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HILAIRE BELLOC ON SOCIALISM

Socialism, says Hilaire Belloc, writing in the Catholic Truth Press rs only from other political theo ries in this point alone, namely, that if the means of production were owned and controlled by the Government or State, the State would be a Socialist State.

It is certain, he says, that whatever may have been the conditions among other races, the White Race has never yet had anything like this. There was plenty of co-operative production in the Middle Ages and plenty of common land side by side with land which was privately owned. But the proposal of the Socialists to convert all private property in the means of production—that is, in the factories, machines, land, houses and so on -into government property, is a novel proposal.

This proposal has been made, says cause the present state of society is in itself a novel one, suffer ing from evils that are new to us and the arguments in favor of it and would be happier under Socialism are many and not without strength.

It is held that the wage-earning classes, by far the greatest class of any country and destined to be wageearners all their lives, except in individual instances, would benefit under universal state-ownership (or Socialism) by the fact that the highly competitive system brought about by the perpetual conflict between grasp ing employers and hungry employed would virtually be reduced to a mini-mum. Since (the Socialist says) the big fish show a tendency to swallow up the little fish, the present state of society must so develop in such a way that a few very big men will eventually control the destinies of the rest of their fellows. However, says Belloc, no man in a

Socialist State could be called what we now call "free." He could not really exercise his will as to where he should go, what he should consume, what he should do with his time, or to what activities he should

direct his energies.

The Socialist admits that if the Socialist State were despotically inclined, there would be no real free dom for a man; but he declares the ideal Socialism could never be despotic; it would not be tolerated for a

The Socialist denies that in all the circumstances of his life, a man would be necessarily in the hands of to do and how to act, according to the

system." Mr. Belloc does not say that even if such were the case, the citizen would be worse off than is the case under present political administra Socialism and a result that could not be avoided save by a process of con fusion of thought; by trying to persuade oneself that a thing can both be and not be at the same time, and Socialists have hitherto failed to show (he says in effect) that the not really be an auto maton under the iron heel of the

Socialist system.

And as Socialism would destroy what we call freedom, so it would also destroy what we call the satis-faction of the desire for property,

says the old Balliol man.

The Socialist contends that under the present conditions, only a very few can become owners of property, and this at a fearful strain of mind and body. Under Socialism on the other hand, if it were democratic in its management, the average citizen would enjoy far more of the desired permanent possessions of life than he can possibly hope to enjoy to day. Belloc replies to this in effect by say-ing that if you limit a man in his power of acquiring personal possession of anything, you also limit his desire for personal expression ersonal honor, he terms it generally) and by doing so, you limit the citizen's power for advancing himself to a maximum standard of personal cellence. You (practically he says) eliminate from each man the sentiment of highly improving himself socially, materially, and education-

ally and so forth. The serious opponents of Social-ism have the following words of ad-vice to tender to their adversaries,

division is not only possible with regard to land; it is also possible with regard to shares in industrial concerns. No drift backward to the unequal conditions of the present would of necessity take place, if the body of the citizens decided of their own free will and by the help of mutual societies, guilds and conscientious working together for the good of the State to secure the proper and equal division of property. This the (ex. Liberal politician says)

is the only alternative to Socialist collectivism; land would be divided up into a complex partitioning on the lines of what are now known as "small-holdings" and industrial shares would also be subjected to a proper divisioning among the earn-ing and working persons, while cer-tain limits of competition would be ing and working persons, while cer-tain limits of competition would be legally fixed and sanctioned by the

Between this ideal and that of Socialism (says Belloc), there is no alternative; the nations must go one way or the other.

The whole contention of the future lies between these two theories, says the old Oxford man, who has been de-scribed as one of the three cleverest men in Great Britain, the others being Mr. Gilbert Chesterton and Mr. Masterman, the authority on National Insurance.

On the one hand, says Belloc, you have the Socialist theory, the one remedy and the only remedy seriously discussed in the industrial societies which have ultimately grown out of the religious schism (i. e. Individualism, arising out of the theory of private judgment—Protestant theory—as against the Utilitarian ideas born of the organized altruism of Catholicity,) of the sixteenth or Reformation century, namely, the industrial societies of North Germany, of the United States and especially of England and the Lowlands of Scotland.

