### LEO XIII. ON SOCIALISM.

[Anent the current discussion Socialism, it is opportune to refer to the views of the late Leo. XIII. on this subject in his encyclical on "The Condition of Labor." Following are some salient extracts.]

To remedy these evils the Socialists, working on the poor man's envy of the rich, endeavor to destroy private property, and maintain that individual esessions should become the common operty of all, to be administered by the State or by municipal bodies. They hold that, by thus transferring property from private persons to the community, the present evil state of things will be set to rights, because each citizen will then have his equal share of whatever there is to enjoy. But their proposals are so clearly futile for all practical purposes, that if they were carried out the working man himself would be among the first to suffer. Moreover they are emphatically unjust, because they would rob the lawful possessor, bring the State into a sphere that is not its own, and cause complete confu-sion in the community.

It is surely undeniable that, when a man engages in remunerative labor, the very reason and motive of his work is to obtain property, and to hold it as his own private possession. If one man hires out to another his strength or his industry, he does this for the purpose of receiving in return what is necessary for food and living; he thereby expressly proposes to ac quire a full and real right, not only to the remuneration, but also to the dis posal of that remuneration as he pleases. Thus, if he lives sparingly, saves money, and invests his for greater security, in land, the land in such a case is only his wages in another form; and consequently, a workingman's little estate thus pur workingman's little estate thus pur chased should be as completely at his own disposal as the wages he receives for his labor. But it is precisely in this power of disposal that ownership consists, whether the property be land or moveable goods. The Socialists, therefore, in endeavoring to transfer the progressions of individuals to the the possessions of individuals to the community, strike at the interests of every wage-earner, for they deprive him of the liberty of disposing of his wages, and thus of all hope and pos-sibility of increasing his stock and of bettering his condition in life.

Nor must we, at this stage, have re-course to the State. Man is older than the State; and he holds the right of providing for the life of his body prior to the formation of any State. And to say that God has given the earth to the say that God has given the earth to the use and enjoyment of the universal human race is not to deny that there can be private property. For God has granted the earth to mankind in general; not in the sense that all without distinction can deal with it as they have a but mather that no part of it has ease, but rather that no part of it has n assigned to any one in particular, and that the limits of private possession have been left to be fixed by man own industry and the laws of individual peoples. Moreover, the earth, though divided among private owners, ceases not thereby to minister to the needs of all; for there is no one who does not live on what the land brings forth. Those who do not possess the soil, con tribute their labor; so that it may be truly said that all human subsistence is derived either from labor on one's own land, or from some laborious industry which is paid for either in the produce of the land itself or in that which is exchanged for what the land brings forth. tiere, again, we have another proof

that private ownership is according to of his body in procuring the fruits of nature, by that act he makes his own that portion of nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his own personality; and it cannot but be just that he should possess that portion as his own, and should have a right to keep it without molestation.

These arguments are so strong and convincing that it seems surprising that certain obsolete opinions should now be revived in opposition to what is here laid down. We are told that it is right for private persons to have the use of the soil and the fruits of their land, but that it is unjust for any one to possess as owner either the land on which he has built or the estate which he has cultivated. But those who assert this do not perceive that they are robbing man of what his own labor has produced. For the soil which is tilled and changes its condition; it was wild be-fore, it is now fruitful; it was barren, and now it brings forth in abundance. That which has thus altered and im-proved it becomes so truly part of it. self as to be in great measure indistin-guishable and inseparable from it. Is it just that the fruit of a man's sweat and labor should be enjoyed by another? As effects follow their cause, so it is just and right that the results of labo should belong to him who has labored.

With reason, therefore, the common opinion of mankind, little affected by the few dissentients who have main tained the opposite view, has found in the study of nature, and in the law of Nature herself, the foundations of the division of property, and has consecrated by the practices of all ages the principle of private ownership, as being pre-eminently in conformity with human nature, and as conducing, in the most unmistakable manner, to the peace and tranquility of human life. The same principle is confirmed and enforced by the civil laws—laws which, as long as they are just, derive their binding torce from the law of nature. The authority of Divine Law adds its sanction, forbidding us, in the gravest terms, even to covet that which is another's: "Thou shalt not covet thy neighbor's wife ; nor his house, nor his

servant, nor his ox, nor his ass, nor anything which is his."
That right of property, therefore, which has been proved to belong naturally to individual persons, must also belong to a man in his capacity of head of a family: nay, such a person must of a family; nay, such a person must possess this right so much the more clearly in proportion as his position multiplies his duties. For it is a most sacred law of nature that a father must provide food and all necessaries for those whom he has begotten; and, similarly, nature dictates that a man's children, who carry on, as it were, and con-tinue his own personality, should be provided by him with all that is need-tul to enable them honorably to keep themselves from want and misery in the uncertainties of this mortal life. Now, in no other way can a father effect this except by the ownership of profitable property, which he can transmit to his children by inheritance. A family, no less that a state is, as we have said, a true society, governed by a power within itself, that is to say, by the father. Wherefore, provided the limits be not transgressed which are prescribed by the very purposes for which it exists, the family has at least, equal rights with the state in the choice and pursuit of those things which are needful to its preservation and its just liberty.

