

the ground for the foundations he disposes of the remedy offered by Socialism, i.e., complete socialism,—collective use as well as collective ownership. This remedy he declares would not be effective, is "emphatically unjust," "destructive of liberty," and would "create utter confusion in the community." His Holiness forcibly insists on the workman's rights.

Firstly—Man has the right to live, and moreover being a human being endowed with reason he has a right in nature to private property, to remuneration for his labor, to sufficient bodily sustenance.

"That man alone among the animal creation is endowed with reason it must be within his right to possess things not merely 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 use, but those also which, though they have been reduced into use, continue for further use in after time."

"Man precedes the State and possesses . . . the right of providing for the sustenance of his body."

"God has given the earth for the use and enjoyment of the whole human race."

"Private ownership is lawful." ". . . is in accordance with the law of Nature."

"Now, when man thus turns the activity of his mind and the strength of his body towards procuring the fruits of Nature, by such act he makes his own that portion of Nature's field which he cultivates."

"As effects follow their cause, so it is just and right that the results of labor should belong to those who have bestowed their labor."

The practice of all ages has consecrated 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 tranquillity of human existence.

Secondly—He has the right to observe virginity or to marry. "No human law can abolish the natural and original right of marriage. . . ."

Increase and Multiply.

"Hence we have the family . . . a society anterior to every kind of State or nation, invested with rights and duties of its own, totally independent of the civil community."

Whence the right of private property is proved by the family.

"For it is a most sacred law of nature that a father should provide food and all necessities for those whom he has begotten."

"Now in no other way can a father effect this except by the ownership of lucrative property, which he can transmit to his children by inheritance."

"The family must necessarily have rights and duties which are prior to those of the community, and founded more immediately in nature."

The same principle is enunciated by Herbert Spencer in *Justice*, p. 216.

"Fatherhood habitually implies ownership of the means by which children and dependents are supported."

"Paternal authority can be neither abolished nor absorbed by the State; for it has the same source as human life itself."

Thirdly—Man has the right to develop; therefore to his liberty, to needful rest and recreation, to improve his skill and his mental powers, and to live becomingly for, says St. Thomas, "no one ought to live other than becomingly."

Fourthly—Man has the right to serve God, to guard and preserve his soul, to cultivate the virtues of his station. "He cannot give up his soul to servitude, for it is not man's own rights which are here in question, but the rights of God, most sacred and inviolable."

Fifthly—The workingman has the right to combine "All-embracing State functions characterise a low social type, and progress to a higher social type is marked by relinquishment of functions," says Herbert Spencer in *Justice*, p. 230.

When such combination is not a danger to the State, does not set aside the principles of justice and its object is worthy, the State would be transgressing its natural limits if it interfered.

Sixthly—The right to strike, so long as the cause is

just, " . . . because the hours of labor are too long, or the work too hard, or because they consider their wages insufficient."

Seventhly—The right to a just wage, a living wage " . . . sufficient to enable him to maintain himself, his wife, and his children."

" . . . a right full and real, not only to the remuneration, but also to the disposal of such remuneration, just as he pleases"

" . . . nevertheless, there underlies a distaste of natural justice more impervious and ancient than any bargain between man and man, namely, that remuneration ought to be sufficient to support a frugal and well-behaved wage-earner."

All these rights the Holy Father establishes by clear and sound reasoning. The broad principles laid down in this remarkable pronouncement apply to all times and to all peoples, notwithstanding diversity of character and national customs. They serve as the major premisses in all discussions relative to social order.

To Alleviate the Condition of the Working Classes.

The foundations thus laid the encyclical proposes remedies, more or less general, to alleviate the condition of the working classes.

Firstly—There can be no practical solution without the intervention of religion and of the Church. Men must first reform themselves by a return to a Christian life. It must also be recognised that human nature being uneven there cannot be equality of fortune, that labor is not only a choice but a necessity on account of man's fall and that suffering must exist.

Secondly—The proper adjustment of Labor and Capital. Class should help class.

Religion teaches the laboring man and the artisan certain obligations of justice—(a) "to carry out honestly and fairly all equitable agreements freely entered into"; (b) "never to injure the property nor to outrage the person of an employer"; (c) "never to resort to violence in defending their own cause"; (d) "to have nothing to do with men of evil principles."

The principles of justice religion teaches the wealthy owner and employer are—(a) "that their work-people are not to be accounted their bondsmen"; (b) "that in every man they must respect his dignity and worth as a man and as a Christian"; (c) "that labor is not a thing to be ashamed of, . . . but is an honorable calling"; (d) "that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power"; (e) "the employer is bound to see that the worker has time for his religious duties"; (f) "the employer must never tax his work-people beyond their strength, or employ them in work unsuited to their sex or age"; (g) "His great and principal duty is to give everyone a fair wage; (h) He must religiously refrain from cutting down the workman's earnings, either by force, by fraud, or by surlous dealings."

The observance of these precepts, the Pope contends, "would be sufficient of themselves to keep under all strife and all its causes."

Thirdly—But the teaching of Christ has higher precepts still—not only justice, but mercy tempering justice, and charity perfecting both. The rich must help the poor. "No one is commanded . . . to give away what is reasonably required to keep up becomingly his condition in life; for no one ought to live other than becomingly." "Of that which remaineth give alms." (St. Luke xi, 41.)

A Duty of Christian Charity.

"It is a duty, not of justice (save in extreme cases) but of Christian charity—a duty not enforced by human law," says his Holiness.

As is well known there are circumstances in which an obligation of charity may become converted into an obligation of justice. St. Thomas of Aquin as well as St. Ambrose are often quoted to this effect. The extreme cases referred to by the Pope are those where "vital necessity" creates a "superior need." Then "the man may lawfully relieve his distress out of the property of another, taking it either openly or secretly, nor does this proceeding properly bear the stamp of either theft or robbery." (St. Thomas, *Summa*, 2a, 2ae, Q. LXVI, art. 7.)

It is the desire of the Church that the poor should rise above their poverty and wretchedness and better their