

Goldstein, David
A00 3887

Socialist Bubbles



Punctured

By

CENTRAL BUREAU of the CENTRAL VEREIN

201 TEMPLE BLDG.,

ST. LOUIS, MO

David Goldstein



Carey's Sophistry Exposed

An Attempt to Evade the Issue

"Bebel declared that out of all the turmoil of events the future society would establish a sort of free relation between the sexes without restriction so far as society or other institutions were concerned. It was his personal opinion. I disagree with him . . . and I say it, as I have said it before, and said it in the highest councils of the party, that that declaration of Bebel's is not only not Socialistic but anti-Socialistic."—James F. Carey, Faneuil Hall, Feb. 27, 1911, in reply to a newspaper report of an address by Rev. Thomas I. Gasson, S. J.

Thus Hon. James F. Carey asserts that he disagrees in toto with a foremost writer of Socialist classics. For August Bebel is acknowledged to be one of the most prominent leaders in the Socialist movement of the world and its greatest living authority on the sex question. To tell us he disagrees with Bebel's advocacy "of free

relation among the sexes" is all well and good. But that does not change the opinion of the Socialist parties. They approve of it.

We are informed that Bebel's free love declaration "is not only not Socialistic but anti-Socialistic." That is a very easy way to dismiss an objectionable doctrine when one is trying to pull Catholics from their religious moorings that they may drift down the red river into the whirlpool of the Revolution. But thank God a mere say-so of a Socialist propagandist does not make a thing so. Bebel's pronouncement is in accordance with the teachings of all the authorities of international standing in the Socialist movement.

Van de Velde says "complete freedom" is the objective aim of Socialism—"Freedom in the spiritual as well as the material sphere." By this he means freedom from the authority of God, from the authority of the state, from economic dependence upon employers, as well as from the restrictions now placed upon men and women in marital association by the moral code.

Advocacy of Free Love.

Socialism declares its purpose is to establish "an administration of things" and to do away with "a government of persons." Socialism declares that the only governing power shall be "a central directing authority" to administer the industries and that the authority of Church and State in governing the actions of persons "will die out." Among other things this means "free relation among the sexes without restriction." What possible warrant can be brought forth to maintain in the face of this well accepted Socialist doctrine that Bebel's declaration is anti-Socialistic? None whatever. And yet Mr. Carey makes the assertion stoutly.

Bebel Not Alone.

Bebel is not alone in the advocacy of free love, nor is he the first Socialist to hold it as one of the aims of Socialism. His position is the same as Marx, Engels, Bax, Jaures, Wells, Carpenter, Herron and all the other leading Socialists who have written on the subject. Is this whole galaxy of Socialist leaders advocating anti-Socialist doctrine? Oh, no! for the say-so of these men is the law of the Socialist movement. They write what are termed the Socialist Classics. What more, their conclusions logically follow from the Socialist premise.

But I—I—I disagree with Bebel. All well and good, Mr. Carey. But it is well to kindly remember that at the time the Rev. Father Gasson addressed the Ford Hall audience he spoke on the dangers

of Socialism, on the teachings of the Socialist movement as expressed by its leaders of authority. There is no reason to assume that Fr. Gasson had in mind what Mr. Carey did or did not think of the anti-religious teachings of Socialism. It is fair to assume that the President of Boston College never even dreamed that an ex-Catholic, one who is reported not to have been inside the Church for twenty years, one who has so little regard for the Sacrament of Matrimony as to be married to a non-Catholic by "a Socialist minister," would arise in the Cradle of Liberty to lay down the law that should guide Catholics in their attitude toward Socialism and its teachings.

Bebel's Socialist Text Book.

Bebel's "Woman" is a Socialist text book. More than fifty editions of it have so far been printed. It is listed in nearly every catalogue of books on Socialism circulated by the Socialist party and its various sub-divisions. Bebel's book has caused its author to be hailed by Socialist women as the great emancipator of the female sex from "family bondage."

The National Woman's Committee of the Socialist party acclaimed him on his seventieth birthday (Feb. 22, 1911) with the following words:

"We too, feel privileged to say our August Bebel although the ocean rolls between his country and ours, although we belong to another nation and speak a different language, he still is ours in heart and spirit. For August Bebel and his immortal book that he has given to women are as international as Socialism itself. Bebel's 'Woman' has become the foundation of the proletarian woman's movement of all lands. Coming generations will recognize it as a historical document recording the enslavement and the emancipation of woman."

