

BOLSHEVISM AND SOCIALISM ARE DEFINED IN LECTURE TO K. OF C.

Following is the text of an address delivered recently before the Knights of Columbus by Rev. J. R. Buck, pastor of St. Joseph's Catholic church, Salem:

We might term Bolshevism as a disease, the outbreak and last stage of Socialism applied. It is impossible to give a full exposure of the fundamental principles of Socialism and to show in all their bearings its atheistic and anti-Christian tendencies in this short paper; but, fortunately this has been done by excellent writers and there is no lack of books and pamphlets as well as magazine articles in which the true nature and purpose of Socialism and its bearing upon the highest interests of the state and church have been fully set forth. We base our charge of atheistic and anti-Christian principles of Socialism upon the public platforms of the Socialist party in the past and in various countries, as well as upon speeches applauded by its adherents and books published by their recognized leaders and given as the authorized text-books of genuine Socialism.

It is true, unfortunately, that many Christian believers, both Catholic and non-Catholic, have embraced Socialism. They have been deceived by the plea that Socialism is nothing but a purely economic question, and its sole object the betterment of the laboring classes. They are in good faith and in entire ignorance of the fundamental principles and ultimate aspirations of Socialism. They firmly believe that Socialism is not, nor has ever been, opposed to Christian morality and religion. This is not true; it betrays its true friend in atheism and the capitalism which was and is keeping the lower classes in economic and social slavery.

Socialistic Claws Revealed. These quasi-Socialists believe that Socialism has no intention of upsetting the fundamental basis of public order and government nor of establishing a reign of anarchy and lawlessness. But within the last year many of these Socialists or quasi-Socialists have had their eyes opened. They see more clearly the general trend of real Socialism, and as it merges into Bolshevism the claws underlying the paw of Socialism are more and more exposed.

To understand what Socialism and eventually Bolshevism is, and what it means for human society it is absolutely necessary to study the whole system of Socialistic philosophy, and not what is placed before us as practical Socialism with its purely economic forms, Socialism, as a modern philosophy or doctrinal system, has given the life and strength and direction to the mighty Bolshevik movement among the modern nations of Europe, America and even other continents. It is not true that it is concerned with purely economic conditions, but it touches most directly and forcefully the great and far-reaching questions of morality and religion.

Had Socialism been a mere matter of politics and political economy Christianity would have paid no attention to it any more than she has to the Democratic, the Republican or any other political party or parties, as long as they do not trespass on the religious domain. However, it has been entirely different with Socialism, which is and has been directly antagonistic and hostile to Christianity. Of late Socialism has spoken more plainly as Bolshevism, and some of its foremost leaders openly admitted that Socialism and Christianity are to one another as fire and water.

All along the Catholic church has seen and warned the world against the tenets of Socialism, although now certain societies are taking a stand against it. They have caught a glimpse of its claws and are frightened. The Catholic church has not opposed Socialism because it is a political party, as has been said, but because it is a pronounced and self-confessed enemy of Christianity, and in particular of the Catholic church.

Since we cannot touch all phases of Bolshevism-Socialism, we will confine ourselves as far as possible to its anti-Christian principles. Christianity teaches the existence of God, the divinity of Christ and the observance of the 10 commandments. It teaches that He is the ruler of the universe, whose sovereign will must be obeyed by the nations as well as by the individual. He governs the destinies of the human race by His divine providence, and is Himself the last and supreme end of all men.

Socialism Denies God. Socialism denies all this by making materialism the basis of its whole philosophy and by proclaiming the commonwealth as the supreme and independent ruler of all things. And Bolshevism is the legitimate offspring of Socialism. The cause of Bolshevism is, first of all, Socialism, and anti-religious training. Possibly we are not too far reaching in saying that education without religion is the root of it all.

Mr. Henry Hyde, sent by the Chicago Tribune to study and report conditions in Europe, defines Bolshevism as follows: "Bolshevism means that the church, home, school and all institutions we call civilized shall be destroyed; that banks shall be looted of all cash, and all debts, public and private, shall be repudiated; that marriage shall be outlawed and free love the rule." It was remarked by one when the report was read, "What a wonderful substitute for civilization!" The Bolsheviks have given us a fundamental insanity, but the Socialist interpretation of the "brotherhood of man."

