

DANGERS OF SOCIALISM.

On Sunday evening, November 22, Rt. Rev. Bishop Matz, in the Cathedral at Denver, Colo., began a series of lectures which he intends to deliver on "Socialism." The evening's discourse follows:

"It is clear as the noonday sun that our age is afflicted by a chronic disease which is gnawing at its very vitals. We find the proof of this in the many explosions, more frequent every year, which bring to the surface the fires smouldering beneath, and in the very heart of modern society. The cause for these social commotions which cross and recross the country like so many cyclones, laying waste the land along their route, uprooting trees and destroying cities and townships is Socialism, a combination of revolutionary doctrines, passions and conspiracies, whose aim is the actual overthrow of the social order. It is a systematic, passionate and overt aggression of society and the social order. With these facts in view it is well for us to consider attentively what Socialism is; its aim and the means it would employ to attain its object. It is a question of paramount importance at this time.

"Socialism is the natural development of a germ, a seed sown by the revolution of the eighteenth century, which proclaimed the rights of man as against the rights of God. But it has long since emerged from its embryonic state, and, strange to say, it has found in this land of liberty, the land of the brave and the free, a virgin soil, where within the last twenty-five years it has grown to such proportions that it faces us like a lion, roaring in the desert, seeking its prey, and longing to devour it. Like an avalanche about to start from yonder snow-clad peak, it but awaits the breath of wind to start it on its march of destruction. We are today in the dawn of the twentieth century civilization, in the midst of the land of unbounded wealth and almost unlimited freedom, standing face to face with Socialism in its most brutal form ready to flaunt the banner, the bloodstained banner of its homicidal fraternity in the very face of free and prosperous America. In an incredibly short time it passed from the Socialism of the dreamer and the demagogue to the socialism of the torch and the dagger.

"It at first announced itself boldly under the captivating title of social reformation. Hearing these so-called prophets, messiahs of a new era about to dawn upon their benighted world, which they are about to regenerate, the grand universal law of harmony has gone to pieces amid a thousand factions. Yesterday it was liberty and equality crushed by tyrants; today it is labor oppressed by capital; tomorrow it will be free love checked by the bonds of chastity and Christian marriage. These are the arch-fiends against which, in their estimation, society from its very dawn has been struggling; namely, authority, capital, and the Church. There must be no authority that anarchy may reign supreme, there must be no capital that communism might have full sway, there must be no religion, no church, to put a check on the brutal instincts of the human animal. By the destruction of this hydra-headed monster, which Socialism has sworn to destroy, humanity will be regenerated, a new era will dawn upon the world, a social reform will be sprung upon our age, greater even than that brought forth by Christianity. This is the issue we must prepare to meet. You will agree with me that this is an inversion of order, an utter perversion of language, an intellectual orgy, installing itself in the name of science in front of society. The advocates of Socialism understand this well, and make no longer any secret of their designs. They tell us openly: Society as it now stands must perish, that from its ruins a new social order may arise.

"This is the Socialism of today in its final evolution. It means social destruction. With this programme in hand it passes before us, commanding us to accept its domination which it declares to be inevitable. It summons society as it now exists to suffer itself to be undone that it may be reconstructed anew by this evil genius of social-

ism, which can do everything for destruction and nothing for creation. It tells us, that, willing or no, we will have to bear it, even if to get there Socialism should have to pass over heaps of ruins and hecatombs of human bodies. And, strange to say, it fain would compare this work of social destruction to the work of regeneration wrought by Christ the Saviour of humanity. What, this work of violent aggression, revolt and demolition they have the effrontery to compare it with the work of Christ the Saviour of Mankind. Can they show us where Christ ever resorted to violence to inculcate His divine doctrine? His was like the husbandman who commits his seed to the ground and waits for the moisture and the sunshine. Where did they find Him haranguing the mob and inciting them to robbery and murder? It is true he caused the chains to fall from the hands of the slaves, but not by provoking a fratricidal war between the slaves and their masters. In proportion as His teachings took possession of their hearts; without either shock or violence, these chains fell spontaneously from the hands of the slaves whom Christian charity freed from their bonds. It is true, He came to reform and lift up society, but His work was one of creation, and not of destruction. He came to establish the kingdom of souls and not to breed hatred and dissensions. He came to found on earth the reign of love and social devotedness. Could anything show more conclusively the absolute antagonism between Christianity and Socialism? I do not for a moment question the fact that among Socialists there are not a few honest men, who have been duped by their criminal leaders. There are among them passionate lovers of all that is good, but they are led on by the army of evil. And we do maintain that with the Socialism of the day the whole question is: How may we overthrow quickly and completely the existing order of society? How may we reconstruct the new edifice upon the ruins of the old one?

