

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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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 blind and swallowed, as it behooved 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 trumping lie?"

Hence, legends masqueraded as history. Protestants were arrayed in seamless vesture; Catholics were thrust into rags, befouled 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 Lingard 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 Lingard 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 a 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 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 Rene 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, Dauberton, 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 a mineral could always be determined by the form of the pieces into which it broke.

Abbe Haüy was admitted to the Academy des Sciences in Paris in 1785. 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 Geological Laboratory, Washington, D. C.; Edward S. Dana of Yale University, and Frank D. Adams of McGill 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 and harmful to Christian morals and the Christian religion.

By the Socialist movement we mean the organized association of Socialists that exists to-day, with its writers, speakers, books, journals and other methods of propaganda. It is the means by which Socialist principles are explained, defended and diffused. Now the Socialist movement advocates not merely the collective ownership and management of the instruments of production but certain theories of philosophy and ethics and a certain attitude toward religion.

It professes not merely an economic theory but a philosophy of social evolution and of life. This philosophy is directly opposed to the doctrines of Christianity.

The main tenet of this philosophy, and the main reason of this hostility to Christian principles, is the theory of economic determination. While this phrase is formidable, it is as intelligible as its synonyms, "the economic interpretation of history," "the materialistic conception of history," "historical materialism," etc.

According to the theory of economic determination, 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 variations 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 got their living.

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 proletarians 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.

Hence the frequent assertion in Socialist writings that the evils of our economic order are due to the system and not at all to the individuals. Obviously this rejection of the human soul, of free will, and of human responsibility is directly contrary to Christian principles.

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 the man 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 dissolution 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 the supreme principle and determinant of right and wrong; and against the State the individual has no rights.

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 thoroughly grasped, leaves no room for a belief in the supernatural." (March 2, 1911.)

Assuredly so. If all that exists be matter, and if all social institutions, changes and beliefs be produced by economic forces, there is no place in the universe for God or a responsible human soul. This economic determinist cannot consistently be a religious believer. And he must logically expect the disappearance of religion in the Socialist State. For if religious ideas be determined and caused by the prevailing mode of production, they must pass out with the passing of the present system. Christianity cannot survive the destruction of its capitalistic basis.

Such is the attitude toward religion that we should expect intelligent Socialists to take if they were logical. When we examine their utterances, we find this expectation fulfilled. Speaking summarily, we assert that all the great leaders, most of the important books and journals and a very large proportion of the oratorical productions of the Socialist movement are in greater or less degree opposed to Christianity; and that the number of Socialist leaders, journalists and oratorical utterances that avow a belief in any form of supernatural religion is negligible. We have not the space to prove these assertions by adequate citations, but we submit three which may arouse sufficient interest to induce further investigation.

SOCIALISM INCOMPATIBLE WITH RELIGION

James Leatham, a prominent English Socialist, declared that he could not recall "a single instance of a person who is at one and the same time a really earnest Socialist and an orthodox Christian." ("Socialism and Character," p. 2, 3.)

William English Walling, an able and well-known American Socialist, tells us that "the majority of Socialists are firmly convinced that Socialism and modern science must finally lead to a state of society where there will be no room whatever for religion in any form." ("The Larger Aspects of Socialism," p. 381.)

Morris Hillquit, whose competency to represent the mind of the Socialist movement will not be questioned, is "inclined to believe that the majority of Socialists find it difficult, if not impossible, to reconcile their general philosophic views with the doctrines and practices of dogmatic religious creeds." ("Socialism; Promise or Menace?" p. 204) Chapter VI. of this work contains an abundance of quotations from, and references to, other Socialists on this subject.

Some of our readers will object that they can believe in the economic proposals of Socialism without accepting the immoral and irreligious theories outlined in the foregoing paragraphs.

We reply by agreeing with them. Economic determinism is not essential to a belief in economic Socialism. Moreover, there exist Socialists who have made and do make this distinction. Neither the little band of so-called Christian Socialists, nor the select coterie of Fabian Socialists have subscribed to this materialistic and anti-Christian philosophy.

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 Socialist

ism, which does profess this attitude of hostility to Christian ethics and the Christian religion.

The few followers of the international movement who still retain their Christian faith belong for the most part to that element of the rank and file that has not had the opportunity or the capacity to become acquainted with the underlying Socialist philosophy.

ONLY ONE ATTITUDE POSSIBLE FOR CHURCH

According as they make progress in the study of the fundamental principles, they will imitate the great majority by yielding to the anti-religious theories and influences that permeate the leadership, the literature and the entire atmosphere of the organization. Such has been the unvarying lesson of experience.

In this situation there is but one possible attitude to be taken by the Catholic Church. It is that of vigilant and ceaseless opposition to the concrete living institution called the Socialist movement.

Even if the movement were aiming at the holiest and most beneficent 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 anti-Christian philosophy of life, that sooner or later makes 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 vs. Social Reform. We need more education of the sort Dr. Ryan has offered.

