

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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The Catholic Record

LONDON, SATURDAY, MARCH 23, 1918

AS IT IS

Time was when de Maistre's epigrammatic saying that "history written during the last three hundred years was nothing more than a conspiracy against the truth," was regarded as an aberration of the special pleader. One can understand the indignation aroused by de Maistre's declaration. When people have burned incense before their favorite writers and acclaimed their utterance as a messenger of truth, they resent anything that can mar the harmony of adulation. For many years anything historical made in Germany was accepted with naive credulity. Napoleon's dictum that history was but a fiction agreed upon was ascribed to Gallic cynicism; but the Germans, so profound and painstaking, embodiments of honesty of purpose and fearless integrity, could not but write history beyond all suspicion. But these quondam admirers of Germany are not so sure of their ground today. They have a suspicion that their forbears went it blind and swallowed, as it behoved those who were brought up on Protestant traditions, many a story that had no better basis than violent antipathy and implacable bitterness against Catholics. They are finding out, with Protestants as their guides, that historians, most of them of the Germanic breed, forged and fabricated and lied to make a point against the Church. They followed Luther's advice: "What harm would there be if to accomplish better things and for the sake of the Christian religion, we told a good thumping lie?"

Hence, legends masqueraded as history. Protestants were arrayed in scariest vesture; Catholics were thrust into rags, befoiled with any filth that bigotry might throw at them. Protestants breathed in the invigorating air of the open Bible; Catholics choked over the noxious odours of Rome. And so it went on year after year—this shameful propaganda of blind partisanship, fostering ignorance and bitterness. It must be admitted that a few German historians protested against these methods, but they were ridiculed by the majority of their countrymen who believed, as do Germans of our day, "that the men of their affected veneration were right in everything and their opponents just as uniformly and constantly wrong."

But modern historians of repute have Leo XIII. rules in honor: "The first law of history is not to tell a lie; the second not to fear to tell the truth." Consequently some historians are now in the Munchausen class. Luther, vigorous in speech, with a touch of genius, is destitute of a halo—and is a blustering, swaggering, shrewd demagogue, who threw a match into the continental gunpowder barrel. The other German reformers are pocket-editions of Luther.

In England, also, politician and preacher wrote fairy tales and served them hot with prejudice and antipathy to the public. Our own Lindard told the true story of the Reformation, but he was dismissed as unworthy of attention.

Despite Dr. Maitland who said that these so-called historians considered that it was not only allowable but meritorious to tell lies for the sake of the good cause in which they were engaged, the work of falsification went on apace, and Foxe, accused by Brewer of falsehood and forgery, was to English men the well-spring of data concerning the Reformation in England. To-day, however, Foxe would not be quoted by any writer careful of his reputation.

John Knox has met a similar fate. Dr. Whitaker of the University of Cambridge, declared that Knox was an original genius in lying.

Historians like Dr. Gairdner, Mr. Pollard and others have the critical and scientific spirit which is not satisfied with the easy credulity of times past. They have gone, as Lindard did, in search of documentary evidence, with the result that history has been rehabilitated. Prejudice dies hard; traditions of centuries are not easily uprooted, but it is no longer possible for any honest man

to accept Reformation fairy-tales as veracious chronicles.

FEDERATION

Many months ago we advocated a Federation of Catholic Societies of Canada. We were told that laymen had the subject under consideration and would shortly formulate plans and start the machinery. But it seems to us that these laymen in their protracted consideration test patience to the breaking point.

Perhaps other laymen who have due regard for man's short time on earth would take up the matter. There is an opportunity for those who can dream dreams and transmute them into actualities.

Federation would harness power that is frittered away on trifles, misdirected, used haphazardly and make it work more usefully. It would save money and time and induce us with the spirit that is awake not only to parochial interest but to those of the brethren throughout Canada.

If our organizations were linked together by a bond of union, they could, if necessary, concentrate their energies on some definite subject. Such a federation might give us leaders worthy to carry our standards, and there should not be dearth of leadership among us. We don't mean the Catholic who is rich in the goods of this world and poor in everything that the Church requires of her sons: we mean the Catholic who makes good weight in the balance of Catholic principle, who is representative of the beauty and the truth of the Church. Such a man will always have a following. Even the world, that is tired of the trimmer of those who talk smug things about it and grabbing the while all that they can, respects the consistent man, to whom always and in all places Catholic principle is as a law to his feet. A Catholic of this type would start a flame in many hearts.