Bebel's work has an international standing. "Vorwärts," the leading Socialist daily paper of Germany says:

"This book, next to the works of Karl Marx and Frederick Engels, is one of the most important literary productions contributed by German Socialism. He who desires to gain a knowledge of Socialism and its aims will find it necessary to study this volume."

Personal and Party Opinions.

Could anyone acquainted with these facts believe that Bebel's teachings are anti-Socialistic?

But Mr. Carey insists that Bebel only expresses his own personal opinions. This is true in one sense, but it is of secondary import. It must be borne in mind that Bebel's personal opinions are also the Socialist party opinions, for like the written opinions of other

international Socialists on "sex freedom," this great leader's personal opinions are officially circulated by the Socialist organizations the world over. If the book, "Woman," contains anti-Socialistic matter, as is asserted, the question naturally arises, why does the Socialist party recommend it? Ah, but Hon. James F. Carey has forestalled our question in his "Reply to Father Gasson." Thus he puts the question to himself: "But your party distributes literature which defends anti-religion?" With a slickness second to none in the Socialist movement of Massachusetts Mr. Carey offers this sophistical answer:

"We have no power or authority or desire to restrict people writing, or to restrict people reading anything they please. The Socialist movement cannot put any book on the index expurgatoris. If people want to read it, they read it, so far as we are concerned."

Evading the Issue.

Turning the table seems to be a favorite mental process with our Massachusetts statesmen. Come, come, Mr. Man, that's not meeting the issue. It is but puerile evasion. The question is not whether the Socialist movement has the power or the authority to restrict people reading or writing anything they please. That it has no desire to do it is very evident from the disreputable stuff it circulates. It was but yesterday that "What Every Girl Should Know" was ordered out of the leading Socialist daily publication before the New York Post Office authorities would permit "The Call" to pass through the mails.

The gratuitous information is given that the Socialist movement has no index expurgatoris. If it had one there is no doubt, judging from the Socialist catalogues, that books favorable to the Church and the Sacrament of Matrimony would be listed in it. No, the Socialist movement has no index expurgatoris. On the other hand it has strict pronouncements officially listing books necessary to those who would become versed in Socialism. Any candid minded man must conclude, upon examination, that books containing anti-Socialistic doctrines are not to be found in the lists.

Socialism is Anti-Religious.

Shall we ask the self-set-up instructor of Catholics to drop sophistry for a moment and answer fairly the question thus put to himself, "Why does your party distribute literature which defends anti-religion?" Just why? exactly the point to be met. The "nigger in the woodpile" is discovered. It is because Socialism in all its essential elements is anti-religious. If the Socialist movement

were not diametrically opposed to religion and to the Christian family it would not circulate, as its authoritative pronouncements, so vast a literature advocating atheism and free love.

It is inevitable that the Socialist movement shall be held responsible for the free love doctrines contained in its standard books. To twist and to turn, to pretend to meet an issue while evading it is the Carey method of addressing Catholics. But the Socialist tactician shall be brought to book. The entire Socialist movement shall be held responsible for Bebel's work. It is a vicious anti-religious Socialist classic. It is false historically and disruptive morally. It is devilish in its attacks upon thousands of religious who have given their life's blood that human-kind might be happier here on earth and blessed in heaven. It is an insult to Our Lord, His Blessed Mother and His Church. No wonder it haunts men of Catholic parentage who spread abroad the evils of Socialism.

Socialist Tactics.

The say-so of a professional Socialist agitator, that he is opposed to Bebel's teachings, must be taken with a grain of salt by those acquainted with Socialist tactics. Especially when it is known that the Socialist standard of right and wrong is anything that will advance or retard the Revolution.

And in this particular case there is testimony to the contrary of the gentleman's assertion. Where "in the highest councils of his party" has Mr. Carey declared the free love teachings in Bebel's book to be anti-Socialistic? Nowhere in the printed proceedings of the Socialist party or in any of the articles that have appeared from his pen is there one word to substantiate the assertion. But there is evidence on the other hand that what power and influence Mr. Carey has exercised in the Socialist movement has been used to advance the sale of Bebel's book.

There is documentary evidence to show that two years before the reply of Mr. Carey to Fr. Gasson was printed, the National Executive Committee of the Socialist party recommended that the local organizations procure Bebel's book "to be used in connection with the study courses on Socialism."

