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CAN A CATHOLIC BE A SOCIAL-IST.

Before an aucienc that filled the spacious auditorium of St. Joseph's College, Rev. Timothy Bromabad, S. J., professor of ethics at Woodstock S. J., professor of ethics at woodstock College, lectured Wednesday evening on the question, "Can a Catholic be a Socialist?" The discourse was delivered under the auspices of the Alexani Sodality, and needless to say, it attracted general attention, on account not only of the timeliness of the subject, but also of the ability and standing of the lecturer.

standing of the lecturer. Father Brosnahan began by defining the terms Catholic and Socialist. By a Catholic he means one "whose Catholicity determines his intellectual con-victions regarding conduct and theories affecting conduct; one who does not execut his intellectual independence of the Church in that province of thought over which by divine right it claims either infallible or magisterial author have a vital bearing on matters of faith and morals, even though the ronounce-ments of the Church on these subjects are neither explicitly nor implicitly contained in the deposit of revelation." The question now is "Can he who

Thinks with the Catholic Church think

With regard to Socialism, the word has become a cloak under which almost every species of sild theory on redigion, philosophy, politics and political economy has masqueraded. Its adherents have used it as a stalking-horse to assist in propagating their theories of irreligion, license, revolution and hate, so that Leo XIII, in his encyclical on 'Christian Democracy,' deprecates the use of it, or its derivatives, as a designation of Catholic social reform.

"Proudhon, one of the earliest So-

Proudhon, one of the earliest So cialists, when asked what he meant by Socialism, said: Socialism is every aspiration towards the improvement of iety and the removal of its in-

Now, if Socialism is simply a movement, the ideal of which is to better our present social conditions, to bring about a reign of justice, to remove the abuses of political and capitalistic power, to afford the wage earner an opportunity of living in a manner beatting the dignity of his rational mature, and of securing for those who are bound to him by ties of blood the rights of children of God and a reasonable share of the bounties of their heavenly Father, how it, I say, this is all that Socialism implies, then as-

suredly we are all Socialists.

"If this is Socialism, then the Cathonic Church is the first and the greatest socialistic institution of the world. For it is beyond doubt that from the dectrines of Christ, of which the Cathobic Church is the original and true custodian, every movement for the bet-terment of the poor and the suffering and for the emancipation and elevation of the enslaved has come."

The ideal outlined by the lecturer conformed, he said, to the teaching of the Church, as may be seen in the eneyelicals of Leo XIII. on "The Condi-tion of the Working class," on "The Evils Affecting Modern Society," on "The Chief Duties of Caristians as Citizens," on "Workingmen's Clubs and A sociations," on "Christian Democracy," will have all inculcations of principles and methods for amending, improving, and advancing the social conditions of hunanity.

"If we wish to define Socialism,"

continued the speaker, "we must look at it under two distinct heads, and accordingly our question resolves itself

"First. May a Catholic recognize the existence of economic wrongs and advocate their correction through the intervention of the social and political forces of civil society, i. e., may he approve of the generic scope of Social-ism?

Second : May a Catholic approve of the economic and political construc-tion of civil society through which Socialists propose to attain their pur-

"The first question is answered in the affirmative, if stripped of all irrelev-ant and misleading side issues. Such has been the answer of the Church at has been the answer of the Church at all times, for she stands now, and has always stood, not only for economic and industrial justice, but for equality among men and human fellowship. The supreme purpose of the State, and the only reason for its existence, the Church teaches, is to secure for its eitizens the fullest mutual liberty, opportunity for self-development and auvicability of rights and to promote the widest and most diffusive temporal prosperity.

prosperity.

"If the advocacy of the social reforms outlined by Leo XIII, is what men mean by Socialism, a Catholic not only may, but must proclaim himself a

remedy for existing political, social and industrial evils?

To answer the second question we must have before us the essential ten-ots, on which all forms of Socialism, properly so called, agree:
"(a) Then public ownership of all

the resources and instruments of pro-

(b) The collective organization of

all labor, so that everybody will be guaranteed employment.

(c) Distribution of the product to each according to the productive value

scientific Socialists. Karl Marx and Frederick Engels are their guides and philosophers. The Masonic lodges of philosophers. The Masonic lodges of Continental Europe are the labora-tories in which they prepare their rem-edies, and from which they distribute them. They came to this country from Germany. They are the leading spirits of the Socialist party and the Socialist Labor party, and exercise a great in-

the second class are usually called pure Socialists. These pure Socialists. These pure Socialists differ from the scientific Socialists in rejecting the so-called philosophy on which scientific Socialism is based.

which scientific Socialism is based.