WORK OF ABBE HAUY

Representatives of practically all of the scientific institutions in America were present at the celebration of the 175th anniversary of the birth of Abbe René Just Haüy, the founder of the science of crystallography, at the American Museum of Natural History, held under the auspices of the Museum, the New York Academy of Sciences, the American Association for the Advancement of Science, the New York Mineralogical Club, and other institutions.

A paper on the life and work of Abbe Haüy, written by the late L. P. Gratacap, Professor of Crystallography, was read by the Secretary of the Celebration Committee, Herbert P. Whitlock. Abbe Haüy was born in a little village in France and was educated at the Abbey of St. Just. Through his friendship with the mineralogist, Dauhert, he became interested in the study of crystals, and made the discovery upon which the modern science of crystallography is based. He found that a crystal when broken would separate into rhombohedrons or other symmetrically shaped pieces which bore no resemblance to the original form of the unbroken crystals. By deductions from the fact that these forms were always the same in the same mineral, he laid down the principle that the identity of mineral could always be determined by the form of the pieces into which it broke.

Abbe Haüy was admitted to the Académie des Sciences in Paris in 1783. He wrote many treatises and books on mineralogy and other branches of sciences, many of which are now on exhibition in the Mineralogical Hall of the American Museum of Natural History and the Stuart Gallery of the New York Public Library.

George Frederick Kunz, President of the New York Mineralogical Club, was the Chairman of the Celebration Committee. Among those who spoke at the meeting were Robert A. A. Johnston of the Geological Survey of Canada, Volney Lewis of the State University of New Jersey, and Alexander N. Phillips from Princeton University. Letters were read from Henry S. Washington of the Geophysical Laboratory, Washington, D. C.; Edward S. Dana of Yale University, Montreal; Dr. Albert Lacroix, Professor of Mineralogy at the Paris Museum of Natural History, who is now occupying the chair of Abbe Haüy, was the honorary Chairman of the Celebration Committee.

The best preparation for receiving our Lord to-morrow is to receive Him to-day; always supposing, of course, that the prescribed conditions, of a right intention and freedom from mortal sin, are fulfilled.—The Rev. Herbert Lucas, S.J.

THE CATHOLIC CHURCH AND SOCIALISM

II.—THE MORAL AND RELIGIOUS ASPECTS

By Rev. John A. Ryan, D.D., of the Catholic University

In the preceding article we showed that the economic proposals of Socialism have fallen under the ban of the Church, because they are a menace to individual and social welfare, and therefore to individual and social justice. In the present paper we shall try to show that the Socialist movement is antagonistic to the Christian principles of justice and charity.

MARRIAGE A TEMPORARY CONTRACT, BREAKABLE AT WILL

As indicated above, the economic determinist holds that the present form of domestic society is an effect of the present form of industrial society. When the system of private ownership of the means of production has been supplanted by collective ownership, the relations between the sexes will change correspondingly. Woman will then be "economically independent" and therefore will bind herself to a man only when moved by love, and will remain with him only as long as love remains. The union of man and woman under Socialism will be subject to dissolution at the will of either party.

In the words of Morris Hillquit, "most Socialists favor dissolubility of the marriage ties at the pleasure of the contracting parties." ("Socialism; Promise or Menace," p. 163.) The antagonism between this view and the Christian principle of marriage is patent.

Other anti-Christian implications of the theory of economic determinism are: The child belongs primarily to the State; all actions which are truly conducive to the establishment of Socialism are morally justifiable; the welfare of the Socialist State is within its ranks—cannot reasonably expect to escape the active opposition of the divinely appointed custodian of Christian morals and Christian faith.

The attitude of the Socialist movement toward religion is explained as well as stated by the Socialist daily, the New York "Call": "The theory of economic determinism alone, if intelligible as the synonyms, 'the economic interpretation of history,' 'the materialistic conception of history,' 'historical materialism,' etc.

According to the theory of economic determinism, all social institutions and social beliefs are at bottom determined, caused to be what they are, by economic factors and conditions, by the methods of production and distribution. At any given time the existing sex relations, governments, laws, forms of religion and education, and the corresponding beliefs, doctrines and opinions, are what they are rather than something else, because the prevailing industrial system is what it is rather than something else.

As the economic factor is dominant and determining among the social phenomena of any particular epoch, so it has produced and determined the social changes that have taken place throughout history. The evolution and variation in domestic, governmental and educational institutions, and in the ethical, religious and political beliefs of men, have all been brought about by changes in economic factors and conditions, by changes in the way men live their lives.

