may find out that even if he should die in that province he may leave all he possesses to his widow, who would be fully protected in her rights by Quebec law.

OUR FIGHTERS IN DAYS OF PEACE

The Canada Gazette contains official notice that at any time now the harbors of Halifax, Quebec and Esquimaux may be closed to all vessels, and that in addition the right of examination may be exercised on all vessels attempting to enter those harbors. The notice is regarded in Ottawa as having connection with the international situation existing in Europe. In order that vessels approaching may run no danger from mines or other obstructions instructions are given as to the flags or signal lights they should display. What is all this nonsense about? There is now no more sign of war in

Europe than there has been for the past fifty years. This forcing of the war spirit on the industrious and peace-loving citizens of Canada is worse than foolishness. We have amongst us unfortunately a class who possess the war fever in time of peace and who would be found peacefully disposed in time of war. These gentlemen are somewhat of a nuisance in the community. Much better would it be for themselves and for the Dominion at large if they would go on the land and take hold of the plough share. By doing this they would become a valuable asset to their country. There is no war and there is no rumor of war. Save us from this boredom.

"ENLIGHTENED" FRANCE

The Paris correspondent of the New York Tribune gives us news that will once again remind us that the godless system of education introduced into France by the present infidel government, and which some evangelical bodies in this country so highly commended, is bearing fruit.

In Paris there is an organization known as the "Framic Bandits." It is a syndicate or trust of crime. The system of the dealer on the part of the accused was one of pure and simple denial of all the charges and when cornered by the judge the prisoners burst forth in grandiloquent glorification of their mystic principles of anarchy. Even the Judge seemed surprised at the cleverness and intelligence of the replies made to the questions of the bench and the choice phraseology and wording of their answers denoted a high degree of education. During the "session" one of the prisoners, Raymond La Science, was absorbed by perusing a huge manuscript, being a treatise on practical anarchy. This young scamp, we are told, wore gold eye-glasses and had the appearance of a college professor. Soudy, another prisoner, wrote on scraps of paper and made some sketches of persons in the court-room while the frisky little Madame Matrejean gazed gaily about her and encouraged her fellow prisoners. The Church is making a brave fight to stem this torrent of iniquity, but it is an arduous task in view of the fact that the government itself, the army and navy, and to a large extent the courts of law, are debased through the influence of the Masonic Infidel sect who at present hold the reins of power.

LAW ENFORCEMENT

Many a time have we wondered why a certain class of criminals—highly educated ones too—have been permitted to ply their trade amongst the people of the country. It looks as if we had detectives who do not detect and crown prosecutors who are slow to prosecute.

A despatch from Saskatoon tells us that out of forty-four samples of butter examined in that place by the city bacteriologist only one has even approximated pure butter. The other samples are composed largely of lard, lard stearin and beef stearin, mutton fat, renovated butter, etc. Food Inspector Davis states that there are four or five firms either in Eastern Canada or Winnipeg shipping the stuff to Saskatoon. The Inspector is of the opinion that one gang of food fakirs is working in Saskatoon while another has its headquarters in Winnipeg or farther East. In Avalon, Saskatchewan, on the 6th instant two tons of butter were condemned and several tons more are to be examined. The despatch says that the names of the owners are withheld. Mark this! The names are withheld! Why should they be withheld? The food is declared to be so bad that Commissioner Clanders has described it to be merely raw material for soap. It is, he declares, the basis of palm oil, only it is not half so clean. He recommends mixed farming so that the people of the West would not be depending upon the people of the East for their supplies of butter. This is one remedy, but there is another which should be swiftly invoked, namely, the giving a long term of imprisonment to those engaged in this abominable traffic. The Parliament at Ottawa is working overtime making laws, but of what avail is this if the provincial authorities will not administer them.

The butter incident was aired in the Dominion Parliament on the 7th of the month. Mr. Robb made inquiry of the Minister of Agriculture, Hon. Martin Burrell, in regard to the incident and asked him what he was going to do about it. The hon. gentleman said he had not seen the despatch but in any case the matter

came under the Adulteration of Foods Act, which was administered by the Department of Inland Revenue. He promised to bring it to the attention of the Hon. Mr. Nantel. That hon. gentleman will no doubt take the customary course in such cases. He will procure samples of the butter and have it referred to the Dominion Analyst for report thereon. That gentleman will proceed to perform his duty, and, we may say, he always does it well. Then there will appear in the monthly Bulletin from that department a report on the butter case, adjudging it to be what it has been represented to be by the people of the West. The Bulletin is issued—and that is all. We never hear any more about it. How like the circumlocution office are some of our government departments. Meantime the "butter" merchants will keep on plying their trade. Rip Van Winkle must not be disturbed.