On the other hand (says Belloc) you have the Catholic societies whose ultimate appetite is for a state of highly divided property, working in a complex and probably at last in a co-operative (organized altruism)

That is certainly the way the Irish nation is going, says Belloc. "The Irish people," (to quote him) "unlike the aliens of the North, have steadily refused to turn themselves into a proletariat whether in the modern industrial phase or in preparation for the final Socialist phase. The

Irish are determined to own. The same solution appeals to the great mass of the French people with the exception of the mining and spinning districts of northern France. The interest of all our debates in the near future in western civilization will lie, I think, in the victory of one or the other of these two ideals—the Socialist ideal in which the diseased industrial world will attempt to heal itself upon lines consonant with its existing nature; or the ideal of widely-diffused ownership, in which the healthier and older world, which has survived outside the modern industrial system, proposes to build up its new life, until it can see its way to basing an intensive production upon highly divided individual property.

The Socialists of course do the most prophesying; but then they have grown out of that Biblical enthusiasm in religion and philosophy, to which prophecy is native. Prophecy has always been worthless in human affairs save where it regarded transcendental things."-N. Y. Freeman's Journal.

A GOSPEL OF EMPTY HUSKS

Reading the "Letters" of the late Charles Eliot Norton impresses on one the profound conviction that the man without faith is a dangerous guide for youth, no matter how high may be his standing as a citizen or He does say, however, that it how great his reputation for learning. would be an inevitable result of Socialism and a result that could not years Professor of the History of Art in Harvard University, and his letters have frequent references to his desire to make his students realize that poetry, sculpture, architecture, and painting can not be good "unless men have something to express which is the result of long training of soul and sense in the ways of high living and true thought." How inadequate his own share in the training of souls must have been we learn from his letter to Goldwin Smith written "near the

end of life" in which he says: I am a more complete agnostic you, and I have less fear than you of the result on conduct of the weakening of belief in the divine origin and authority of Christianity. The motives for good conduct and for refraining from ill presented by Christianity seem to me of an essen-tially selfish order, and, although their appeal to selfishness has been urged by priests and ecclesiastics generally, it does not appear to have been of much avail except with the ignorant masses of men. With them it is not likely, whatever changes take place in the creed of the comparatively small number of enlight-ened men, to lose its force. I believe that the motives which impel an in-telligent man (who leaves God and Immortality out of his reckoning because inconceivable) to virtuous conduct, are the strongest which can be addressed to a human being, because they appeal directly to the highest qualities of his nature.

Your conception of "Conscience"

intuitional to be acceptable to a disciple of Locke and Hume.

Parents, in particular, will find food for thought in the practical ex-pression of Mr. Norton's views, as set forth in an earlier letter, announcing his mother's death to John Simon, an old friend:

Cambridge, Sept. 25, 1879. I do not want you to hear by mere common report of my mother's death. She died tranquilly at midnight last night. . . Euthanasy would have been a blessing at any time for

a year and more past; and, of late, to abridge her life would have been a duty in any society more civilized than ours. (P. 92, vol. 11.) than ours. (P. 92, vol. 11.) Again (P. 341) he voiced his terriole conviction :

There is no ground in reason to hold every human life as inviolably sacred, and to be preserved, no matter with what results to the in-

matter with what results to the individual or to others. On the contrary there are lives to which every
reasonable consideration urges that
the end should be put. . .

It is not to be hoped that a superstitution so deeply rooted in tradition as that of the duty of prolonging
life at any cost will readily yield to
the arguments of reason, or the the arguments of reason, or the pleadings of compassion, but the dis-cussion of the subject in its various aspects may lead gradually to a more enlightened public opinion, and to the consequent relief of much

It makes sad reading to follow the chapters of a life imbued with such ideas, and having no nobler outlook for the end than "a painless death and a happy memory in the hearts of a few friends."

There are a few among the "ignorant masses of men"—as Mr. Norton ranked Christians—who would ex-change with this scholar and teacher at the approach of death unsupported by believe in a merciful God and the hope of a happy eternity.—Sacred Heart Review.

SECTS IN THE MISSION-ARY FIELD

A prominent bishop of one of the gelical churches, who is very much interested in foreign missions has recently been surprised to find from literal translations of Chinese names for the various Protestant denominations, what curiously expres sive and suggestive titles the Protest ant sects are labeled with among the Orientals. The Baptist church, for instance, requiring as it does com-plete immersion for baptism, is called in the Chinese language "The Big Walsh" Church. This is, after all, not so surprising, since even in this country the Congregationalist, accepting practically all the doc-trines of the Baptist church except baptism by immersion, are sometimes called "unwashed Baptists." The name of the Presbyterian church, that is of the religious body which is ruled over by presbyters or elders, becomes in Chinese "The Church of the Ruling Old Men." For the Protestant Episcopal Church however, is reserved, perhaps, the most interesting characterization by the literal translation of their name. Episcopus in Greek means, etymologically an overseer. A well-known bishop said its real significance was an over-looker, one who would not see little things. The Chinese translation of this word is overseers. Protestant because it represents only a protest or objection, is translated by a strong figure into Chinese as kicking or ob-jecting. The Protestant Episcopal Church, then, becomes "The Church of the Kicking Overseers.'

