

there are profiteers who are unjust and unscrupulous. Whatever be said against Socialism let us never forget that it has at its root a great, crying wrong, and that after all it is only a blind, bitter attempt to hit back hard at its foes. The pity is that Labor could not be guided to hit back effectively and wisely, in a manner that would help itself and injure nobody. Extremes seldom help anyone and as a rule they hinder others promiscuously. And the extreme measures to which Labor is trending in many countries are unlikely to be for the ultimate benefit of the movement and are almost certain to cause great harm to innocent people. What we all want is a remedy, not an annihilation. We want a sound, safe form of government, but we do not want anarchy; and it is towards anarchy that extreme Labor is moving nowadays. What we want is reconstruction, not destruction. The *Internationale* is out for the latter and does not pause to discuss whether existing systems can be improved or not. They stand for views which not only humanity as a whole but also sane Labor rejects as opposed to progress and stability. They aim at the abolition of rights which would make the individual subservient to the State and would introduce tyranny as bad if not worse than that of Plutocracy. Sane Labor has its work cut out to keep apart from incompetent and unphilosophical anarchists who neither realise nor care whither they are going and who are deaf to all argument and reason. It is precisely from such persons that sane Labor suffers most, and we have known even here its defeat at an election because of the thoughtless and foolish speech of an uneducated speaker who did not know what he meant himself. From such persons and their violent words Labor receives hard blows and no little injury. The common sense of the community is against violent talk and violent threats, and who shall blame it? The Plutocracy certainly does not aim at human welfare, and as much may be said of the anarchical agitators on the fringe of Labor. What we all want is a *via media* in which all can meet with a reasonable hope of promoting the common good. The common weal should be the test. Whatever is opposed to it should be condemned by all, no matter of what party they are. And the root of true progress and welfare must always be a jealous safeguarding of the rights and liberties of individuals and of families—rights founded on the law of nature and on God's charter to humanity which no human power can abolish without disaster. Anarchy is as dangerous as Plutocracy, and the Servile State is as bad as either. Surely the good sense and the intelligence of communities ought to find a way out on which all can work together for the common good and for the well-being of their country. Somewhere between the injustice of the profiteers and the anarchy of the extremists lies a Golden Mean which should supply a meeting place for all classes. With proper and just restrictions placed on the rapacity of capitalists, with an honest effort on the part of Labor to develop instead of destroying human liberty class war ought to abate sufficiently for all to get breathing time enough to reflect on the fundamental principles of the eternal laws which all must observe if the world is to remain safe and sane at all. Class needs the help of class instead of its enmity. Self-sacrifice is demanded on both sides for the common good, and without self-sacrifice there can be but selfishness which is the radical cause of all social evils. In a word education is the panacea. Our schools have led the world astray. Our politicians have taught children that there is no God and that His law does not matter. Until that wrong is righted we shall have disorder and disaster, morally and socially. And, here again, without a doubt the blame lies with the place-hunters and the fawning figure-heads who sell their souls for votes from an ignorant rabble.

The Italian "Popular Party"

Some weeks ago the Liberal and anti-Catholic Italian papers were rejoicing for some reason over their own announcement that a Catholic Party, loyal in

perfect adhesion to the State and independent of all ecclesiastical authority, had been formed. As usual the canard was cabled across the world and even reached us out here. In the issue of *La Civiltà Cattolica* for February 15, we find an article setting forth the truth that lies at the foundation of this exaggeration. As far back as 1896, among a section of young Italians a movement was visible which was the remote origin of the recent rumor. In that year it was stated in Milan that Catholic public social activity ought to aim at the conquest of political power. A young journalist of great promise in those days more than once told us of his dreams in this direction—dreams, alas, that had a termination that none of us could then foresee in his case. The movement met with opposition, yet under its extreme views lay a germ of sound policy inasmuch as it aimed at uniting Catholic forces in a way that would enable them to do effective work for the salvation of society. A combination of effort on the part of all lovers of good order and morality was eminently desirable to restore public life and to renew the force of the principles of Christian civilisation in Italy. The need for this was felt by all thoughtful men—even by liberals and anti-clericals—who loved Italy. After the revolutionary troubles of 1904 Pius X. saw it so clearly that for the security of the public order he consented to allow Catholics, under certain conditions, to take an active part in politics, from which they had withheld so far as a protest against the usurpation of the Government. One of the conditions laid down by the Pope was that no formal Catholic Party should be formed, either within or out of Parliament, so that no deputy could come forward as the representative of the Catholics, and much less as the spokesman of the clergy. Accordingly, Catholics voted for whatever candidate they judged likely to support order and morality, even when the candidate was known to be opposed to them in other ways. The Pope's permission was a provisional measure, suggested by conditions which were changeable. The conditions, as a matter of fact, changed for the worse both before and since the war: the danger of anarchical revolution became more imminent throughout the whole nation. The permission given after 1904 was restricted and conditioned by ecclesiastical authority. For various reasons this particular dispensation did not seem any longer to meet the case, so aggravated had the social evils become; nor was it deemed wise that even so indirectly as by such remote intervention the ecclesiastical authorities should seem to participate in politics. The Vatican will not be bound up in any way with any party. Catholics who are elected will strive for the maintenance of good order, but they will not do so as a Catholic Party in any sense. They are members of a Popular Party, which aims sincerely at promoting the welfare of Italy, but as a Catholic Party they have no mandate and no standing. This new Popular Party has already given proof in its programme that it is not and cannot be a Catholic Party. The *Civiltà Cattolica* points out that while it affirms the "liberty and independence of the Church," it omits all mention of the ministry and jurisdiction according to the triple power of teaching, governing, and sanctifying communicated to the Church by Christ. The omission is notable because the modern atheist States oppose the Church precisely in the application of this power, and put obstacles in the way of its exercise of legislative, executive, and punitive functions. The Popular Party did not submit its programme to ecclesiastical supervision, and it puts forward more than one point about which Catholics will freely exercise their good judgment. The *Civiltà Cattolica* states clearly that Catholics as such assume no responsibility for the new party, and that whoso joins it does so at his own risk. It will be time enough to express approval or the contrary when the Popular Party has come forth and tried its mettle in the political arena.

The fervent practice of humility will render you an object of complacency to the Heart of our Sweet Saviour.—Mother M. of the Sacred Heart.

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