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depend on the springs for its prosperity. It has a political and commercial importance of its own. Formerly it was the capital of the Duchy of Nassau, and is now the chief town of the Prussian administrative district. Moreover, its beautiful position on the south slope of the Taunus range, its equable climate and its proximity to the Rhine make it desirable as a residence place. It is specially affected by business men, and it is said that there are some ninety millionaires living in the town. Hence the municipality and springs' committee can afford to spend money on the upkeep of the city, and, to judge from appearances, the money is well spent.

The chief streets are of asphalt, and are washed down every night. The sidewalks are of concrete, and are scrupulously clean. There are no offensive odors, except such as come from the delicatessen stores, and these to the German nose are not odors, but works of art. The town is surrounded on three sides by parks, not large, but well laid out and kept with such military precision that every blade of grass seems to stand up stiff like a soldier on dress parade.—Rev. P. S. Yorke in The Leader.

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AS IT IS IN LAWRENCE, MASS.

Says "Our Parish Calendar" of Lawrence: "We are educating in the parish schools of St. Mary's parish and missions, this year, record taken Sept. 27, 1,661 children. Our French Catholic fellow-citizens are educating about 1,500. Our French and English-speaking Catholics, besides paying for the education of their own children, are also contributing to the education of their fellow-citizens' children. We are saving to the city of Lawrence annually to say nothing of the cost of school buildings, at least \$80,000 a year. Why? For conscience' sake. Is it just?"

A POINTER FOR

JELLY-FISH CATHOLICS.

The Dublin Leader, commenting on a Protestant gentleman's tribute to the Rev. Dr. O'Riordan of Limerick who has been appointed rector of the Irish College at Rome, and whose book in answer to Horace Plunkett's fault-finding with the Catholic clergy is already looked upon as a classic, says: "After all, the men who stand fearlessly and steadfastly by their guns gain all the respect that is worth having in the end."

SOCIALISM

(Continued from page 3.)

Equality Considered

Take the first argument: why should men start all on an equality? Tell a Brahmin he should start equal with a Pariah and he will laugh in your face. Ah! but the Hindus are sadly behind the age. Perhaps; but then ask the modern Germans who are certainly in the front, and many of their philosophers will tell you that the business or function of the great mass of the people—German, British, or any other—is to minister to the welfare, physical and intellectual, of an elite, of a small number of superior beings. Or ask our own men of science, and they will declare that mere nature knows nothing of this equality, that everywhere is inequality, struggle, survival of the individual best adapted for the cosmic process. And quite apart from any question of wealth, anyone can see the utter inequality of individuals at the very start, inequalities of health and physical capacities, of moral and intellectual qualities, of their temper, their wits and their memory; so that merely to equalise money, fortunes would be a very imperfect attempt at giving all an equal start. Every unearned advantage in the race of life would have to be neutralised, every undeserved defect compensated; and so great would be the complication that it would require more than human power and impartiality to adjust the points of this universal handicap.

But after all, does not Christianity preach equality? Undoubtedly, but not the Collectivist equality. One God indeed for all, one redemption, the same law, the same sacraments, the same conditions of salvation, the same human nature alike in the sad weakness from original sin and in the glorious possibilities from the action of grace. Hence master and slave, philosopher and road-mender, Roman and barbarian, white man and coloured, were all brothers in Christ, all knelt at the same altars. The essential dignity and rights of man and of woman were affirmed to good purpose by Christianity eighteen centuries before they were affirmed to little purpose by the French Revolution. But Christianity preached no levelling of ranks, no abolition of inequality of conditions. Rather it taught that all inequality of rights and authority is from God, that all should be tempered by duty, that all obedience should have responsibility as its correlative or counterpart, that we should acquiesce in the diversity of all manner of gifts as providential, and no more rebel against a man being endowed from his very youth with superior power or superior wealth than against his being endowed with a delicate ear for music, or with keen eyesight, or with a beautiful voice, or with muscular strength and agility, or with powers of physical endurance, all superior to our own.

And notice as a particular point how Christianity, by the great emphasis it lays on family life, thereby emphasises inequality; for the family is the main ground of inequality. To support wife and children and provide for them after death is the main ground of industry and frugality. Hereditary capacities alike and hereditary weakness are handed on from parent to child no less than hereditary property. Hence, al-


though Collectivism may profess to do no injury to family life, it is in essential contradiction to it by removing its main ground, the devoted union of man and woman for the welfare and advancement of their children.

Let me add one more remark on this argument from justice. Not merely is equality impossible, but I doubt whether it is wanted. Do the Collectivists understand that for the inhabitants of British India, namely, three quarters of the population of the whole British Empire, the average yearly income per head is £2 according to an official and optimistic account, while other estimates bring it to less than £1 10s. a year or a penny a day. This being so, if there are any Socialists in this prosperous city of Blackburn, are they prepared to throw in their lot with their fellow subjects of India and share and share alike, and equalise the scantiness of the one income with the relative abundance of the other? Or will the Socialists of America treat the ten million negroes in the States each as a man and a brother, and become the fellow-workmen of a common Collectivism. Or will the Australians welcome the Chinese to be as one with them on their almost vacant continent?

Collectivism and Economy

So much for the first great support of Collectivism, the argument from justice. The second argument from economy equally fails on examination. I well recognize indeed the waste under our present system, and believe half of it might be avoided. I fully approve of collective ownership and collective working within limits, in reason, up to a certain point, the exact point being a question of circumstances. The post, the telegraphs, the supply of water, gas and electricity, and tramways, seem to me in most places to be best in public not private hands; add for India and Ireland the railways, waterways and forests. In each case the limits of this Collectivism can be discussed; but in all cases its character is totally different from the omnivorous Collectivism that would swallow up every kind of capital, and leave the private man nothing at all. And observe particularly that Collectivism in moderation is not the smallest step towards the Collectivism of the Socialists. You might as well say that to use butter as part of our diet is a step towards eating nothing else. Collective ownership as an ingredient of social diet is wholesome, but as the exclusive diet is fatal.

(To be continued.)



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