Carey's Official Acts.

At that time, the National Committee, of which Mr. Carey was one, endorsed the action. It was but one year before Mr. Carey took up the task to instruct Catholics as to what they ought to think that the Assistant Secretary of the Boston School of Political Econ-

omy purchased a copy of the book in the Socialist State headquarters of Massachusetts in which Hon. James F. Carey was officially employed as Secretary.

Besides, to come right down to date, Mr. Carey is one of the sixty speakers now on the road for the Socialist party lecture bureau. His services, as well as that of the fifty-nine others, is paid for by the sale of Socialist books and papers. In the official catalogue is listed "Women" and also the other Socialist books which advocate "a sort of free relation between the sexes without restriction, so far as society or other institutions are concerned."

Was Hon. James F. Carey, as National Committeeman, as State Secretary, and is he now as Lyceum lecturer of the Socialist party advancing the sale of books containing anti-Socialist teachings? Certainly not.

Three Wisconsin Bubbles Pricked

A Socialist-Made "Priest" Dangling in the Air

Boston, Mass., April 8, 1913.

Editor Eagle-Star, Marinette, Wis.

Dear Sir:—

Through the courtesy of some kind friend I this day received a copy of your paper (Monday, March 17) containing what purports to be "a reply to David Goldstein." In it the Social Democratic Party, through its secretary, Mr. Olget Leaf, makes three points, viz: Socialism is not opposed to religion; that "Rev. Father Bowden," a Catholic clergyman, "investigated a bit and gained new light on Socialism;" and that "Mr. Goldstein was boosted out of the Socialist party."

"Reverend Father."

The "Reverend Father" is said to have once "raved and swore and preached and wrote against that dreaded revolutionary and agitating party, the Socialist." He used to declare that Socialism is opposed to religion and to the home. "Finally, in order to more clearly and thoroughly show up the weakness of Socialism he started to read Socialist literature." It was then, after he studied, that he found out his "miserable mistake." "The Reverend Father"

wrote and preached against Socialism before he studied the subject? So it was after he read Socialist literature that he found he was writing and speaking about something of which he knew nothing? The thought occurs that if the Marinette Socialists, who are speaking and writing in favor of Socialism, would stop just long enough to read and study what is known as the classical literature of their party they might possibly get a different view of Socialism than they have at present. They might learn enough to stop swearing and raving and writing and speaking and making false charges against those who know what's what and what's not what in the philosophy of Karl Marx. For no man, with common sense, can honestly read the foremost Socialist books without concluding that Socialism is, in its very nature, opposed to the very foundation principles of Christianity.

"Priest" A Socialist.

So the reading of Socialist literature made a Socialist of a Catholic priest, did it? I wonder if this man ever opened up a copy of Bebel's book? If so, he must have skipped many pages and chapters if he failed to find that it sustains the charge that Socialist philosophy is atheistic. In the chapter on "The Future of Religion" (page 437) it is very clearly asserted that under Socialism "... the religious organizations will gradually disappear and the churches with them."

It would be interesting to know if the "reverend" defender of Social Democracy ever read "Philosophical Essays"? If so, he must have missed page 122, where the "greatest of Socialist philosophers," Joseph Dietzgen, says "Socialism and Christianity differ from each other as the day does from the night. Indeed, all religion is servile, but Christianity is the most servile of the servile."

Did the new found Socialist father ever read "God and My Neighbor?" If so, what did he find within its pages that is favorable to Christianity? On page seven its author says: "I oppose Christianity because it is not true."

Red-Rag Battalion.

Did the reverend leader of the red-rag battalion ever read the "Origin of The Family"? If so, how could he miss seeing that the founder of modern Socialism tells us therein that, in the Socialist society to come, as soon as sex passion ceases men and women will separate without even going to a divorce court? Pray, Socialists of Marinette, what are the names of the standard Socialist books on religion and the family that so affected "Father Bowden" as to

cause him to cease raving and swearing and preaching, and writing against Socialism and made of him a real live advocate of red-redism? He certainly never read any of those that have a world-wide standing in the Socialist movement; those that were written by men of international authority; those that are officially circulated by the party of which the Marinette Social Democratic organization is a branch.

Never a Catholic Priest.