"Now, society rests upon a triple basis: Private property, which is its material basis; the family, which is its human basis, and religion, which constitutes its divine basis. You cannot overthrow society without taking out these three props whereon it stands—religion, the family and private property. It now remains for us to show that this is the aim of Socialism.

"We call property, man's individual sovereignty over his field, his house, his capital and his inheritance, so justly called his domain. Property, the fruit of man's labor and the labor of ancestors, completes man's independence and makes the proprietor a king in his own domain. With all civilized nations it has always been protected under the triple buckler of nature, justice and religion. It constitutes the material basis of society, which could not exist without it. By it the family clings to the native soil as the tree to the earth by its roots. All nations have held it sacredly inviolable; all have clung to it and we all today consider it so sacred as to protect it with our very lives; we consider it so just that any violation of it on our part would beget within a bitter remorse, which nothing but restitution could appease. Such being the case, how can any man contest a right so legitimate, so sacred to humanity? How in the full splendor of this twentieth century civilization, with the sanction of all ages, of all the schools, all the magistrates, all governments and all religions, can men who call themselves civilized come and contest the right of private property?

"Far from attacking private property, we ought to defend it. Far from suppressing it, we ought to extend it. Yes; let every man by his labor and thrift, his earnings and savings, economy and virtue, attain this sovereignty, wherewith he is endowed by the right of private property. The ambition to possess and own something is a noble ambition, even though it extended only to a parcel of land which he might fructify by the sweat of his brow, and transmit by inheritance to his children. To suppress private property because some may and have abused it is a

stupid aberration. Is there anything that men may not and have not abused? Then suppress everything, even bread and meat, for there are many who eat too much and injure themselves. But to pretend enriching all men, even the idler and lazy drone, the spendthrift, the drunkard and the gambler, and cry out before the crowd, 'Property is theft!' this is not simply an error; it is a crime against society; it is shaking the material basis whereon society rests.

"Now it is certain, it is a well-known and palpable fact proclaimed before all the world, that Socialism denies the right of private property. Its advocates make no secret of it. Did they not make a solemn profession of this fundamental principle of Socialism, the western Federation of Labor in this city last June, when they committed the labor unions to the platform of Socialism? And yet, to hear these apostles of the Socialistic gospel, they don't want to destroy private property. Oh, no! They only wish to transform it. And in what does this miracle of transformation consist? It is very simple. Listen, the destruction of all private ownership to constitute one only proprietor, for some one must possess the land. And who will this one public proprietor be? The State! The State, which may be to day an honest man, and tomorrow a scoundrel! And this state, and only proprietor, will possess all, exploit all, distribute all; he will be the center, the beginning and the end of all. In this universal domain, wherein the state owns all; in this immense arsenal, wherein the state produces, inspires all, and disposes of all, society becomes a veritable beehive, and in this immense beehive, vast as the world, every human being is reduced to the proportion of a bee. Such is the masterpiece of Socialism! No more initiative or personal responsibility; no more liberty or manly royalty; no longer any material support for domestic society; none whatever for public society, the rights of all, and the right of none; universal servitude before universal despotism. Such is the prodigy of the transformation of private property promised by Socialism to future generations.

But Socialism does not stop there; it attacks the constitution of the family. Ah, my friends, if there is anything sacred on earth that men should respect and surround with all the protection and veneration humanity can bestow upon it, that thing is the family, the work of no human creation, the masterpiece of God's creative hands; the most beautiful and most perfect mirror of the Most Holy Trinity. Who would ever have thought that man could lay his hands of destruction upon so holy and divine an institution? But Socialism has said: 'The family as constituted upon its foundations, consecrated by ages, resists us; its organic constitution is in contradiction with the social reformation we contemplate. Therefore, down with the family, and especially the family consecrated by Christianity.' It would be impossible for us to tell you what the new Socialistic family, as contemplated by Socialism, will be. The very stones in this edifice would blush out of sheer shame.