It has been pointed out that quasi-Socialists, carried away by sentiment based upon theory, forget that it has often been such dupes as themselves who have fattered the movements of ill-starred reforms. But when it comes to an issue, they are never the leaders and never dominate in the hour of triumph. We might trust some advocates for Socialism, but never such monsters as enine and Trotsky.

learned from the pages of French history. Balfour, an eloquent advocate of popular freedom, was chosen president of the national assembly. This was the beginning of the new order. The famine and bread riots in Paris. Lafayette, a moderate reformer at the head of the national guard, suppressed disorders for a time. Mirabeau, who had been an enthusiastic supporter of the revolution, saw the trend to violence and tried to stop it. The radical Girondins brushed him aside, as they did Lafayette.

The Girondists were radical, but opposed to unnecessary bloodshed. Many of its members were like Bernard Shaw, Arthur Morrow Lewis, Charles Edward Russell, Scott Nearing and Eugene V. Debs. They were Republicans in the Jacobins or "Reds" helped to overthrow the monarchy were I return overthrown by the Jacobins. Marat in his violent journal, "The Friend of the People," called upon the mob of Paris to "rise against the moderate and lukewarm" causing daily riots and tumults. Many were put to death and fear and terror pervaded everywhere. Charlotte Corday, obtaining admission to the house of Marat, drove a dagger into his heart. She was promptly guillotined but gloried in her deed, saying the last thing before her head fell "I have killed one man to save a thousand—a depraved wretch to save the innocent."

Labor Target of Bolshevism. One after the other leaders arose, reigned and fell. And poor France, bleeding at every vein, saw sewers constructed to receive and carry off the blood of victims. To be sure excess always destroys itself and France at last arose and put an end to the Reign of Terror. We may pity France and shudder as we close the book of history, but we must cry out "Let America take warning!" The bloody story of the French revolution has been repeated in Russia, and its repetition is threatening all the countries of Europe. And every revolution designed to subvert the divine order, abrogate moral law, and substitute for Christian civilization a system of society based upon appetite, lust and greed, will repeat the stories of France and Russia.

As stated, Bolshevism is a disease and an infectious disease at that. Its workings may be seen in its efforts to disrupt the ranks of organized labor. It demands the unreasonable from the employer, places all employers in the same class with capitalists, and is causing strife, discontent and disaster.

Failing to understand the logic of Socialism, not going deep into the principles, and allowing sentiment and theory to rule their minds, thousands of farmers and wage earners are wandering upon the very verge of Bolshevism, ready to be precipitated into a hell-born chaos which would rival that not surpass the horrors of the revolution in France. These people must be awakened to their danger and must be made to understand the real principles at stake.

C. A. Windle, the Chicago lecturer and writer says, "The farmer who thinks he can establish a system which deprives a man of his bank, and still retain his own farm, will soon discover his mistake. The law which abolishes a private mill will soon do away with all private property. If it is right and advisable for the state to own and operate the banks, then it is right for the state to own and operate all lines of business including farms, factories, boot-making establishments and peanut stands. If the state has the right to put the bars out of business, the federal government has the right to monopolize all trades, industries, etc. which would in turn put the state out of business."

Thus we see the first steps of Socialism are apparently easy. It works beautifully—as long as it is striking the other fellow. But, oh, the howl when it strikes home, and he discovers that Utopia has not been reached!

Anti-Christian Influence Shown. But what we are particularly interested in is the anti-religious or anti-Christian spirit of Bolshevism. The essence of Socialism—the root of Bolshevism—is found in the abolition of private property, the common ownership of all land and all tools of production and distribution. It is found in the disruption of the family by placing the state at the head of all that is sacred and dear to real civilization. In support of this assertion I wish to quote one of the recognized leaders of Socialism, one who makes or helps to make its dogmas.

August Bebel, in his Jubilee edition of "Woman and Socialism," page 407, says: "In the new society woman will be entirely independent. In the choice of love she is as free and unimpeded as man. The woman is wooed, and enters into a union prompted by no other consideration but her own feelings. The union is a private agreement without the interference of a functionary, just as marriage had been a private agreement until far into the middle ages. Here Socialism will create nothing new; it will merely reinstate on a higher level of civilization and under a different social form what generally prevailed before private property dominated society."

On page 33 he says: "The reign of mother-right implied a communism; equality for all; the rise of father-right implied the reign of private property, and with it the oppression and enslavement of woman." On page 17 he tells us that before private property dominated society—all the women belonged to all the men and all the men belonged to all the women." Another Socialist writer, Carpenter, in "Love's Coming of Age," says on page 52, "Let every woman hasten to declare herself and to constitute herself, as far as she possibly can, a free woman. Let her accept the term, with all the odium that belongs to it; let her insist on her right to speak, dress, think, act, and

above all use her sex as she deems best."

