FOR SOCIALISTS

THE ONLY ONE ABLE TO SOLVE LABOR PROBLEM

I took up a little book the other day, written by Father Bede Jarrett, O. P., M. A. It is called "Mediæval Socialism" and is sold for sixpence. It interested me extremely, for it showed what beautiful teaching some of our old and now almost forgotten saints delivered to the men of their generation. Few of us Eng-lish Catholics, I imagine, would gladly submit to an examination on the life and work of St. Antonio Archbishop of Florence, and a lead-ing mind in the world of the Medici. A great reader, an assiduous com-piler, a shrewd critic, and a kind hearted writer in defence of the poor this archbishop and saint seems to have been. And how modern some of his doctrines sound! Those pre-lates and thinkers of the despised Middle Ages were doughty warriors of progress, and may still teach us

much wisdom.
Saint Antonio, says Father Jarrett, has left four great volumes on the exposition of the moral law. "He begins by attacking the growing spirit of usury, and the resulting idleness. Men were finding out that under the new conditions which governed the money market it was possible to make a fortune without having done a day's work. The sons of the aristocracy of Florence, which was built up of merchant princes, and which had amassed its own for tunes in honest trading, had been tempted by the bankers to put their wealth out on interest, and to live on the surplus profit. The ease and security with which this could be done made it a popular investment, especially among the young men of fashion who came in, simply by in-heritance, for large sums of money.

As a consequence Florence found itself, for the first time in its history, beginning to possess a wealthy class of men who had never themselves engaged in any profession. The old reverence, therefore, which had always existed in the city for the man who labored in art or guild, began to slacken. No longer was there the same eagerness notic which used to boast openly that its rewards consisted in the consciousness of work well done. Instead idleness became the badge of gentil ity, and trade a slur upon a man's reputation. No city can long survive so listless and languid an ideal The archbishop therefore, denounced this new method of usurious traffic, and hinted further that to it was due the fierce rebellion which had for while plunged Florence into the horrors of the Jacquerie. he taught, should not of itself breed wealth, but only through the toil of honest labor, and that labor should be the labor of oneself, not of an-

For Florence read England. For Jacquerie read strikes. For usury, perhaps it may be permissible to read interest. I am not a theologian, and do not know whether the Church loves or merely tolerates the system of taking interest. But the point is not material to the consideration which affected me on reading the above passage in Father Jarrett's admirable little book. What did strike me was the noble Archbishop's firm and clear stand against the idea that idleness was the badge of gentility and trade a slur upon reputa-tion; his claim that wealth should be begotten by honest labor, and that labor the labor of the man who got the wealth, not of some other man. Has not the holy prelate, I thought, millions of money the Lord only knows; it is a mystery now one man can earn so much honestly that is if he pays just wages and charges in addition to the millionaires, there are men with a few thousands out at interest or in shares, and living without laboring. Whether they are justified in their investments is a matter for professed moralist; to decide. An ordinary man may be pardoned for presuming that to live a life without laboring at all is hardly a principle deserving of Christian commendation. For, the man who lives without laboring must be living on the labor of some one who does labor and labors for him. He gets what he has not earned, whoever

As in a city, so in a state; the more numerous this class of idle persons becomes, the heavier must be the burden upon the rest of the people that toil. The workers have to earn enough to keep themselves. who work, and those others who do not work. Interest and profit must arise out of less wages or greater prices ; rents are a charge upon business somehow. All this is common fact, so common that it has become customary and no one wonders at matters to which he was born; they pass current as first principles, not nly accepted, but never questioned. Yet a principle may be justified in intent, and become an abuse in extent. Loans at interest may be compatible with reason and ethics, while living on that interest, and never working but pursuing an idle life of pleasure, may be incompatible with both. And when the sainted Archbishop taught that wealth which, had it been remembered and accepted and obeyed, might have prevented much of the industrial all the people climbed and entered.

Gall Stones

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trouble and unrest of society in our

to cease. It is more likely to increase. For the rich are growing richer, while the poor grow poorer.
For the problem which his social
question is raising, I believe the
Catholic Church holds in her hands the true and only solution—the doctrine of justice between man and man. Her apostle, a tent-maker, her chief Founder was a carpenter, her great apostle a fisherman. Labor in her eyes has never been a stain on character. Nor does she ook on idleness as a badge of gentility, on trade as a slur upon repu Her theologians and moralists have treasures old and new. And I am tempted to hope that soon the day may dawn when men and statesmen, wearied with paltering over economics, will turn to the Church, as to the mother of unearthly wisdom, and ask her to embark upon the new crusade of teaching the rich and the poor the dignity of work and the degradation of idleness and the sacredness of the example of Jesus Christ and St. Paul.-Liverpool Catholic Times.