THE DISTURBERS

A despatch from Toronto to the London Free Press, dated the 13th advises us that two little girls were confined in a Catholic institution (name not given) and that their mother, a Protestant widow, made application for them but was refused. The lady (name not given) when her husband died found that she could not support the children and she placed them in the institution aforesaid. She married a second time and claims that then, being in a position to take care of the little girls, she demanded their release but the institution asked for a remuneration for their care. The Grand Orange Lodge of Toronto came to the rescue and subscribed half the amount, and the mother supplied the balance. Upon this being preferred the institution still refused to release the children. The authorities claimed that the little ones would not be cared for properly as their mother and step-father had only a three-roomed apartment. The Orange Lodge will take the matter before the courts and the Board of Control will be asked to take away the civic grant. Sir James Whitney, too, will also be requisitioned to deprive the institution of the government grant. We looked in some of the Toronto papers for condemnation of this supposed outrage but failed to find it. This little story of uncertain origin, and bearing the impress of untruth or exaggeration, was most likely sent out by that police-religious machine—the Orange Association.

It is one of those little advertising schemes the recruiting sergeants of that body employ to make "brothers" for ballot-box purposes. The Ne Temere decree agitation is dead and something must be done from time to time to keep the yellow pet abelling. "No surrender." "Walls of Derry." "Creppie Lie Down." "The Boyne Water." A pity it is that our Canadian hemes are irritated by this nonsense, perpetual chicanery.

PREACHERS IN POLITICS

A word to our Ministerial brethren. The Ministerial Association of Winnipeg has had a strenuous time debating a question which most people will declare to be entirely without their province. Said Rev. Dr. Sinclair: "We are all agreed that there is no emergency." Said Rev. Dr. Crumney: "Everybody believes there is." We take it, therefore, that Rev. Dr. Sinclair, a stalwart Grit, and Rev. Dr. Crumney, an equally stalwart Tory, rode into the meeting of the Ministerial Association with their respective political war paint on. Having made the above mentioned solemn declarations, we are told that thereafter for some little time a singular lack of harmony prevailed. Later on a resolution was introduced which included a heroic clause, calling on the Dominion of Canada to take the lead in the inauguration of an international peace propaganda. This was laid on the table and the spirit of compromise took possession of the reverend gentlemen. A resolution was then introduced calculated to fit in nicely between the position taken by Premier Borden and that recommended by Sir Wilfred Laurier. It was such a cunningly worded production, having a velvety touch for people of all shades of political belief, that we give it entire:

"That in the event of war becoming inevitable through the failure of all possible methods of settlement it would be the duty of Canada in defense of the empire to assume such responsibility as uninfluenced by panic or passion may upon calm and careful inquiry seem to be consistent with the growing wealth, popu-

lation and political importance of the Canadian nation as a constituent part of the British Empire."

Our only reason for referring to this matter is the fact that we wish to point out how frequently men of the cloth take excursions into secular pastures. We do not question their right to do this, but we think most people will agree with us that such conduct has a depressing effect on the proprietries. If our Catholic Bishops were to meet and launch upon the reading public their opinions pro and con upon the navy question, which, by the way, has become a bitter political tangle, there would be this declaration from sectarian bodies, and from that ridiculous humbug, Orangism: "Hands off, Rome; we will have no papal interference in our political affairs."

But Catholic Bishops are not wont to act in this way. At their meetings they adhere strictly to the rule of minding their own business, which has always for object the promotion of religion and morality and love of God in the community.

AS IN DAYS OF OLD

On the Friday of last week the Most Rev. Dr. Mannix, the new Archbishop of Melbourne, and the Right Rev. Dr. Shiel, the lately consecrated Bishop of Rockhampton, Queensland, Australia, left Ireland for their distant sees. A few months ago Dr. Mannix, until then President of the great ecclesiastical college of Maynooth, in the presence of a distinguished clerical and lay assembly, was consecrated in the college chapel Archbishop of Melbourne, with the rights of succession to the present venerable occupant of that important see. A few weeks ago, in the same college chapel, another alumnus of Maynooth, in the person of Right Rev. Dr. Shiel, was raised to the purple as Bishop of Rockhampton. The two prelates are passengers by the same liner at present on the high seas en route for their new sphere of labor beneath the Southern Cross. Thus two more links are added to the long line of distinguished clerics that Ireland has given to the youthful Australian church. In this great new country to which divine Providence has called them they are sure of a hearty welcome, for the Australian church is as Irish as that of Armagh, practically the entire bench of Bishops and the overwhelming majority of the clergy being recruited from the missionary Irish church. For now, as in days of old, the sons and daughters of St. Patrick are the standard bearers of the Cross wherever the need is greatest. Now, as in days of old, Ireland is the fruitful mother of missionaries. Now, as in days of old.