Who is this "Reverend Father Bowden," so glowingly set forth by the Marinette Socialists as a convert from Catholicism to Socialism? Is he a priest? Certainly not a Catholic priest. He is a product of the "Appeal to Reason," and the Milwaukee Socialist papers. He was manufactured, to be used by those who know no better than the Socialists of Marinette, to off-set the work of men who defend Christianity against the assault of political atheism. A perusal of the Catholic Directory will show conclusively that there is no Catholic priest in these United States named Bowden. This fake ecclesiastic is palmed off very successfully upon an uninformed public in communities where Socialist methods are unknown. It is done in order to impress citizens with the idea that Socialism is not opposed to religion and to the Christian family.

But thanks to The Eagle-Star, which has been so generous as to give the Socialists a column of its valuable space, we have a chance to meet face to face the kind of stuff that is being palmed off daily in the factories and mills of Wisconsin in order to advance "The Revolution."

There is a person named Mr. Bowden, but he never was a priest. He never studied for the priesthood; he never edited a Catholic paper. This Mr. Bowden, whom Socialists designate as "Father" was once an advertising solicitor for a weekly paper—The Catholic Register. Kindly permit me to quote what "The Catholic Register" has to say about its former employee, the fake priest, whom the Socialists of Marinette (while brazenly charging others with being wolves in sheep's clothing) so prominently set forth as one of their valued converts from Catholicism.

Bowden's Record.

"Nick J. Bowden was employed on our paper in 1908 as an advertising solicitor. He was later transferred to the Kansas office of our paper, but his work was so questionable and so many discrepancies arose that he was discharged. He then started a publication and called it The Leader. Its life was about twelve issues. He then promoted an advertising scheme called

'Catholic Institutions in Kansas.' If any of these were ever distributed we failed to see them. Failing to make a living by grafting methods as a 'Catholic' he entered the ranks of the Socialists."

"The article that has appeared so frequently in papers friendly to Socialism and credited to 'Father' Nick J. Bowden, editor of the Catholic Leader, was written in 1909 and first appeared in the Appeal to Reason. It has been going the rounds ever since. He is of the type of man that believes in letting women do the work. He is too lazy to breathe and without a semblance of self respect or pride. We afterwards discovered that his wife and sister did the work that he was being paid for. There is no limit to what he will do to keep from working. He was never a priest, didn't study for the priesthood and as an editor couldn't compose a two-line society local.

"He was dropped from the Knights of Columbus, C. M. B. A., and A. O. H. He is about six feet tall and he weighs probably 250 pounds; has massive jowls and a baby, innocent and misleading face. He is about 45 years old and light complexioned.

"In 1909 he married a girl seventeen years of age. She became a convert just before her marriage to Bowden, and while she was working for him as a subscription solicitor. She doesn't attend Mass any more, so it seems that was part of his scheme to work the Catholics. She later divorced him for non-support. He has left a trail of unpaid debts wherever he has been.

"One photographer in Armourdale, Kan., hired a rig and took pictures of all the Catholic institutions in both Kansas Cities for Bowden. Bowden got the pictures but the photographer has not seen Bowden since. This is but one of the many instances of Bowden's crooked methods."

In conclusion permit me to say the assertion that I was "boosted out of the Socialist party," is just as far from the truth as the assertion that a study of Socialist literature led a Catholic priest to become a Socialist. The fact of the matter is I resigned from the Socialist party on May 23, 1903, after a futile attempt to get it to give up some of its false teachings. I shall be pleased, with the kind permission of the editor, to go into the matter more fully at some future time.

Thanking you in advance for the courtesy of your columns, I remain

Very truly yours,

DAVID GOLDSTEIN.

Secretary Boston School of Political Economy.

Rights of Property

Inviolability of Ownership by Individuals Declared in Pope's Encyclical.

“The Pope condemns Socialists for wishing to destroy private property, and then advocates the very sort of private property that Socialists are striving for—individual private property—which can be assured to all workers only by abolishing capitalist property. Individual private property can be assured only when the means of producing such property are in the possession of the people collectively.”—James A. Welsh.

In the above statement, taken from a letter published in the Social Democratic Herald, Milwaukee, Wis., Jan. 18, 1913, Alderman Welsh asserts that the Encyclical actually condemns Socialism for what is not even dreamt of in its philosophy of property while at the same time it advocates the very thing it condemns.

