

CONVENT OF THE SACRED HEART TIMARU.

The ANNUAL SPIRITUAL RETREAT for Ladies, will begin at 5 p.m. on Tuesday, January 2, 1912, and end on Saturday, January 6, at noon.

By applying to the Rev. Mother Superior, ladies wishing to make the Retreat can board at the Convent during the week.

CONVENT OF THE SACRED HEART ISLAND BAY, WELLINGTON.

A RETREAT FOR LADIES will be preached by a Jesuit Father, to open on the evening of Monday, January 8, and to close on Friday morning, January 12.

Ladies who wish to attend it may reside at the Convent during that time. No special invitation.

WANTED.—Catholic Home for two boys, aged 7 and 2 respectively.—Mrs. Jackson, 57 Leith street, Dunedin.

English Gentlewoman desires position HOUSE-KEEPER (experienced) to Priest or Gentleman. Best references.—Apply, *Tablet* Office.

[A Card.]

J. H. EGAN

SURGEON DENTIST.

Over Robbin's, Chemist; opp. City Market,
330 QUEEN STREET, AUCKLAND.

MEDICAL.

Dr. C. F. MORKANE, M.B., Ch. B., F.R.C.S.E.

Has commenced the practice of his profession in Christchurch.

CONSULTING ROOMS: 226 High St. (over Wallace & Co.)
Hours: 12 to 1.30 and 7 to 8 p.m.

RESIDENCE: 31 Carlton Street (Phone 520).
Hours: 9 to 10 a.m. and 2 to 3 p.m.

MARRIAGE

KENNEDY—MAHER.—On November 30, 1911, at the residence of Mrs. M. Maher, Kaituna, Marlborough, by the Rev. Father O'Sullivan, S.M., Thomas Kennedy, of Toko, Taranaki, to Mary Rhoda Maher, daughter of Mrs. M. Maher, of Kaituna, Marlborough.

MAHONY.—At Wellington, on November 19, 1911, Eliza, dearly beloved wife of Patrick Mahony. Fortified by the last rites of the Church; aged 50 years.—R.I.P.

DEATHS

HORAN.—On November 27, 1911, at her late residence, Owaka, Mary Huges, widow of the late John Horan; aged 63 years. Deeply mourned.—R.I.P.

O'LEARY.—At Wellington, on November 19, 1911, Mrs. Ellen O'Leary, daughter of Mrs. E. Fitzgerald, late of Blenheim.—R.I.P.

THE LATEST 'TABLET' PUBLICATION

'Secular versus Religious Education: A Discussion.' Edited (and, as to its greatest part, written) by Rev. H. W. Cleary, D.D. 212 pages, stiff paper wrapper. Price 1/-, posted 1s 3d. Cardinal Moran writes of it: 'I have received the brilliant pamphlet, *Secular versus Religious Education*. It is a most useful and instructive contribution to the educational controversy, and cannot fail to do a deal of good.'

The New Zealand Catholic Prayer Book

By the Australian Catholic Truth Society.

This Book is identical with the Australian Catholic Prayer Book, published at the request of the Third Australian Plenary Council, which is so highly recommended. Price 6d, post free, from the *N.Z. Tablet Co.*

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.



THURSDAY, DECEMBER 7, 1911.

III. THE CHURCH AND SOCIALISM



As we have been threatened by an Auckland subscriber with an immediate action for breach of promise unless we go on with our articles on Socialism, and as we have received (amongst others) an appreciative letter from a prominent politician and ex-Minister of the Crown who tells us that he is looking forward with interest to their continuation, we proceed to resume our discussion of the subject. We have shown in previous articles, by citations from numerous authorities, that Catholic writers are just as keenly alive to the evils and injustices of the present industrial system as are the Socialist propagandists; and we have shown, also, that for the Catholic opposition which has been offered to Socialism, the Socialists—by reason of their attitude towards private property, towards the Christian religion, towards the Catholic Church, and towards Christian marriage—have entirely themselves to blame. Our Socialist correspondent then asks us: 'As the Church condemns Socialism, what remedy does it put forward for the evils which exist to-day?' Strictly speaking, it is not the Church's place, as Church, to come forward with economic remedies for economic evils. Her Divine Founder laid down no economic system but bade His hearers 'Seek first the Kingdom of God and His justice'; and in so far as that was done, other matters would right themselves. The Church's prime function—the function for which she was brought into being—is to preach the Gospel, to teach men to observe the commandments of Christ, to turn out good citizens. Beyond that, all that can fairly be expected from the Church, as Church, in relation to social problems, is that she should equip her members, and all who will listen to her, with the Christian principles bearing on such questions; and this the Catholic Church has done with a definiteness, a clearness, and a completeness, that leave nothing to be desired. For the rest, she rightly and reasonably leaves it to the common sense, public spirit, and Christian humanity of her subjects to carry out—in their capacity as citizens—the work of giving practical application to those principles. We propose in this article to give some indication of the principles which have been laid down for our guidance on social and industrial questions, and to describe the lines along which, in the opinion of the late Holy Father, these principles may appropriately find expression. We had hoped to finally dispose of the subject in this article, but we find that a fourth will now be necessary, in which to outline some of the concrete movements and proposals in which Catholic principles have become materialised.

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By far the most complete and comprehensive statement of Catholic principles in regard to social questions is to be found in the famous Encyclical of Leo XIII. on 'The Condition of Labor,' technically known as *Rerum Novarum*. We have already quoted its elo-