

would, therefore, be unjust and cruel if under the name of taxation it were to deprive the private owner of more than is fitting.* Here, therefore, the Catholic differs radically from the socialist. The State of the socialist arrogates to itself the power to take into its hands the ownership and management of all the means of production, distribution and exchange, whether the present owners consent or not. Catholic doctrine denies that the State has authority to do this. Quite apart from the question as to how it is to be done, whether compensation is to be made to those who are expropriated or not, we assert that such an act of spoliation would be simple robbery. We may dismiss the hypothesis of the owners giving their voluntary consent as chimerical. The Collectivist scheme could only come into existence by a gigantic act of robbery and injustice."

FAITH AND SCIENCE.

Agnostics, writes the non-Catholic theologian Harris, whom we quote at length, are fond of contrasting Religion with Science very much to the advantage of the former. Science, they say, walks by knowledge, whereas Religion walks by faith. Science proves its principles by experience, or by logical reasoning from experience, whereas Religion assumes its principles without proof.

To this we offer unqualified denial. Science is as much built on faith as religion. Before science can proceed to the investigation of a single question she must make a number of pure acts of faith:—

1. An act of faith in the trustworthiness of human reason; that is, in its ability to lead the inquirer to true conclusions.

2. An act of faith in the trustworthiness of human memory; for unless memory is trustworthy it is impossible to construct a chain of reasoning.

3. An act of faith in the trustworthiness of sense, for unless the senses can be trusted knowledge of the external world is impossible.

4. An act of faith in a number of unprovable principles generally summed up in the phrase "uniformity of nature."

All sciences, including mathematics, are based on certain first principles, called axioms, or postulates, which, being incapable of proof, are taken for granted. Some times these principles are formally stated, more often they are tacitly assumed. We state, not as a