"Nations far in undiscovered seas, Her stately progeny, while ages waste, The kindly ermine of her faith still wear."

Prince of the Church, or simple cleric, or exiled peasant, theirs was a divine vocation. Theirs it was to plant the good seed throughout the English-speaking world. Driven forth as so many of them were from their native land by cruel laws, they carried with them the living Faith of Patrick, and on far-flung prairie and lonely bush they raised high the Saving Sign that was banned in the land of their fathers. It is the proud boast of the Irish church that she has blazed the way for missionary endeavor. It is a long call from Columbia to Mannix and Shiel, from the sixth to the twentieth century, but the chain of Irish missionaries is longer still. To-day within the four seas of Ireland there are scores of youths undergoing the severe discipline of the seminary life in order to fit themselves to preserve unbroken this grand tradition. Every year there goes forth from the missionary college of All Hallows, Dublin, from twenty to thirty young priests to fill up the gaps in the Grand Army of Christ, and to blaze new paths for the Gospel of Redemption. And the colleges of Thurles, Carlow, Waterford, Wexford, Kilkenny, Mungret, and Maynooth, all contribute their quota of new recruits to the missionary ranks. Every one of these colleges, with the exception of Maynooth, was built, and are still maintained by the pennies of the poor. "By their fruits ye shall know them." Measured by this standard the Church in Ireland need not hang her head for shame, for to her credit in the divine record there is surely a splendid harvest of souls led to the knowledge of the Way and the Truth.

It needs more courage to fight the bothers and the worries and the humdrum of life than to meet its great emergencies.

COLUMBA.

NOTES AND COMMENTS

BEYOND peradventure the great question of the immediate future in Canada is Socialism. The circumstances of the time all point to this and the experience of other countries, where it is in a more advanced stage than here, lend confirmation. The late great Pontiff, Leo XIII., in his encyclical on Labor, with that prescience of the working out of social problems which distinguished him even in his august line, predicted it, and those who have an eye for the signs of the times are able to discern that even now social order and political sanity are bidden to make ready for the onslaught that casts its menacing shadow before.

THE QUESTION as to what attitude Catholics may bear towards Socialism, as understood, at least, and within the measure of legal sufferance, acted upon by its more noisy advocates, has received the attention of many earnest-minded theologians. As pointed out by Father Joseph Husslein, S. J., there is the strictest line of division between the doctrine on capital and labor laid down with such clearness by Leo XIII., and that proposed by advanced Socialists. This Pope has thus defined the rights of labor:

"The first concern of all is to save the poor workers from the cruelty of greedy speculators, who use human beings as mere instruments for money-making. It is neither just nor human so to grind men down with excessive labor as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, should be so regulated as not to be protracted over longer hours than strength admits."

This is the teaching of religion and of common humanity. It is in perfect unison also with the practice of the Church through the ages; it dovetails closely with the Sermon on the Mount, and breathes a message of peace and good will not to man alone, but to every living creature. Against it, however, stands the Socialist maxim of hatred and strife, the setting of class against class, and the kindling into flame the passions of men. Here again Pope Leo has spoken, and it is well that his words should not be lost to view, or his paternal warnings disregarded. The great mistake, says the encyclical *Rerum Novarum*, "is to take up with the notion that class is naturally hostile to class, and that the wealthy and the workman are intended by nature to live in mutual conflict. So irrational and so false is this view that the direct contrary is the truth. Each needs the other; Capital cannot do without Labor, nor Labor without Capital. Mutual agreement results in pleasantness of life and the beauty of good order; while perpetual conflict necessarily produces confusion and savage barbarity."

FOLLOWING UPON this teaching Father Husslein proceeds to expose the fallacy of Socialism as incalculating its opposite. Labor has its duties as well as its rights, and the Socialist tenet that the worker can never be wrong is the merest cant of demagoguery, which all true Christian labor will indignantly resent. It is the principle of Socialism to urge the worker to continue in his warfare with the employer regardless of justice and charity, and even of natural prudence, no matter what concessions may have already been wrung from him. These, the Jesuit theologian points out, are the natural conclusions of the Socialist first principle as outlined. In this light all agreements between employer and employee are but temporary truces in a warfare of annihilation. Only on accepting this principle can one be a true Socialist, and, it seems scarcely necessary to say, this makes Socialism impossible for a Catholic. One cannot be black and white at the same time.

IT IS DIFFICULT to understand the blindness of men whose cause is built on this principle. It is, as has been said, destructive of social order, and should it for a time gain the upper hand, must lead to universal misery and degradation. Yet strange to say, this is the very end professed Socialism desires—wide-spread discontent and chaos, from which may arise a merciless revolution. Marx foretold that this would come in violence and bloodshed, leaving every country where it made

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