

equality of rights." If these admonitions are heeded, if the remedy of the Holy Father is accepted by the members of the Peace Conference,—then will there be lasting peace among the new democracies of the world, because it will be founded on the solid rock of international justice.

Secondly, if Bolshevism and anarchy would be banished from the new democracies, the Catholic Church teaches that there must be social justice within the nations affected.

The great charter of social justice is the Decalogue—the Ten Commandments of God which Our Lord reduced to the love of God and the love of neighbor. Bolshevism and anarchy, which are only socialism carried to its logical conclusions, would eliminate all love, all authority, whether it find expression in God, the Church, or the State, and make selfishness the law of life. Thus the first four Commandments lose their binding force. Greed and pleasure then become the norm of existence. Private ownership of the means and instruments of production, and distribution, and even of land itself is condemned, and all property is transferred to the State for the use of the multitude. In this creed "direct action" is advocated, and life and limb and reputation must not stand in the way. The Commandments "Thou shalt not kill, thou shalt not steal, thou shalt not covet thy neighbor's goods, thou shalt not bear false witness against thy neighbor," are declared to be obsolete. Woman, likewise, becomes common property, and family obligations cease, and children are a charge on the State. Thus the sixth and ninth Commandments are stricken from the Decalogue. Authority, property, family gone, what is left to keep men from becoming a herd of brutes and red revolutions from devastating the earth?

The prime remedy, therefore, of Bolshevism and anarchy is the observance of the Ten Commandments. Hence, there should be earnest inculcation of the love of God and the love of neighbor, the preaching in season and out of season of the divine law—of the sacredness of authority, first of all, in God who is its source, then of authority in the home, the Church, and the State, because it is from God—of the dignity of woman, and the unity, sanctity, and indissolubility of Christian marriage—of the inviolability of private property. The Church preached these doctrines to the barbarians who destroyed the Roman Empire, and thus laid the foundations of Christian civilisation throughout the length and breadth of Europe. By using all the energies of her great world organisation, to bring that doctrine home to the minds and hearts of the newly liberated peoples, she will stay the tide of Bolshevism and anarchy, and direct the forces of democracy into the channels of true liberty, order, and peace.

But, while the Church preaches the Commandments to the proletariat, she does not intend that capital shall be exempt from their observance. In fact, she feels that Bolshevism and anarchy, while often due to the envy and cupidity of the workers which unscrupulous agitators have fanned into flame, are nevertheless not unfrequently traceable to the greed, injustice, and cruelty of the rich and powerful. Leo XIII. did not hesitate to say that "a number of very rich men had laid on the teeming masses of the laboring poor a yoke little better than that of slavery itself." And he further declared that "a remedy for this misery must be found, and found quickly, if society itself would be saved." He himself outlined the remedy in his famous Ency-

clical "on the condition of labor." That was about 28 years ago. In the light of the developments which have since occurred in the industrial world, and particularly in the light of the conditions brought about by the late world-war, the bishops of Germany, Holland, England, and the United States have recently emphasised the remedy of Leo, and laid down specific programmes of social reconstruction. The programme of the bishops of the Catholic National War Council of the United States included a legal minimum wage which shall be sufficient for the decent maintenance of a family; insurance against sickness, accidents, unemployment, and old age, to be a charge on industry until wages are raised sufficiently to become adequate for these purposes; maintenance of the war scale of wages; Labor participation in industrial management; co-partnership in industry; co-operative stores; abolition of profiteering and of child labor; equal pay for man and woman; national and State aid in the solution of the unemployment problem; better housing. In other words, the bishops insist that the redressing of the just grievances of Labor is necessary for the preservation of the present social order. The capitalists must remember that the laborer is a human being, not a mere instrument of production; that he is entitled to a living wage; that profitmaking must be subordinated to the laborer's rights; that wealth is after all only a stewardship.

In a word, the Catholic Church holds that the nightmare of Bolshevism and anarchy cannot be broken unless social justice prevail; and that social justice is impossible unless both employer and employed live up to the Ten Commandments. The spirit of religion and Christian morality, therefore, must be at the bottom of any scheme of social and economic betterment that would aim to make democracy safe for the world.

As America, represented by her President, is leading in the peace settlement, it behoves her to lead on the work of social reconstruction. And, indeed, the Catholic Church, grown strong with the strength of democracy, must breathe her spirit and put her heart into the work which America is striving to do.

It is a turning-point in the history of the world, and the Catholic Church in America would be false to her opportunity, false to her history, if she did not make use of it to lead men to a higher plane of Christian thinking and Christian living. Her bishops are applying the old principles to the new conditions. Her laity too must lend their time, their energy, and their resources to carry out the directions of their spiritual leaders. The war was a holy crusade to win back liberty to the world. Let all the efforts of clergy and laity be a nobler crusade for Christian social reconstruction. And what is said—in so broad a scale—for the Catholic Church in America can be said, and must be said, in a narrower scale, for the same Church in Australia and New Zealand, nay, in every other land.

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