The Milwaukee Socialist Alderman wonders “wherein the Pope’s Encyclical really condemns Socialism.” He says:

“Anyone possessing even a superficial knowledge of Social Democracy, who would combine that Knowledge with a study of the Pope’s Encyclical, would soon begin to wonder wherein the Pope’s Encyclical really condemns Socialism.”

Little Brief Authority.

Well do the words in “Measure for Measure” fit our enemy:

“Man, proud man!
Dressed in a little brief authority
Most ignorant of what he’s most assured.
His glassy essence,—like an angry ape,
Plays such fantastic tricks before high heaven,
As makes the angels weep.”

What Alderman Welsh failed to see in “Rerum Novarum,” so able an economist as Prof. Robert Flint of Edinburgh, who is not a Catholic, saw plainly. He declares that “the great historical document” issued by “one of the wisest and worthiest of those who have occupied the Papal throne,” makes clearly manifest that Socialism is the very opposite to the teaching of the Church.

Prof. Flint says:

“In Rerum Novarum Socialism as a solution of the Social question is tested by the standard of Catholic doctrine, and judged accordingly. The judgment pronounced on it is one which leaves no room for a Catholic becoming, without the most manifest inconsistency, a Socialist in the proper sense of the term.”— (“Socialism” page 439.)

The statements of the Socialist Alderman could be justly dismissed by saying that anyone, with even a superficial knowledge of words, who does not see that the Encyclical condemns Socialism must either be deficient in common understanding or he must be using the Socialist method of attempting to weaken the influence of the Supreme Pontiff by assuming that Rome is ignorant of what the real teachings of Socialism are.

Teaching of Encyclical.

But we shall not dismiss the matter so abruptly. The issue Alderman Welsh raises shall be taken up in detail in order to make clear the teachings of the Encyclical on private property in contrast to what Socialism the world over is striving for. And, at the same time, these opposing views will expose the sophistry of our enemy, who appears to have considerable of that "most manifest inconsistency" of which Prof. Flint speaks.

It is a fact that the Encyclical condemns Socialism for wishing to do away with private property. To quote:

"Socialists, working on the poor man's envy of the rich, are striving to do away with private property, and contend the individual possessions should become the common property of all, to be administered by the State or by municipal bodies."

The first question that arises is whether Socialism is striving to do away with private property. We must answer that it is, and it is not. Socialism is favorable to the private ownership of tooth brushes, cabbages, socks, pants, household goods, and other things that are consumed privately as well as the time checks which the people are promised for their day's work in the "classless society" to come. But when it comes to private ownership of permanent goods, such as land, buildings, machinery, manufacturing materials and other wealth which is consumed productively, (i. e. Capital) Socialism raises a protest. It says "No!" "emphatically no!" "uncompromisingly no!" Willy, nilly, these things shall be in the possession of the people collectively to be administered by a central directing authority.

Only Half Truth.

When Alderman Welsh says the Encyclical advocates "the very sort of private property Socialists are striving for," he utters but a half-truth. The Encyclical does proclaim the right of the individual to the ownership of all those things Socialism favors. But the Encyclical also declares that the individual has the right to own that kind of private property Socialism aims to abolish.

When the Encyclical advocates private property it refers not only to goods which "perish in the user," but to stable, to permanent, to lucrative property—to land and capital—to what Socialists term "Capitalist property." The private ownership of this kind of property, Socialism opposes most strenuously. Socialists would permit the individual to convert his earnings—whether in the form of time checks or money—into useable goods—to the fruits of the earth—but not, for instance, into the land itself. The Encyclical says man has not only the right "to possess the fruits of the earth, but also the very soil."

The Encyclical makes plain that when a man works he has not only a right to his wages "but also to the disposal of such remuneration, just as he pleases." If he "invests" his "savings in land, the land is only his wages under another form." Would Socialism permit the private ownership of land? Certainly it would not. The Socialist platform declares for "the collective ownership of land."

Testimony of Bebel.

August Bebel, one of the foremost Socialist leaders to-day, says:

"Land . . . must be made the property of society together with the means of production and distribution." (Woman and Socialism page 407.)

The fourth International Socialist Congress (Basle, Switzerland) "declared that society has the right to abolish private ownership in land and convert it into public property and that it is necessary to do so." (New York Call, Friday, Feb. 14, 1913.)