The acute genius of the Chinese as reached the very heart of the mystery of Protestantism. Over and over again the Protestant Episcopal Church has in recent years been pleaded with by many of its follow ers at times of convocation to leave out the word Protestant, because a religion cannot be founded on a protestmerely-an objection to something It must have a positive basis. A kick against some other position is not enough to justify a new religion. Perhaps the translation into Chinese

may emphasize this. The curious designations which must be so mysterious and undignified to the eminently dignified Orientals are almost enough in themselves to secure failure of respect from the better educated classes. The whole question of all sects entering the missionary field becomes an absurdity under these circumstances, but an absurdity that reflects very strongly on the divided position of Protestantism at home. Non-Catholics car swallow more absurdities in their refusal to accept authority than they

would have to accept of authoritative declarations if they were Catholics. The position of the Oriental mind with regard to the rival denominations may very well recall that of the man who having had no religion, began to seek for one and found a list of the history of religions written by a Protestant, which told him that Mormonism had been founded about 1850, Wesleyanism had been founded about the middle of the eighteenth century, Quakerism had been founded toward the end of the seventeenth century, Calvinism had been founded about the middle of the sixteenth century, Lutheranism in the first quarter of the sixteenth century, the rotestant Episcopal Church somewhere about 1540, and the Catholic by Christ at the beginning where about of the Christian era. He said he thought that was sufficient to solve Says Belloc: If you could make a society in which the greater part of citizens owned capital and land in small quantities, that society would be happy and secure. This sub-

afterwards. All of them believed that Christ was God, and if that were true His Church could not have failed or else he was not God, and the only reason for the foundation of subsequent churches by men must be that the whole scheme of Chris-tianity was wrong or Cath-olicism was the only right Church. Oriental logic also was reach that Oriental logic also may reach that position.—Buffalo Union and Times.

MARRIAGE

SULLIVAN BLONDE, -In St. Joseph's Church, Chatham, Ont., on June 16, 1914, by the Rev. Father James, O. F. M., Thomas Cleary Sullivan, son of Mrs. Daniel Sullivan, of Picton, to Miss Regina Blonde, daughter of Mr. and Mrs. Benjamin Blonde of Chatham.

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DIED

WILTON.-In Brussels, on June 12, S. John, second son of S. and Mrs. Wilton in his twenty-first year. May his soul rest in peace!

WHITE.-In Kinkora, Ont., May 20th, 1914, Katherine, daughter of Henry White, aged twenty-six years. May her soul rest in peace!

Brown.—In Kinkora, Ont., June 6th, 1914, Thomas Brown, aged eightytwo years. May his soul rest in

The first beginning of culture is humility. Give an opinion about the things you know, but refuse to give an opinion about the things of which you know nothing.

Aim at perfection in everything, though in most things it is unattainable; however, they who aim at it and persevere will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.

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TEACHER WANTED FOR S. S. No. 6, Arthur, Duties to begin Sept. 1, 1914. Please state salary and qualifications to E. J. Brennan, Sec. Treas., Kenilworth, Ont. 1803 3

WANTED QUALIFIED TEACHER FOR Junior grades of Separate school, Killaloe Sta., stating experience and salary to P. J. Harringt Sec., Killaloe Sta., Ont. 1863-2

QUALIFIED TEACHER WANTED FOR Separate school No. 4, Burgess N. Apply stat-ing salary and qualification to R. T. Noonan, Sec. Treas., Darcyville, Ont. TEACHER WANTED FOR SEPARATE school Section No. 10, East and West Williams. Holding second class certificate. Duties to commence Sept. 1st. 1914. Apply stating experience and salary to J. D. McRae, R. R. No. 5, Parkhill, Ont.

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second class certificates, for Catholic schools Fort William, Ont. Salary \$600 per year. Dutie to commence September. Apply G. P. Smith, Secre tary, 114 Simpson St., Fort William, Ont. 1863-tf

WANTED A PROFESSIONAL TEACHER for Union S. S. No. 1, Logan and Ellice, Duties to commence after summer holidays. Apply stating experience and salary expected, to John Dwyer, Sec., R. R. No. 5, Mitchell, Ont. 1863-2

Dwyer, Sec., R. R. No. 5, Mitchell, Unit. 1003-2

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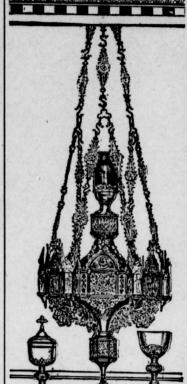
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