MARRIAGE AND PRIVATE PROPERTY

A few illustrations, taken from standard Socialist writers, will help make clear the meaning of the theory:

"When all goods were owned in common sexual promiscuity prevailed, because there was no economic reason for stable unions. When private property was introduced the monogamous family came into existence because men wanted their wealth to go to their own children exclusively."

Primitive Christianity was mainly a revolutionary movement of the slaves and proletariat of the Roman empire; medieval Catholicism was the outcome of the feudal economic organization; Protestantism was a revolt against the economic tyranny of the Church as regards tithes and indulgences. Slavery gave way to serfdom and serfdom to individual liberty when the economic masters of society found that these institutions were no longer profitable.

To-day the prevailing morality sanctions all ethical notions and all practices which tend to increase the profits of the capitalist.

"It is now universally recognized by competent students of the subject that economic conditions exert a considerable influence upon other social conditions, and even upon men's practical notions of right and wrong."

If economic determination meant no more than this, it would not necessarily make the Socialist movement hostile to Christianity. As understood by its leading exponents, however, the theory goes far beyond this moderate conception. These men have been, with scarcely an exception, believers in philosophical materialism. That is, they hold that all existing things are matter, that there is no such thing as spirit. Hence they deny that the will of man is free, and assert that the economic factors in society produce all the aforementioned effects and changes, necessarily, as heat melts ice and rain wets the ground.

Some of the more important conclusions regarding morality which flow from this theory may be briefly set forth. Since men have not free wills, they cannot properly be blamed for the evil nor praised for the good that they do. They are no more responsible for their actions than are dogs and earthquakes. The tyranny of the capitalist and the dishonesty of the laborer are alike caused by forces over which they have no genuine control.

But these groups are relatively unimportant elements in the Socialist movement as a whole. The vast majority of the Socialists of the world are adherents of what is known as Marxian or International Socialism and anti-Christian philosophy.

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is not different from what it was in peace time.

INFLUENCES BEHIND PROHIBITION

Cardinal Gibbons, in a late declaration against the prohibition amendment, put his finger with characteristic accuracy upon one of the chief dangers behind the current campaign for its ratification. That is the danger of countenancing the power of a politico-religious organization whose foundations are in an intolerable fanaticism, and whose management has fallen into the hands of men with a high talent for the worst sort of political manipulation. Such an organization, though formed for a definite purpose, cannot be expected to disband when that purpose is achieved. The influence of its paid agents and agitators, a large and impudent band, will be unanimously against a cause that would deprive them of their easy jobs. They will want to go on, and they will quickly find an excuse for going on, and out of that excuse will arise another orgy of wire-pulling, bludgeoning and defamation, and another public nuisance of the first caliber.

Even if the movement were aiming at the holiest and most benevolent social order that can be conceived, it would necessarily fall under the ban of the Church. An organization and movement that is saturated with materialism and irreligion, that constantly propagates an un-Christian philosophy of life, that sooner or later takes atheists or rationalists of all, Catholics included, who remain within its ranks—cannot reasonably expect to escape the active opposition of the divinely appointed custodian of Christian morals and Christian faith.

When this movement aims, as it does aim, at a social and economic order which would be destructive of individual rights and disastrous to human welfare, it is doubly damned. Both as a movement and as an economic goal, both as a means and as an end, Socialism deserves the condemnation of the Catholic Church.

In the next article we shall show that the Church not only does not oppose but sanctions all the reforms that are necessary and desirable in the present economic system.—N. Y. Evening Mail.

DR. RYAN'S ARTICLES

The Evening Mail says editorially of the articles which the RECORD is publishing:

One of the masterpieces of economic writings in recent years is the series of four articles by the Rev. John A. Ryan on "The Catholic Church and Socialism," and "The Catholic Church and Social Reform," just published in the Evening Mail. For lucidity of style, clearness of reasoning, completeness and compactness of content, one must search far to find the counterpart of these documents.

It is inspiring to read that so great an organization as the Catholic Church is so warmly in sympathy with the liberal, social and economic movements of the times. It is inspiring to see that it realizes that the peril of Socialism cannot be averted by mere denunciation. It has taken the trouble to understand the very nature of Socialism, and has analyzed its weaknesses. It has taken the trouble to devise a constructive programme of social reform which is the only alternative to actual socialism.

The forward looking, thinking men of the country find in this writing a very suggestive statement of what is in their own minds. For Catholics there is value in Dr. Ryan's demonstration that the official doctrines of the Church, as established by the Pope, are by no means incompatible with modern social liberalism. Those who are not Catholics should retain these articles and put them aside as a little compendium on the subject of Socialism and Social Reform. We need more education of the sort Dr. Ryan has offered.