We have referred to the right of disposal which Socialists propose so to limit the exercise of as to virtually do away with private property. Thus Socialism is again found to be at variance with the Encyclical—for

"it is precisely in such power of disposal that ownership obtains, whether the property consist of land or chattels", says Leo XIII.

Socialist Flippancy.

With a flippancy, that is common to Socialists the world over when confronted with a troublesome question, Victor Grayson in one of his English campaigns replied to the inquiry: "Do you believe in private property?" by saying "Yes, I believe a man should keep his tooth brush and tooth pick." The right of the individual to own tooth brushes and tooth picks is fully admitted by the Encyclical, but the Encyclical also insists upon the individual's right to own the means necessary to produce the materials used in the manufacture of them as well as the factory in which they are manufactured. While the Encyclical is emphatic in its demand for the

maintenance of this right it is most strict in its insistence on the law of obligation which holds the owner of lucrative property legally and morally responsible to his fellowman, to the State, and to Almighty God for the use made of his capital. The individual has a right to own it, but he must use it "for the common good."

The right of individual ownership of capital is brought out, inferentially, in that division of the Encyclical which deals with the rights and duties of both employers and workingmen. The irrational Socialist principle of the irreconcilability of class interests—that one class must, in its very nature, be hostile to the other—is condemned most emphatically. The Encyclical declares: "Each needs the other; Capital cannot do without Labor, nor Labor without Capital." In the term Capital the Encyclical personifies those who have money, land, workshops, factories and other means necessary to the manufacture of commodities and who employ workingmen to operate their industrial processes.

Natural Rights.

Very clearly does the Encyclical explain that individual ownership of lucrative property is a natural right. This principal is denied by every Socialist of authority throughout the world. John Spargo calls natural rights "a vicious phrase."

"The theory of natural rights," says the leading Socialist daily paper, editorially, "is a figment of the immature capitalist brain—all thoughtful persons know that there are no natural rights." (New York Call, March 15, 1909.)

The Encyclical always deals with man as a rational being, one with the power of intelligent self-direction. Here again do we find a conflict of principles. Socialism works upon the basis that man is but a mere animal, differing from the brute in degree rather than in kind. Free will is tabooed in Socialist philosophy. Marx tells us that he deals with men only as "personifications of economic categories."

Man, like the animal, says the Encyclical, has the instinct of self preservation and the desire to propagate his species. But the animal, being governed by these two main instincts, satisfies them by using the things that lie within his range—further he cannot go. While man, having the power of self direction, uses his mind and reasoning faculties to subject his animal nature, his environment, the forces and substances he finds around and about him to his will. Man must, to maintain his dignity and station in life, and that of his family, seek not only to provide for his present but for his future wants also—therefore

“every man has by nature the right to own property as his own.” It is “within his right to possess things not only for temporary and momentary use, as other living things do, but to have and to hold them in stable and permanent possession; he must have not only things that perish in the ‘user’ but those also which, though they have been reduced into use, continue for further use in after time.”

“Lucrative Property.”

When the Encyclical speaks of property it refers to investments, to land, to stable, permanent, lucrative property as well as goods necessary to satisfy immediate wants.

“Lucrative property which he can transmit to his children by inheritance.”

Here again Socialism is found to be hostile to the Encyclical, for it proposes to do away with inheritable property, save in those personal effects, things “that perish in the user.”

“In the Socialist society,” says August Bebel, “there will be nothing to bequeath, unless house furnishings and personal belongings should be regarded as hereditary portions—where there is no private property, there can be no right of inheritance.” (“Woman and Socialism,” p. 470.)

Whereas the foremost Socialist document in the world, “The Communist Manifesto,” declares for “the abolition of inheritance.”

One of the most popular English Socialist leaders, J. Kier Hardie, M. P., tells us (New York Call, Feb. 14, 1913) that the Basle International Socialist Congress “demanded that the right of inheritance be completely abolished.” Thus we see that Socialism would rob us of this most fundamental natural right.

An intelligent study will show conclusively that the teachings of the Encyclical on private property are as far away from what Socialism is striving for as true principles are from those that are false. The Encyclical declares that

“the first and most fundamental principle—must be the inviolability of private property;” that “the State has the right to control its use but not to absorb it altogether;” that “it should be borne in mind that the chief thing to be realized is the safeguarding of private property by legal enactment and public policy” and that “the policy (of the State) should be to induce as many as possible of the humbler class to become owners.”