"REVERTING TO ROME"

At a Protestant Diocesan Conference recently in Manchester, England, the Bishop, Dr. Knox, observed signs that the Church (Protestant) is threatened with the forces of dis-

ruption. We see," said he, "the cardinal facts of the faith, the Incarnation and the Resurrection, explained away and on the other hand there is a repudiation of the 'Reformation' and a frankly expressed desire to revert to the doctrines and discipline of the Church of Rome, its liturgies, and its

rites and ceremonies." .

Manifestly this is the situation— Protestantism is reverting on one side to infidelity; on the other, to the Church unchanged and changeable, where no "cardinal fact of faith" is "explained away."

As to remedy for the evil, as he regards it, Bishop Knox can only say: The Church of England, destitute for the time being of any government and dependent mainly on the loyalty of her clergy and laity to the Book of Common Prayer as a guide in devo-tion and a standard in the interpretation of Holy Writ, could not throw off these alien schools or phases of thought except by the resolute action of her own sons and daughters work ing together to maintain purity of ife and faith.'

How can they work together without some head or center of authority? They have tried it for three hundred years, and behold the result.-Freeman's Journal.

THE KINGDOM OF GOD

Has not the holy prelate, I thought, put his finger upon the running sore of modern society? The world never old Stone Church recently to find the cholera. There was also had so many wealthy men. Million-aires abound. How they made their | few days out on Euclid avenue when | good of the cholera-stricken—the late the Church of St. Agnes was being moved from its physical foundation of over twenty years he would have found thoughts to think we know.

This church was built at the formaand gives fair terms of tenure. But tion of a parish which has grown to be one of the largest and most important in the city. From its pulpits through all these years no other theory or subject has been sounded or expound save the kingdom of God. No social life or human respect missions have been advocated or exploited. The goal of this little frame church was the kingdom of God.

The pastor of the little frame build-

ing nor any of his assistants have ever gone into the home of a parishioner to solicit or even to mention money or the material needs of the church. At the very beginning the pastor told his people of the early Christians who brought their offerings to the temple. And so whatever they might be, great or small, the people brought their offerings with joy in their hearts according to their eans. No one knew what the other gave, the richest or the poorest it nattered not; each was following the teachings of the pastor, each was piling up treasures in his own king-dom—the kingdom of God.

The other day the little church was moved from its moorings of over twenty happy struggling years. Nearly every family in the parish had had some tender, loving and often sad scene of life enacted there. To every member it meant-even though magnificent structure is to take its place—it meant regret for the happy struggling years and "the dear days

more." Through all the moving, and here comes the story, not one Mass was omitted, not for one moment did the should come by the toil of honest sacred lamp cease to burn. The labor and that labor should be the building was first one side up, then labor of oneself, not of another, he the other. It was catty-cornered. It taught a noble Christian truth was on wheels—on planks. Platforms

The pastor's teachings were all remembered. However, the little church stood, even upside down. What did that matter? It was still the gateway to the kingdom—the kingdom of God.

If Rev. Washington Gladden could have been there even through the week mornings, he wouldn't have had to wait to see crowd after crowd on Sunday—just any week morning, and see the altar rails filled with men and women, and best of all, boys and girls. And if he could have been there in that little topsy turvychurch he surely would have found thoughts to think about the kingdom of God.— T. B. O'H., in Catholic Universe, day.

The industrial unrest is not likely

MEN DON'T GATHER FIGS FROM THISTLES

SO THE CHURCH OF ROME MUST BE A TREE PLANTED BY GOD," WRITES A SCOTCH PRESBYTERIAN

J. Murray, Engineer," is the signature appended to a striking com-munication published in the Oct. 23 issue of the Southern Reporter, of Selkirk, Scotland. Moved to indignation by a local manifestation of narrowness, Mr. Murray solicits "space in which to show a few of the acts of Catholics for the good of humanity."