When the so-called wedding of Prof. George D. Herron and Carrie Rand took place—it being simply an agreement to live according to Socialistic principles—William Thurston Brown in a speech made the following remark: "This is the time and place of the muse and poet—the office of a priest or magistrate were an intrusion here." And Mr. Richard Gallieni said: "All the friends of Mr. and Mrs. Herron will live them all the better because they have the courage to stand up and say that they love each other and that love is all the marriage they need." And Leonard Abbot said: "I cannot hope for anything better from this day on than it may mark, from this day on, and even greater devotion, an even more complete consecration, to the Socialist movement, and the Socialist ideal."

Herron is Quoted. Herron says: "Christianity today stands for what is lowest and basest in life. The church of today sounds the lowest note in human life. It is the most degrading of all human institutions, and the most brutalizing in its effects on the common life." For quasi-Socialists I might quote what Rev. St. John Tucker said at the Garrick theatre, Chicago, in 1915: "Ninety-nine per cent of Socialists are atheists. A so-called Christian Socialist is a hybrid. Atheism is dominant in the works of all Socialist writers. Socialist science is the denial of all religion." "And when the day comes that Socialist forces triumph, together with the cankered bulk of capitalism, will sink that older and more retrogressive inveterate sinner, the church," are the words of the New York Call.

There are those who would say that Socialism and Bolshevism are entirely different. They would have us believe that their tenets were not in the least like. Yet one of the greatest Socialist writers, Karl Marx, says: "We shall deserve well of it (Socialism) if we stir up hatred and contempt against all existing institutions. We make war on all prevailing ideas of the state, the country, of patriotism. The idea of God is the key-stone of a perverted civilization. It

must be destroyed. The true principle of liberty, equality and culture is Atheism."

Writing directly against the Catholic church, Henry M. Tichenor in his "Roman Religion," says: "All orthodox creeds in Christendom are encroachments of the working class in its efforts to capture the government of the world; but the Roman Catholic church is especially outspoken—Christianity today walks cheek by jowl with the kings of the earth, the money lords and the world's oppressors. In this struggle the Roman Catholic church is united, organized and disciplined, while her numerous Protestant spawn is divided into various sects and therefore weak. It is especially, therefore, the Roman Catholic church and her priests to whom capitalism turns for help in the hour of its death struggle. Let us tear the mask off!"

Marx and Engels wrote the "Communist Manifesto;" Marx is the author of "Capital," and August Bebel is a fit made for both, and no orthodox Socialist will question the authority of these men. Prof. George D. Herron was named by President Wilson to act as one of the United States peace commissioners, sent to arrange an armistice between the Bolsheviks and their enemies in Russia. Arthur M. Lewis is one of the foremost lecturers of Socialism, and one of the most learned and gifted of them. Henry M. Tichenor is the editor of "The Melting Pot."

Socialism Anti-Catholic. All intelligent Socialists know full well that genuine Christianity stands like a Gibraltar between them and their success. But before they become anti-religious openly, they are anti-Catholic. And we should make this so plain, that non-Catholics, Protestant and Jew should not overlook the fact.

In comparison with Socialistic principles, let one read the Encyclical Letter of Pope Leo XIII, written on May 15, 1891. With a penetrating sight, which may almost be declared inspired, he foresaw the present state of the world, and with the calmness, the justice and the mercy of his heavenly Guide, he advises and instructs the world concerning the So-

cialist solution, and points out the fallacy of its principles. He tells the state her position, the capitalist his position and the laboring man his position and all is in accordance with the principles of Christ, which by their brilliancy only make such principles as the Socialist-Bolshevik the more black and hellish.

The only remedy to be applied is laid down in this encyclical letter. The Socialist would take the child from the parents and rear him in his own damnable doctrine of selfishness and lust. Therefore we should make more strenuous efforts than ever to educate our children in true Christianity. It is too late to lock the door after the horse is stolen, and it is seldom that a child will be a good citizen if he is reared in Godlessness, error and crime.

We may look for stronger efforts than ever to be made against our parish schools. For even as Socialism hates the very fame of Christ, so too does it hate anything that will be the means of detaching and exposing her terrible principles. The cure then lies in the proper education of the child so that he will at once recognize his own destiny. That he was created for an end, and that end the love, knowledge and service of the true God.

At the same time it is right and well for every Catholic man and woman as well as everyone who calls himself Christian to look to it that we are told that in Russia only 15 per cent of the population was Bolshevik, while the vast majority is anxious for a real and stable government. Yet that little handful, that 15 per cent, rules and dominates the great balance of the population. Why? Because there is no unity and because they are ignorant.

