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EDITORIAL

OUR CLOVISES AND REMIGIUSES.

By DANIEL DE LEON

IT was only a short five months ago, on Decoration Day, that, delivering his sermon-discourse on the occasion before President Taft at Washington, the Rev. Eugene De L. McDonnell, S.J., “speaking directly” to the President, as the *Buffalo Catholic Union and Times* of June 8 put it, pledged to the President, then about to start on his electioneering tour, the support of “the Catholic manhood of this country.”

Just five months later, on October 30, speaking to the Hamilton Club of Chicago the President let drop utterances that have been justly interpreted throughout the land as a feeling on his part that his election is more than doubtful.

More recently than last Decoration Day, in the course of his address to the Roman Catholic Central Verein of Chicago, Archbishop Quigley of that city referred to the “bad treatment” that his church was receiving at the hands of France, Italy, Spain and Portugal, and other Catholic countries, and then went on to pledge the support of his organization to its political and property-holding members present and absent in these words:

“When the time comes in this country, as it surely will come, and the same forces attack the church here they will not find us unprepared and unorganized, and they shall not prevail. We have well-ordered and efficient organizations, all at the beck and nod of the hierarchy and ready to do what the church authorities tell them to do. With these bodies of loyal Catholics ready to step in the breach at any time and present an unbroken front to the enemy we may feel secure.”

On May 30, President Taft took stock in the pledges delivered by the Rev. McDonnell; five months later he was a wiser man. He had found out enough to know that the Catholics, by large majorities, are not as “deliverable” as pledges are; in fact, that they are not cattle at the disposal of the “hierarchy.” It may take longer for the political and economic elements of the Central Verein to make the same ex-

perience. Whether sooner or later they are bound to make it.

There was a time in the annals of Man—that time was about the Vth Century—when a Remigius, Bishop of Rheims, could drive, over the heads of a prostrate people, a bargain with a Clovis, the symbol and incarnation of murder and rapine,—a bargain whereby in consideration of large estates, bestowed by the Clovises upon and guaranteed to the aforementioned Remigiuses, together with their political and business concern, called “Church,” the pledge of the people’s support (submission) was made by the Remigiuses,—and the goods did follow the pledge. The people were “delivered.”

The Clovises have changed in external appearance, also in external manifestations. To paraphrase a happy sentence from Prof. Ross’s book *New Varieties of Sin*, the Clovises now “murder with an adulterant instead of a bludgeon,” they “burglarize with a ‘rake-off,’ instead of a jimmy,{”} they “cheat with a company prospectus instead of a deck of cards,” etc. The essence of the breed has, however, remained the same. Their present name is Capitalist Class. Exactly as with their socio-political forebears, the Clovises, with the Capitalist Class a prostrate and submissive population is a prerequisite to and a condition precedent for their “Law,” their “Order,” their “Family,” their “Society.”

As to the Remigiuses, no change whatever has taken place, either in point of appearance or of manifestations. They have remained unchanged since their Dark Ages type. Now as then, a prone and submissive population upon which to traffic with the modern Clovises is the condition for the thriving of our Remigiuses.

Clovises and Remigiuses having come down to our own days in virtually pristine purity of stock, it is but natural to see the performances of our Fathers McDonnell and Archbishops Quigley before our Tafts and our labor exploiters of the Chicago Central Verein. And yet the performance now falls flat—as Taft has discovered, and others of his kidney will find out. The two star actors in the old tragedy—Clovises and Remigiuses—are there, but a third “character,” indispensable for “pulling off” the performance, is now absent—masses of “deliverable” population.

Though our Clovises still have their Remigiuses, and our Remigiuses still have their Clovises, the particular cattle trade they once drove is drivable less and less.

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