Repudiated by Socialism.

Socialism repudiates every one of these declarations. It scoffs at the idea of an inviolable right of individual or family property. Socialist philosophy insists that there is no such right. It argues that all rights, if there are any, have either been obtained from society or usurped, therefore society has “the right,” by force of the will of the majority, to take from the individual or the family their right of private property.

Extending the argument, society has not only the right to do so but it is inevitable that it shall absorb private property altogether—save in personal effects, things “that perish in the user.” Therefore, in accordance with the Marxian law of “expropriating the expropriators,” the public policy shall be to reduce, or to do nothing that shall prevent a reduction of, the property owners to one—The Community.

No Basis of Reason.

The assertion of the Socialist Alderman that only when the means of producing the things necessary to satisfy our immediate wants are owned collectively will individual private property be assured to all the workers, has no basis in reason and it is contrary to historical facts both of Socialist making and of the great governments of the world. The history of the hundred or more colonies, from the Brook Farm of the New England literati to the Ruskin colony organized by the shrewd owner of “The Appeal to Reason,” is evidence sufficient to show that the principle of common ownership brings disastrous results in place of benefits.

On the other hand it is the superiority of a multiplicity of owners over the centralization of the ownership of land, for instance, that caused the Russian Duma to abolish the common land holding system of the Mir; the English government to pass legislation which increased the private ownership of Ireland over 30,000 during the past ten years; the Canadian government to offer special inducements for farmers to settle in Western Canada; and the enactment of the homestead laws of our own country.

Private Ownership.

The Encyclical, in strict contradiction to Socialism, declares “that if we would alleviate the condition of the masses the first and most fundamental principle . . . must be the inviolability of private property.”

The advantage to human-kind of private to common ownership is brought out in very simple language by the great Christian economist, St. Thomas Aquinas, upon whose works Leo XIII, drew profoundly. St. Thomas says:

“ . . . every one is more zealous in looking after a thing that belongs to him than a thing that is the common property of all . . . ” “quarrels are common between those who jointly own a thing as a whole.”

Speaking from an economic point of view it is generally admitted that the State advances in prosperity relatively as it safeguards the individual’s right to property and to its disposal. This right being natural to man is recognized to have existed prior to the State and

therefore the State has no legitimate right to prevent the exercise of it.

One of the fundamental reasons for the organization of the State is the protection of private property. The State carries out this function by making money—the measure of value and standard of price with which to maintain equity between man and man in the exchange of merchandise—and by establishing courts of equity and maintaining the armed forces of government.

Usurpation By State.

Should the time ever come when the State usurps the right of the individual and the family to the land and means of production —“Capitalist property” as Socialists love to call them—then shall the State have gone outside its legitimate sphere of action and tyranny shall be enthroned in the seats of the mighty.

Sufficient evidence has already been presented to show the utter puerility of Alderman Welsh's contention that there is no antagonism between the Encyclical and Socialism relative to the right of private property. We maintain that an examination of the Encyclical in contrast to what Socialism is striving for cannot fail to show the honest truth-seeker that they are as contrary to each other as the principles of Christianity are from the animalism of Social Democracy. It would be well for our enemy to understand that behind the great Encyclical stand the teachings and the experience of the ages as well as the Paraclete whom our Lord sent to guide civilization along the pathway of right-reason.

Read

\$1.25

SOCIALISM: THE NATION OF FATHERLESS CHILDREN.

By

David Goldstein and Martha Moore Avery.

THE AVE MARIE, Notre Dame, Indiana:

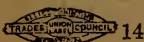
“Socialism: The Nation of Fatherless Children” is the second edition of a work which, on its first appearance in 1903, was honored with the virulent abuse of the leading Socialists and Socialistic journals in the country. It is a veritable arsenal stocked with irrefragable arguments against the irreligious economic system with which altogether too many Catholic workmen are coquetting, and we cordially recommend it to all our readers. A well printed 16mo. of 384 pages, it is supplied with an exceptionally full index.”

THE AMERICAN ISRAELITE:

“It is an able and exhaustive treatise.”

BOSTON SCHOOL OF POLITICAL ECONOMY

468 Massachusetts Avenue, Boston, Mass.



CENTRAL BUREAU OF THE CENTRAL VEREIN

201 TEMPLE BLDG.,

100