## ARE THEY BLIND?

COMMENT ON RECENT REMARK OF MAR-QUISE DE MONSTIERS.

Commenting upon the alleged remark of Marquise de Monstiers Merinville, "Since I have been living in Europe my eyes have been opened to what that Church really is and to its anything but sanctity," the British Columbian Record aptly says:

Some attention deserves to be paid to the lady's statement that since living in Europe her eyes have been opened to what the Church really is. Very well. Two months ago "Lucas Malet," the famous daughter of the famous Rev. Charles Kingsley, came into the Church. She has lived in Europe quite as long as the Marquise. Marion Crawford, too, is surely as familiar with European Catholicism as the Marquise can claim to be. He came into the Church and has remained. Baron Russell, of Kil-lowen, Lord Chief Justice of England, must have been pretty familiar with the Church in Europe; still he lived and died a Catholic. Does the lady know Europe better than did Prince Hohenlohe, the Imperial Chancellor of Germany? He never deserted the faith.

Last year Frau Hahn, the famous woman suffrage leader of Germany, became a Catholic. Possibly she knows Europe. Madame Lindborg, "the Madame de Stael of Denmark," became a Catholic last year. Why did not she a Catholic last year. Why did not she have her eyes opened? And the inter nave her eyes opened? And the internationally famous critic, Ferdinand Brunetiere—is he not as well acquainted with Catholicity in Europe as the Marquise may dare pretend to be? Still he became a Catholic about two years ago. So did Huysman's; so have at least five hundred more eminent in law, philosophy, history, art, literature, theology, science, war and statemantheology, science, war and stateman-ship. A mere list of their names would fill two pages of this journal.

We do not suppose the Marquise would claim to be as intellectual as Newman, Manning, Wilfrid Ward, Baron Russell, Father Maturin, and, great as any Rusuntione Head-de great as any, Brunetiere. Her defec-tion will not injure the Church. Sane people will measure the Marquise by the great thinkers mentioned and won der why her eyes were opened and theirs remained closed. Hume somewhere says that when certain people that private ownership is according to nature's law. For that which is required for the preservation of life, and for life's well-being, is produced in great abundance by the earth, but not until man has brought it into cultivation and lavished upon it his care and skill. Now, when man thus spends the industry of his mind and the strength of his body in prequiping the fruits of his body in prequiping the fruits of his pody in prequiping the fruits of the present that the when people try for years to lose faith they finally lose it. But the world was aware of this fact long before she was born. The story of the Marquise's loss of fith his produced. when it does, pity for the lady may be increased, but reprobation of others may be even more damning than is at present suspected.

### POPE PIUS X. TO THE "DAUGH-TERS OF THE FAITH

New York, February 20 .- Pope Pius X. has at last placed the seal of his approbation upon the newly organized society of the Filiae Fideli, better Miss Eliza O'Brien Lummis, the founder of the Society, went to Rome last summer, gained an audience with the Holy Father and came home with a gard by the founder of the Society. papal brief strongly setting forth the views of the reigning Pontiff upon the evils accruing from divorce, social ex-travagances and the tendency to in-daige in the fashionable games of This translation of the Papal brief

has just been made public: To our beloved daughter in Christ, Eliza O'Brien Lummis, Moderator of the S. Filiae Fidel.