"The attitude of scientific Socialism towards religion may be gathered from a letter of George D. Herron, which appeared in the Advance, an organ of the Socialist party, published in San Francisco. In this letter he says:

"Every appeal to men to become Socialists in the name of Christianity will result in the corruption and be-

will result in the corruption and be-trayal of Socialism in the end. People cannot separate Christ from Christianthe Church and to those beliefs which are clearly articles of faith, but also permits his mind to be directed by the teaching power of the Church in the practical solution of questions which arise in his time and country and which have a vital bearing on matters of faith on common life. The Church is simply organized Christianity: for Socialism to make use of it, to make terms to it, or to let it make approaches to the Socialist movement is for Socialism to take Judas to its bosom.

" Let those, therefore, who are misled by the public programs of the Socialist party, or of any of its allies, bear in mind that this quondam Unitarian minister is one of the highest officials in the Socialist party in American described in the Inc. ica, and American secretary of the International Socialist party, and that he speaks with authority when he de-clares that scientific Socialism hopes to realize its purpose of bettering the condition of the workman through the institution of an anti Catholic state.

"Every Catholic, as a citizen, ought to take a profound and practical interest in the solution of questions that will effect for good or evil the destiny of his country and the temporal hap-piness of his fellow citizens. Every intelligent Catholic therefore, ought to make himself thoroughly acquainted with the teachings of His Church on social and political questions. This teaching may be found in the famous encyclicals of Leo XIII."

the scientific as well as pure socialists, the answer to the question constitu-ting the title of Father Brosnahan's lecture must be evident to avery From the aim and the purposes of lecture must be evident to every right thinking Catholic.—The Tidings.

REQUIREMENTS FOR CONVENT LIFE.

Apparently there are people in England who believe that convents are places into which young ladies are lured by various "popish" devices and held as prisoners all their lives. It is such people who are clamoring for a law to have convents inspected by Government officers and who are critical. ernment officers and who are agitating the subject in the papers. A Catholic priest of Birmingham, Mgr. O'Hanlon, D. D., writes a letter explaining how nuns are made, and it ought to be sat isfactory to the most anti Catholic of bigots in possessing any common sense at all. The Mgr. says that before an applicant to admission into a religious Order is permitted to take the customary vows, she is required to spend at least six months—the more usual per-iod is nine months—as a postulant. This means that she resides in the convent for the double purpose of seeing for herself the life and work of the nuns, and of affording them the oppor-tunity of judging whether or not she is likely to make a good and useful member of their Community. She wears her ordinary dress and by She still coming a postulant she knows she has contracted no obligation to the Community, nor they to her, and so she is free to leave at any time, and they are consily free to send her away

equally free to send her away.

So far, then, we see there is no force. The young lady postulant can walk out the door any time she pleases and go where she pleases. Should she, however, where she pleases. Should she, however, decide to remain and the Community wish to keep her, she then (Mgr. O'Hanlon goes on to say) becomes a candidate for the novitiate. But be fore she is admitted as a novice and wears the religious dress, or habit, as it is called a searching examination is wears the religious dress, or habit, as it is called, a searching examination is instituted by the Bishop of the diocese, or his delegate, as to her fitness and capacity for convent life, especially as to whether force or compulsion of any whether deception of any sort has been practiced on her, whether she thoroughly understands all that is meant by becoming a nun, and whether she has

been influenced by motives other than those of devotion and piety.

Evidently up to this point at least, there is no need of Government "in-spection," nor, of course, at any point, as Mgr. O'Hanlon's letter demonstrates. If the result of the Bishop's investiga-tion be favorable, the candidate is clothed in the religious garb and be-Socialist.

"But may a Catholic approve of the proximate aim of Socialism? May a Catholic approve of the political, social and industrial reorganization of society which Socialism declares to be the only which socialism are social soci more commonly lasts two years. At any time during the novitiate, as dur ing the postulancy, she is free in conscience and in fact to abandon the life on which she has entered and return again to her friends and her worldly

But should she persevere in her de termination to be a nun, and should the community vote that she is an eligible subject, she prepares for the solemn ceremony of reception, in which she will take the three religious vows of poverty, chastity, and obedi-ence. Before, however, this ceremony takes place, due notice is given to the of his labor.

"Custom since the time of Karl
Marx has sanctioned the use of the
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"The state of the significant of the state o any theory of which the central doc-those just enumerated.