LOURDES PILGRIMAGE

By Leonora Raines in N. Y. Sun

In old days the season was given over to outside pilgrimages, but the visiting of the Bearneites and people of the Hautes Pyrenees began in the early spring. And this spring finds the pilgrims active. Now that sun is shining and days are lengthening the little mountain town has been full of peasants and townspeople from surrounding localities. The shrine of the Virgin is ablaze with lights, and any hour of the day you'll see people kneeling about the grotto on the banks of the Gave.

Lourdes and Bearn must have furnished a big quota of fighters to judge from the number of reformers we see here. Some are in the half dozen hospitals, but the majority are on pilgrimage. They are on crutches or they jog along on a peg leg. The fatigue of trench work seems to have got the best of others. But all are here for a purpose and their faith is edifying. The canes and crutches of men and women cured by miracle in years gone by are hung at the side of the shrine.

The Rev. Dr. Billy Sunday, of the First Methodist Church of Boston, has been here for a week, and his services are well attended. He is a man of great personal magnetism and influence, and his message is one of hope and encouragement. He has been here to speak to the people of Bearn, and his services are well attended. He is a man of great personal magnetism and influence, and his message is one of hope and encouragement. He has been here to speak to the people of Bearn, and his services are well attended.

This is what is now at.

Their plan, in brief, is to work up

the peasant to a high pitch of

religious mania, turn that frenzy

upon the State legislatures and so

get what they want, the cities to the

contrary notwithstanding. It is a

scheme that is devious, impudent,

and unconscionable. It is a scheme

that is going to play the devil

in this fair republic before we

have heard the last of it.—N. Y.

Evening Mail.

CATHOLIC NOTES

The Cork Examiner states that the late Bishop of Limerick, the Right Rev. Dr. O'Dwyer, shortly before his death, said: "You will find £10—\$50—of mine in the bank—not enough to bury me."

The appointment of Very Rev. Msgr. Andrew B. Mehan, D. D., director of St. Bernard's Seminary of Rochester as Bishop of the Diocese of Trenton, N. J., has been announced. Msgr. Mehan is Professor of Canon Law, Liturgy and Italian at the Seminary.

During the K. of C. drive in Colorado recently, says The Catholic Bulletin, the Protestants and Jews were more eager to work than some Catholics. In Greeley an all-Protestant committee sent out literature on the drive before even hearing from the Denver K. C.

Washington, D. C., Feb. 25.—Food Administrator Hoover has exempted breads used in the observance of religious rites, such as the Mass of Catholics and the Passover Matzos of the Jews, from the regulations requiring an admixture of other cereals with all wheat flour.

The late Father Joseph Stine, pastor of a small town abroad, spent his leisure time in collecting and selling stamps for missions. In thirty-three years he realized \$40,000, which he distributed among 200 missions and saved over 2,000 health children.

The Committee of Succor for Poland, in favor of which the Pope appealed in 1915, publishes its balance sheet. The total sum received amounted to over 16,000,000 lire. Of this 7,000,000 were collected in the Catholic churches of the world and 7,000,000 were sent from the flourishing Poles in America.

At a sale of rare books and manuscripts in Philadelphia, last week, a letter of St. Charles Borromeo dated March 4, 1570, addressed to the Bishop of Bergamo and relating to the entry of seminarians into the priesthood, was purchased by the Right Rev. Msgr. Henry T. Drumgoole, LL. D., for the Seminary of St. Charles Borromeo, Overbrook, Pa.

Pope Benedict received a delegation from Finland, who had come to Rome to inform the Holy Father of the establishment of the Republic of Finland. In thanking the delegates for their address, the Pope expressed his pleasure at their gratification in having secured their independence. He imparted the Apostolic Blessing to the delegates, after which he conversed with them for half an hour in his private apartments.

A much-needed club for Belgian girls of South London has been opened under the patronage of the clergy of the parish, at Lambeth road. The premises were for eighty years the South London Dispensary and after necessary alterations were made proved excellently adapted for their present purpose. The venture promises to be a great success.

A document was filed recently in the county clerk's office at Corsicana, Texas, in which Captain James Garretty of that city sets apart out of his estate a "public charity fund of \$100,000 in cash, to be used for the relief, betterment and improvement of any indigent poor persons residing in Navarro county, who are worthy objects of charity, to be selected by the trustees, hereafter named, without regard to race, color, sex or religious belief."

An Irish nun, Sister Marguerite, of the Sisters of St. Vincent de Paul, who in the