The tree is known by its fruit," he quotes. In the summer of 1849 there were lectures on the Tower Knowe, at Hawick, on charterism, Protestant religion, atheism, pantheism, the efficacy of cure all disease medicine, etc. But when the chol-era broke out all those orators became filled with terror and took flight. Then 'the funeral bell' was the only sound which broke the solemn silence of the town. Then came forth Rev. Father Taggart, of the Catholic Church, and Rev. Mr Catholic,) of the Church of Eng. and. These two priests went to the aid of the cholera stricken and dis-tressed. The flight against disease was not a 'projectile' warfare, where they could attack the disease from a distance. Those two priests, actuated by the love of God and man down to the valley of the shadow of death' and fought against the cholera in its own trenches. They went into the poorest homes; they prayed for and soothed the cholera

stricken; they pointed the dying to the Father's home of many mansions; they spoke encouragingly to the bereaved, and prayed for God's grace for all. There were seven Presbyterian churches in Hawick at that time. All of the ministers were Scotsmen. There was one of the seven who came to the aid of the cholera-stricken, the Rev. Mr. Adam Thompson, and the Rev. Mr. Munro, of the Con-

gregational Church. These two did their utmost, along with the two priests, to aid suffering humanity.
'Men don't gather figs from thistles,' so then the Church of Rome must be a tree planted by God. Perfect love casts out fear. The Church of Rome must have love, for those priests had no fear; for they acted as if they had a charmed life. Jesus Christ said: 'In so far as ye have love for each other, ye do show forth that ye are My disciples.' Thus the priests of the Romish Church are the disciples of our Saviour. Then it was remarkable that not one of the many lecturers on the Tower If Rev. Washington Gladden, who Knowe put in an appearance to help the cholera stricken, which shows

Walter Wilson of the Society of Hawick was in Friends a fearful state of grief at that time. Thus when Hawick's 'glory was set and its spirit was low' the Eternal sent His heavenly messengers divine—Father Tagart, Rev. Mr. Campbell and others—to its aid. Yes, we Scotch Presbyterians of Hawick owe the Catholic Church an eternal debt of gratitude. I have observed that the Catholics far excel in complacency and fine sympathetic manners."

THE UNVARNISHED TRUTH

While the Episcopalian Convention was in session in New York one of the delegates, Bishop Weller of Fond du Lac, preached in the Church of St. Mary the Virgin, which is so im that its ritual that simple people itative in its ritual that simple people St. Mary the Virgin, which is so imitative in its ritual that simple people often mistake it for a Catholic Church. According to the New York Sun of october 6, Bishop Weller announced that an entire congregation of Catholics in the part of the country in which he officiates has been received

into the Episcopal Church.
Naturally, the Catholics of New York and elsewhere were somewhat startled by this apparently whole-sale apostacy, and a letter was im-mediately despatched to the ecclesiastical authorities of Green Bay, Wis.,

to inquire about the facts. The Chancellor of the diocese, Rev. Joseph A. Marx, informs us that the "congregation" which Bishop Weller boasts of having received consists all told of seven families. They belong to a small mission of Bohemians. When the bishop of the diocese determined to unite that mission and two others, which were about a mile apart, into one central parish, these seven families, yielding to the persussion of a saloon keeper whose

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JAMES MASON, General Manager. Toronto, October 23rd, 1913.

jection. The move was made; a common site was selected and the three missions were united into one parish, under the pastorship of Rev.

I. Rous. The pastor of the three united churches, who also writes us, adds the further detail, that two of the seven families went over because they were convinced that Bishop Weller was a Catholic. They refused to believe the priest, but now that it has got into the papers they are about to rejoin their brethren.

Thus Bishop Weller's triumph con sists in the capture of five poor Bo hemian families under the spiritual guidance of a saloon-keeper. He plaining the real state of the case to the admiring congregation of St. Mary the Virgin.-America.

A CLEVER CANADIAN

The St. John Times says: The Canadian Club was fortunate in extending an invitation to Mr. Joseph A. Chisholm, K. C., of Halifax, to address the members on Joseph Howe. The address was heard with intense interest by the large audience of club members, and Mr. Chisholm nade it perfectly clear that it is not always necessary to go outside of the ers for club luncheons, who have something interesting to say, and who say it in a very interesting man-

DIED

Boivin.—At Bonfield, Ont., on Nov. 7, 1913, Mr. Denis Boivin, aged eighty-nine years. May his soul

BELL. - At Holy Cross Hospital, Calgary, on Nov. 4, 1913, William, third son of Mr. and Mrs. Bell, of Blyth, Ontario, and brother of Joseph Beli, St. Peter's Seminary, London, aged twenty four years May his soul rest peace!

When the best things are not pos sible the best may be made of those that are possible.—Hooker.

The coward says that he is cautious: the miser that he is sparing .-Latin proverb.

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