"Socialism attacks in the family that which constitutes its honor, force and stability, namely, its unity, indissolubility and the inheritance it conveys to the offspring. First then, its unity—one man with one woman and their common issue; one life flowing from two sources, combining in one spring. The unity of the family is an essential condition of harmony, order, beauty and happiness. This was displeasing to Socialism, a partisan of free morals and free love, as taught by the Koran and practiced by our Mormon neighbors. The Socialists prefer that to the unity consecrated by the gospel and practiced by Christianity. Socialism attacks the indissolubility of the family, the permanence of the conjugal bond. To Socialism indissolubility before the church and state, is the civil and religious consecration of servitude, the legal and theological confiscation of liberty. Two being bound together for ever, no matter what, these apostles of free love cannot comprehend. What they want is per-

petual change, the liberty of separation and divorce. In the name of nature and progress, Socialism vindicates for man the right of sending away his wife whenever she does not suit him, and for the woman the right of leaving her husband whenever she pleases. What is all this but the perpetual revolution of the family, and the ruin of inheritance which the father of the family transmits to his descendants? How can the will of a dying man transmit beyond the grave a domain to posterity? Down therefore, with the privilege, which assures to man, now a corpse, a posthumous sovereignty, repugnant to the condition of the living and confiscating the liberty of the living? We cannot speak of the domestic side of the Socialistic family, for we cannot lift the veil which conceals an unutterable degree of depravity.

"No wonder, then, that this Socialistic sect has no use for religion, and would uproot it from the heart of man and banish it from the society of the living. 'There must be no religion in humanity, no more altars, priests, or temples, no sacrificial worship, ceremonies or festivities! Let us overthrow the altars and slaughter the priests. With the religious element destroyed, progress will arise from out of the ruins of all religions.' Such is the programme of Socialism. 'No God! No religion!' Man suffices to himself; he will be to himself his own God. Could anything be more frightful?"

THE "ENORMOUS LOSSES" OF THE ROMAN CATHOLIC IN AMERICA.

A series of articles, signed "German American" have been appearing in the Berlin 'Germania,' one of the most influential Roman Catholic journals in Europe, and have attracted considerable attention in view of the fact that they aim to show that the Roman Catholic Church in this country has not only been able to hold her own, but has suffered enormous losses. We extract from these articles the following facts and opinions:

"The number of Roman Catholics in the United States in 1900 was 10,774,932, with 13 archbishops, 80 bishops, about 12,000 priests, 10,427 churches, 3,812 parochial schools, 183 higher educational schools for boys, 688 similar institutions for girls, 8 universities, 76 seminaries, and 247 orphan's homes. These figures ought to be double what they are. Within the last century fully 8,000,000 Roman Catholics have emigrated to America, and their descendants must number 24,000,000. The reasons for the enormous losses are many, among them chiefly the great expense entailed by the maintenance of church and school in America, as contrasted with the state established church systems of Europe. It is also necessary to take into account the great confusion of nationalities and languages, the practical materialism that prevails, the influence of the several orders to which the church is uncompromisingly opposed, the godless public press, and the liberalized tendencies of 'Americanism' within the Church itself. It is a notorious fact that in public life and work the Roman Catholic Church is systematically crowded into the background in America. Although, theoretically the Roman Catholic Church is on an equality before the law with the Protestant denominations and the lodges, practically this equality never did and never does exist. The Roman Catholic Church of America has even more reasons than the Church in Germany to complain of a lack of piety. In America the Roman Catholic is excluded from all higher positions in the state, if not 'de jure,' at any rate 'de facto.' It is utterly impossible for a Roman Catholic ever to be elected to the presidency of the United States. Of the governors of the various States there is not a single one who is a member of the Roman Catholic Church. Of the ninety members of the United States Senate, only two or three are members of our church, and of the three hundred and fifty-seven members of the Lower House the relative proportion of Roman Catholics is no-