To our beloved daughter in Christ, health and apostolic blessing. It is with a feeling of sweet consolation that we have learned what you have made known to us concerning the society which you have founded, its organiza-tion and its excellent results. Indeed, we cannot but rejoice greatly when we see most worthy ladies, in particular whose position, wealth or name gives them a most powerful influence in society, uniting for the purpose of reviving particularly among those of their own rank, the perfection of Christian morality and by striving Christian morality, and by striving ac cording to resources at their command against naturalism, which is the ever increasing evil of the present day, and which, breathing only the love of pleasure and sensuality, weakens and enervates the minds of men, and even in the conscience of Catholies selves effaces the most sacred obliga-

well as in the schools, of checking those pests of human society, namely, the shameless license of spectacular representations and immoral books, of idle and wanton conversation and gatherings and the shameful extravagance of dress. Therefore, baloved daughter in dress. Therefore, beloved daughter in Christ, the work you have inaugurated, not without divine inspiration and guidance, and which you have prosecuted with the approbation of the head of your diocess—that work we wish you to your diocese—that work we wish you to continue henceforth with greater ardor while relying on the support of our

At the same time we trust that many more, stirred up by your example and that of your associates, may be led to join your organization, and that your join your organization, and that your pious association may, under your lead-ership, the diffused in other dioceses also, and that it may induce even Cath-olic men to bind themselves by a sinilar conpact and to lend to a similar purpose. In the meantime, as an augury and a surance of divine blessing and a token of our parental benevolence, we very lovingly impart to you, beloved daughter in Christ, and to your whole soc ety, and to all those who in any way forward the same, our apostolic bene-Given from St. Peter's, November

22. 1904, feast of St. Cecilia, Virgin and Martyr, in the second year of our PIUS P. P. X.

The Daughters of the Faith is the outcome of an informal meeting of some of the more prominent Catholic ladies of this city a year ago, at which the topics of the discussion were certain social problems. The central society is to be directed by an executive board, which shall be under the supervision of the

Archbishop.

Two things at which the society was to direct its efforts were divorce and ow-necked gowns.
The Rev. Thomas F. Myhan, pastor

of St. Ann's Church, in East Twelfth street, has been appointed the Spiritual Director of the society by the Arch-bishop.—Catholic Standard and Times.

## Archbishop Moeller Against Fairs and Carls.

Cincinnati, O., Jan. 13.—In a pastoral letter sent to the priests of this archdiocese to-day Archbishop Moeller lays down rigid rules regarding church fairs and picnics. He says that fairs, picnics, excursions and euchre parties often give occasion to scenes and acts which are not above reproach.

"We feel disposed peremptorily to forbid them," he adds, "but, fearing lest we might thereby embarrass some pastors, we deem it sufficient for the present to make known this, our decided opposition to such proceedings."

The letter then repeats former rules governing such matters, particularly emphasizing the prohibition of fairs. picnics and euchre parties Sundays and the prohibition of wheels of fortune and slot machines any day. The elimination of dancing from church entertain-ments and early closing of fairs Saturday nights are urged.

### OUR CHURCH IS BUILT ON A ROCK.

How grateful we Catholiss should be to God for having given us the grace of belonging to the One true Church of Christ! It is after reading ing an article like the one published ecently in the Boston Herald in which Dr. Lyman Abbott is criticized, that we realize how much we owe to Mother Church. She made us one and Mother Church. She made us one and she keeps us one: so that we are not "blown about by every wind of doc-trine." To Her alone apply these words of Christ: "Thou art Peter and upon this Rock I will build my Church and the gates of hell shall not prevail against it."

This rock for us is the Divine Auth-

ority vested in our visible head, the great White Shepherd of Rome. We Catholics can never go astray, or or remain in doubt concerning matters of Faith as do our separated brethren, particularly those mentioned in the article referred to; whose difficult questions arise they are settled by appealing to Rome. We, then, submit our poor, weak, human intellects to her decisions or else we are dashed to pieces figuratively speaking, against this Rock and eventually lose our souls: that heareth you heareth me, says Christ, and He that will not hear the Church, let him be to thee as the heathen and the publican." How restful it is to meditate on these words of Holy Scripture when we are tempted not to believe simply what God has re-vealed: "Seek not the things that are too high for thee and search not into this above the ability like the into things above thy ability; but the things that God hath commanded thee think on them always, and in many of his works be not curious. For it is not necessary for thee to see with thy eyes sary matters be not over curious, and in many of his works thou shalt not be inquisitive. For many things are shown to thee above the understand-ing of men."

The most regrettable part of this so-called sermon, nay, the sad and pitiful part of it, is that it was addressed to hundreds of young men. students of Harvard University. How it must have undermined their already totter-ing beliefs, perhaps made of them ab-solute infidels. The minds and hearts of the young are impressionable, and to hear such statements from one sup posed to be a leader of men could not have other than harmful results. Let our Catholic young men keep away trom Protestant Colleges where their faith is so exposed. When one pos-sessos a great earthly treasure, for in-The most regrettable part of this sofrom Protestant Colleges where their faith is so exposed. When one possesses a great earthly treasure, for instance a bag of gold, it is not left exposed where it could be carried off. How much more carefully should this priceless treasure of Faith be guarded! It is a wonderful gift of God and we It is a wonderful gift of God and we know alas! that it may be lost.-The

# Catholic Societies.

tions.