LOURDES PILGRIMAGE

In older days the season was given over to outside pilgrimages, but the visiting of the Beartees 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.

Loures and Baarn must have furnished a big quota of fighters to judge from the number of reformed soldiers 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 crosses and crutches of men and women cured by miracle in years gone by are hung at the side of the shrine. I am told that all the maimed are making novenas, spending part of the day at the grotto. Except for the presence of men in uniform Lourdes just now

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 unannounced against a course 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 organ of wire-pulling, bludgeoning and defamation, and another public nuisance of the first caliber.

The original purposes of "the Church in action against the saloon," it is possible, were altruistic. It sought to save the weak from their weakness, to lift up the sorrowful, to bring in a virtuous millennium. But in the course of the fray it has degenerated into a mere cacophony of professional bravos, violent and vicious in its aims and highly unscrupulous in its methods. To impress the ignorant and sentimental with their power, and hence with their importance, these bravos must get results—that is, they must knock off heads, drive and browbeat lawmakers, give a thrilling show, to that end they stop at no device of political chicanery, however dubious and extravagant. In almost every State the thing is going on. In almost every State the legislator who stands against their outrageous insolence is exposed to a variety of attack that even Tammany would be ashamed of.

And all this fustian and mountebankery, this excess and rough-house in the name of religion, which is that sort of thing is religion, then so much the worse for that sort of religion. What the American people must soon begin asking themselves is whether the constitutional divorce of Church and State was meant to work both ways or only one way. They see before them the beginnings of an effort to translate all political discussion into terms of divine revelation, with a pack of self-concocted prophets on the one side and a mere rabble of heretics and outlaws on the other. If that theory is not challenged at the start it will play high jinks with our scheme of things before many years have come and gone. It stands opposed to every notion that we have of free and orderly government; it represents, indeed, the very antithesis of free and orderly government.

What is worst in it is the prosperity it offers to the new class of apocalypists in government by orgy. A glance at any average sample is enough to show the shrewd self-seeking of these gifted gentlemen, and their utter responsibility no less. They are recruited in the main, from the ranks of the lesser evangelical clergy—in brief, from the ranks of those who supply roaring derbies for backwoods camp-meetings and Great Thinkers for cross-roads chaletaus. The prohibition campaign has been a god-send to them. It has rescued them from the dull round of devil-chasing and sacerdotal politics, and given them good posts at what, to them, are almost unknown salaries. Men, who have thrown around them the glamour of a bogus eminence; it has given them power and got them into the limelight.

But it has not offered them any supply of the missing quality of sense. The sort of reasoning they display in their present inspired utterances is precisely the same sort that they displayed foretime. It still enchants the remote yokel, but it makes no impression whatever upon the more sophisticated city man. Hence the colossal defeats that the professional prohibitionists have always suffered in the big cities. In Boston, in Baltimore and elsewhere they have been drubbed unmercifully, even after getting aid from the grand master of their order, the Rev. Dr. Billy Sunday. But that fact does not daunt them. If they cannot convince the cities they can at least convince and influence the backwoods—and with the aid of the backwoods they can coerce the cities later on.

This is what they are now at. Their plan, in brief is to work up the peasantry 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, impertinent, 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. Meehan, D. D., director of St. Bernard's Seminary of Rochester as Bishop of the Diocese of Trenton, N. J., has been announced. Msgr. Meehan 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. 28.—Food Administrator Hoover has exempted breads used in the observance of religious rites, such as the Mass of Catholics and the Passover Matzoos 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 heathen 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 Isles in America.

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. Drumgole, 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 John Garriety 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, hereinafter 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 world was Miss Emily Corballis, daughter of the late James Henry Corballis, J. P., of Ratoath Manor, County Meath, has been awarded the French war cross for heroism. She was captured with her ambulance by the Germans at the first battle of Ypres, in October, 1914, and was a prisoner for several months until June last. She is now with the French Red Cross near Verdun.

A committee has been formed at Arras, France, to erect a monument to the memory of the late Bishop Lobbeday. The conduct of this brave Bishop during the terrible days of the bombardment of his episcopal city is well known. His unexpected death has caused unanimous regret, and has from all sides come the demand for a lasting tribute to the memory of this gallant and pious prelate. The city council has offered the site.

At Ramsgate, England, there has been of late a campaign of fanatical outrages against Catholics, these outrages being carried out by a secret society called the War Shrine Protest Committee. First of all this body of valiant Englishmen (perhaps they are conscientious objectors) wrecked war shrines, but now they have started destroying Catholic publications in the free libraries, and papers have also been mutilated. Threats are now being sent through the post, signed by "The Committee of Ten," who take refuge behind anonymity. One would have some respect for people who came forth boldly in the light of day and were prepared to take the consequences of their actions, but for these anonymous malefactors one has nothing but supreme contempt.