Then, my dear friends, let us be true Americans. Let us do our full share for the preservation of our own glorious nation. Let us lend every faculty, every energy toward bringing truth to light, and as we work let us sing with hearty zeal, "For God, for Truth and Right."

What is pop? It's something that a lot of folks haven't.

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TODAY—TOMORROW

JOHNNY AND WISE
Singing, Dancing and Music

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ALL NEW PICTURES

BLIGN THEATRE

BIG NEW SHOW SUNDAY

Harold McAllister Passes Away After Long Illness

Harold McAllister, son of Mrs. J. M. McAllister, living three miles southeast of Salem, died yesterday at his home. He had been ill for some time. He is survived by his mother, Mrs. J. M. McAllister, and six sisters, Mrs. Mary Crumm of Salem, Mrs. Lora Welch of Eugene, Calif.; Mrs. Myrtle Holz, Mrs. Evelyn Coburn, Mrs. Melba Duerne, Mrs. Geneva Farrar, all of Salem, and by

two brothers, John McAllister and Leo McAllister of Salem. The funeral will be held Saturday, January 10 afternoon at 2:30 o'clock from the Webb & Clough chapel. Burial will be in the City View cemetery.

He (somewhat embarrassed, after the car had stopped on a lonely road)—I can't start my engine; the thing won't spark. She—Must be like some people I know.—Olive Branch.

Is Backache Making You Miserable?



IT isn't right to drag along from day to day feeling weak, miserable—half sick. You want to be well, and the best way to get well is to find out what is making you feel so badly and try to correct it. Perhaps it's your kidneys. A cold, a strain, worry or overwork may have weakened the kidneys and brought on that stabbing pains that wear your nerves and keep you tired, fretful, "all unstrung." You may have morning lameness, too, headaches, dizzy spells and irregular kidney action. Don't wait! Neglect may mean more serious troubles—dropsy, gravel or dangerous Bright's disease. Use Doan's Kidney Pills. They have helped thousands of ailing folks. They should help you. Ask your neighbor!

These are Salem Cases:

SOUTH THIRTEENTH STREET

Mrs. Emily Edwards, 1107 South Thirteenth street, says: "I couldn't speak too highly in praise of Doan's Kidney Pills, for I have never found anything equal to this old, reliable kidney medicine for regulating the kidneys and stopping backache. I am only too glad to tell others who are subject to backache, as I used to be, that Doan's Kidney Pills are very reliable and effective for that trouble."

MILL STREET

W. G. Johnson, gardener, 1021 Mill street says: "Taking cold and over-exerting myself brought on kidney trouble. For two years I suffered with pain in the small of my back, right across my kidneys. My back ached at night and in the morning I felt tired and lame. I was languid and nervous, also. Headaches and dizzy spells bothered me and my sight blurred. The kidney secretions didn't pass often enough and they contained sediment. Finally I heard of Doan's Kidney Pills and after taking them, was greatly relieved. Doan's sure are fine."

HIGH STREET

Joseph Wint, retired blacksmith, 668 High street, says: "My back and kidneys bothered me. My kidneys were disordered and my back seemed to lose strength. A short use of Doan's Kidney Pills soon put me right."

Over Five Years Later, Mr. Wint said: "My opinion of Doan's Kidney Pills is just the same today as it was when I gave my first endorsement. I haven't had any kidney trouble now for several years, and I give Doan's credit for bringing on such lasting results."



No package of Doan's Kidney Pills is genuine unless it bears the mapleleaf trade-mark and the signature—James Doan.

MISSION STREET

Mrs. G. H. Deacon, 1498 Mission street, says: "If has been a long time since I have taken Doan's Kidney Pills, but, speaking from past experience, I can say they are a kidney medicine of merit. I had a dull pain across my kidneys and at times it was very severe. After I had taken Doan's Kidney Pills a few days, that disagreeable ache disappeared. My back and kidneys have caused me but very little trouble since."

LEE STREET

J. H. Penion, 1405 Lee street, says: "Doan's Kidney Pills have done me a lot of good in the past, and I willingly endorse and recommend them. On several occasions, cold settled in my back and in the region of the kidneys, causing pain through the lower portion of my back. I know from disorders that my kidneys were to blame. Knowing how highly some of our Salem citizens endorsed Doan's Kidney Pills, I started using them, and found them just the thing to rid me of the pains and disorders. A few of Doan's always relieved me of rheumatic pains, so I cannot help but speak highly of them."

Doan's Kidney Pills

Every Druggist has Doan's, 60c a box. Foster-Milburn Co., Manufacturing Chemists, Buffalo, N. Y.