Among these duties we mention particularly that of protecting Christian marriage against the disgraceful stain of divorce, of providing for proper education within the domestic walls as

make her better known and more respected. But a society which merely flaunts the name 'Catholic' upon its banner, whilst lacking the spirit and conduct alone worthy of that glorious name, brings disgrace upon the Church yea, a greater disgrace than the evil conduct of a single individual, because of the greater weight and publicity of the example."

To the Charitably Inclined

To the Charitably Inclined

Those of our readers who can do so would be conferring a very great favor if they would kindly send a donation to the Rev. W. Brueck, O. M. I., St. Patrick's Oppanage, Prince Albert, Sask. for the poor children under his care. The Rev. Missionary, in the course of a letter descriptive of the poverty and hardships of his flock, says:

"I hope your subscribers will not refuse a little assistance to a crowd of poor oroban children thrust into this wide and cold-hearted world without any one to love them or to care for them. The winter, especially when as cold as this year, is always hard on them, but the sames ris some im a harden still. Last year we have spent a few months in untoid anxiety. Hardly anything came in and when at the end of the month the baker handed in his bill, there was often not a cent wherewich to pay it. I dread the same sgain for this year and not without reason. For the love of God and the sake of your own immortal soul have pity for the poor children. Any contribution, however [smill, shall b) gratefully accepted, and you may rest assured that the kind donors will not be forgotten in the Orphans' prayers."

Golden Wedding at St. Clements Mr. and Mrs. E1 District celebrated their golden wedding on Feb 6 h inst. Mass was sung by Rev. Father Halm in St. Clements church. They had a family of eleven children. In 6 whom are living They are August of Hawkesville, Ed. E. of Dishwood, Mrs. J. Weltin of Dashwood Mrs. H. Hergott of Mildmay Mrs. D. C. Kuntz of Waterloo, Mrs. J. E-baugh of St. Clements, Joseph Mary and Henry at home. All were present except Frank of the North West Territory.

MOODWARD FEELEY-At St. Peter's Cathedral, London Oot, by Rev J. T. Aylward, Rector, Mr. Albert Avery Woodward, Toronto, of Mrs. Katharine Feeley, daughter of Mr. Edward Best of this city.

Edward Best of this city.

JOHNSTON-SCOTT—At St. Peter's cathedral on Feb 21, 1905 by Rev. J. T. Aylward, rector. Mr. Charles Johnston, Westminster, to Miss Mary Scott of this city.

RIGG MURPHY.—At Kentrille, N. S. by the Rev Father Holden, P. P. Mr. Harold Thornley Rigg, of H. M. Dockyard, to Miss N uno Margaret Mary Murphy, daughter of Dr. Martin Murphy, cf Halifax C. E. I. S. O.

BIRMINGHAM — O. J. Junuary 23, Professor Birmingham, M. D. R. U. I. D. monstrator of Anatomy, Catholic University School of Medicine, Dublin, Ireland pephew of W. T. Bir ingham, Esq., of this city. May be rest in peace!

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Naniamo, B.C., Nov. 25th, 1904.
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(Signed) MRS. ROBT. ADAM.

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The instrument I intend to give you is of one of the best known makes in the world. They are brand new machines of the year last model. They were made within the pass mouth, and will play any flat disc record. They are perfect in every way, but do not bear the name of the maker. I give a 5 year guarantee with every one of them.

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records.

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Writing in McC February Mr. Lin startling account exists in Rhode Isl amination of the and interviews wit warrant him in say of Rhode Island lowest layer of co found thus far-th with cash at the p the corruptionists presentatives. In buy the people the

Commenting on gevernment depen ignorant foreigner devising some so tion by which th could be given in good old America these things abid And yet nine of its purchasable, that money goes. Ele fluenced by the u of their voters will all unless "there But there need Governor Garvin leader in one tow if neither party had a box of cigar for that party-i give up the cigar

Mr. Steffens fu ery of the people country in Rhode who take bribes officers and legisl leaders are not but are typically of professional a

We submit thes eration of the j ever they touch t United States, h of Nast. And th cates of secular e misgivings as to position. " Ogar says the great vessel with a thr you hope with sr instruments as b human reason to giants, the passis But some of us do this, and so in our ideas in thi the blame for con where it rightly

> POVERT Our readers ma

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