There are two classes of Socialists.

this final examination is satisfactory in The first class designate themselves every respect, the novice makes her

solemn profession into the hands of the Bishop, the instrument of formula of the profession is signed by herself and two witnesses, and is inscribed in the register of profsssions kept by the com-

The lady is then a nun, but even ther there is no force employed to keep her in the convent. Should she at any time change her mind and desire to al change her mind and desire to abandon
the conventional life and go again i to
the world, she is absolutely free to do
so, as far as absence of physical re
straint is concerned; not a hand will
be raised to retain her, nor any ob
stacle placed in the way of her leaving
the convent at any reasonable hour she

ment inspection. Of course, there is no need whatever, and there will be none whatever. The Bill introduced into the House of Commons will never pass the House of Commons will never pass beyond the formal stage of "first read-ing," because the great majority of the members of the House, including the members of the Government, are opposed to it as totally unnecessary, totally absurd and grossly offensive to the Catholic community.—N. Y. Free-man's Journal. man's Journal.

The Lord of my life I can trust with my death. He will not fall me in my greatest need. My heart is ready, O God, my heart is ready.

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON.

DEPARTURE OF FATHER WEY.

A demonstration of good will was tendered Rev Father Wey on Thursday of last week in the Catholic church at Hanover.

A well-worded address on behalf of the congregation was read by Mr. Geo. Leges at the close of which Mr. John Priester made the presentation of a valuable gold headed cane to his reverence, and Miss Annie Kirchner read the address on behalf of the ladies who presented him with a very beautiful iron bedstead. In responding to the addresses and presentations Father Wey spoke very feelingly and in conclusion bade his good people to remain firmly united and to continue their good work for the honor and glory of God and for the welfare of the mission. There is left in the treasury of the parish over \$990 which has been gradually collected as a preparatory building fund for a new church at some future time.

Separate School Work.

Separate School Work.

We are pleased to note the admirable work of our Separate schools not only in the English speaking districts, but also where the French nationality pre-dominate. In Dover South, diocese of London, of which Rev. J. E. Courtois is parish priest, nine pupils of the village school wrote at the last examination, eight of whom passed—five for Entrance and three for Leaving. The head master is Mr. G. Lonway. onway.

WESTERN FAIR, LONDON.

WESTERN FAIR, LONDON.

The "Western Fair" of London, Ont. is again to the front with great preparations for 1907. The dates this year are Sept. 6th to 14th. A large amount of money has been expanded upon the Grounds and Buildings this year and everything will be in a first-class condition for the comfort and convenience of visitors and exhibitors.

Several thousand Prize Lists have already been mailed and hangers and large posters are being sent out. Several new classes have been added to the Prize List. There will be a class for Ponies There will also be a Dog Show this year in connection with the Exhibition. The interest of the Exhibitors has been carefully considered in arranging the Prize Lists. The Attraction Committee will provide a very interesting and entertaining programme. Knabenshue with his airship will be seen

isily
The Secretary, Mr. A. M. Hunt, will be
pleased to mail a Prize List or give any in
ormation regarding the Exhibition on applicaion to the office, London, Out.

TEACHERS WANTED.

WANTED, FOR SEPARATE SCHOOL Section No. 15, St. Raphael's West, Ont., a second class professional teacher, capable of teaching English and French. Duties to commence August 19. Apply giving qualifications and stating salary to Fabian Dupuis. Sec. Treas., St. Raphael's West, Ont. 1504 2

TEACHER WANTED FOR R. C. S. S. Woodslee. Duties to begin Sept 2nd. Apply stating salary, experience and qualification of certificate. Applications received until Aug 23rd. Address all communications to F. B. Fuerth, Sec. Treas., Woodslee. Ont., 1503 3.

WANTED TEACHER SPEAKING FRENCH ate, it possible, for Separate school. Addressev. E. M. Carre, S. J., Massey, Ont. 1504 2.

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Mr. WILLIAM WINTER, Dramatic Critic, New York Tribune:

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Right Rev. E. F. PRENDERGAST, Philadelphia, Pa.

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WANTED FOR SECOND BOOK CLASS IN the R. C. Separate school, Port Arthur, Ont., female teacher, holding second class professional certificate. Salary \$450 per annum. Duties to commence Sept. 3. 1907 Apply at once to John Hanley, Sec. Treas., R. C. S., Port Arthur, Ont.

WANTED FOR THE JUNIOR DIVISION Separate School, Chesterville, a second class professional or non-professional teacher. State salary, Duties to commence Sept. 1st. Application received until August 25th. Thos. Flynn, Secretary, Chesterville, Ont. 1505-I

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Some writers know not, speal ened by the h see. The poor tenement. F wears poverty worldly eyes he He hears those iniustice invit of the army, facts of human fashion Socie his spiritual c ing with blee life. Yet hap above the con purity. His weighs his ter him. His fai

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