Canadian Pacific TIME TABLE

|   | Lv.   | Ar.   |
|---|-------|-------|
| Montreal, Toronto, New York and east, via all rail, daily   | 15 00 | 12 30 |
| Montreal, Toronto, New York and east, via lake and rail, Mon., Thurs., Saturday   | 15 00 | 12 30 |
| Tuesday, Friday, Sunday   |       |       |
| Rat Portage and intermediate points, daily except Sunday  | 8 00  | 18 30 |
| Lac du Bonnet and intermediate points, Wed. only  | 7 00  | 19 30 |
| Portage la Prairie, Gladstone, Neepawa, Minnedosa, Shoal Lake, Yorkton and intermediate points, daily except Sunday                             | 7 30  | 20 40 |
| Rapid City and Rapid City Junction, daily ex. Sunday  | 7 30  | 20 40 |
| Pettipiece, Minota and intermediate points, daily except Sunday   | 7 30  | 20 40 |
| Portage la Prairie, Brandon, Moosomin, Virden, Regina, Moose Jaw and intermediate points, daily except Sunday                                   | 7 30  | 20 40 |
| Morden, Deloraine and intermediate points, daily except Sunday  | 8 25  | 14 00 |
| Glenboro, Souris and intermediate points, daily except Sunday   | 13 35 | 12 15 |
| Pipstone, Reston, Arcola, and intermediate points, Mon., Wed., Friday   | 7 30  |       |
| Tues., Thurs., Saturday   | 20 40 |       |
| Napinka and intermediate points, Tues., Thurs., Sat. Mon., Wed., Friday   | 8 25  | 14 00 |
| Brandon Local, daily except Sunday  | 16 30 | 12 20 |
| Portage la Prairie, Brandon, Calgary, Lethbridge, Macleod, Prince Albert, Edmonton and all points on coast and in East and West Kootenay, daily | 18 05 | 8 50  |
| Stonewall branch, daily except Sunday   | 16 50 | 10 20 |
| Winnipeg Beach, daily except Sunday   | 16 10 | 10 00 |
| St. Paul Express, Gretna, St. Paul, Chicago, daily  | 13 55 | 13 40 |
| Emerson branch, daily except Sunday   | 15 45 | 10 45 |

F. P. BRADY, Asst. Gen. Supt., Winnipeg  
C. E. MCPHERSON, Gen. Pass. Agt., Winnipeg

Canadian Northern TIME TABLE

| Leave Winnipeg      | STATIONS  | Arrive Winnipeg         |
|---------------------|---|-------------------------|
|                     | <b>EAST</b>   |                         |
| Daily ex. Sun.      | St. Boniface, Ste. Anne, Steinbach, Bedford, Sprague, Warroad, Beaudette, Rainy River, Stratton, Emo, Fort Frances.   | Daily ex. Sun.          |
| 10 25               |   | 16 25                   |
| Mon. Wed. Fri.      | Mine Centre, Glenorchy, Atkoka, Kashabowie, Mattawin, Kakabeka Falls, Stanley Jct., Ft. William, Port Arthur.   | Tues. Thurs. Sat.       |
| 10 25               |   | 16 25                   |
|                     | <b>WEST</b>   |                         |
| Mon. Wed. Fri.      | Headingley, Eli, Oakville, Portage la Prairie, Beaver, Gladstone, Plumus, Dauphin.  | Tues. Thurs. Sat.       |
| 10 45               |   | 17 00                   |
| Tues. Thurs. Sat.   | Headingley, Eli, Oakville, Portage la Prairie, Beaver, Mayfield, Humerston, Halboro, Glendale, Neepawa, Eden, Burnie, Glen-smith, Dauphin.  | Mon. Wed. Fri.          |
| 10 45               |   | 17 00                   |
| Mon. Wed. Fri.      | Sifton, Ethelbert, Min-tonas, Swan River.   | Wed. Thurs. Sat.        |
| 10 45               |   | 17 00                   |
| Mon. Wed. Fri.      | Bowsman, Birch River, Novra, Mafeking, Powell, Westgate, Er-wood.   | Wed. Thurs. Sat.        |
| 10 45               |   | 17 00                   |
| Mon. Wed. Fri.      | Ashville, Gilbert Plains, Grand View.   | Tues. Thurs. Sat.       |
| 10 45               |   | 17 00                   |
| Fri. Sat. 10 45     | Fork River, Gruber, Winnipegosis.   | Sat. Tues. 17 00        |
| Mon. Wed. Fri. 7 00 | Oak Bluff, Sperling, Homewood, Carman, Leary's and intermediate points.   | Tues. Thurs. Sat. 17 50 |
| Daily ex. Sun. 8 05 | St. Norbert, St. Agathe, Morris, Myrtle, Roland, Miami, Belmont, Wawanesa, Brandon, Ninette, Minto, Elgin, Hartney and intermediate points.   | Daily ex. Sun. 18 25    |
|                     | <b>SOUTH</b>  |                         |
| Daily 17 20         | Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min. Via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Hallock, Warren, Crookston, Ada, Glyndon, Barnesville, Fergus Falls, Alexandria, Osake's Sauk Centre, St. Cloud, Clearwater, Monticello, Ossea, Minneapolis and St. Paul. | Daily 10 10             |
| Daily 13 45         | Minneapolis and St. Paul Express via Can. Nor. Ry. and Nor. Pac. Ry. Morris, St. Jean, Lettelier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, Superior.   | Daily 13 30             |

City Ticket Office, 431 Main Street. Phone 1066.