

ner of good ; who sincerely wish for the victory of right and justice, and who take mean steps to carry favour with injustice and iniquity on the dreaded and truly dreadful day of its anticipated triumph. It has indifferent men, who curiously watch the tide rise, and do nothing to prevent its devastation.

But there are, thank God, many men of heart and courage and faith. Let these men unite, let them organise as their opponents do, let them form a serried compact army to fight for truth, justice, virtue, and liberty ; then there will be means of crushing the hydra of Socialism. But where are these men to be found, and on what principle are they formed ? We fearlessly assert that, if ever Socialism, is to be permanently put down, and Society secured in its foundations, men must return, at least in practice, to the teachings of the Catholic Church, the enlightened and undying foe of the Revolution.

We have seen what Socialism is in its idea, passion, and action. We have next to look at its *doctrines*. It rests on two fundamental errors which are peculiar to it : the one regards the starting-point, and the other the goal of social life.

Socialists start with a very grave error about the evil found in life. That there is evil in humanity is a manifest fact. But humanity being composed of men living in Society, where lies the seat of evil ? Is it in man or is it in Society ?

Some sophists of the last century used to say, "*Man is born good, but Society depraves him*" A disastrous utterance, if ever there was one, leading directly to this conclusion : revolt against Society is legitimate, and social war is not only a right, but a duty. For, it is not only man's right, but his duty to attack evil and extirpate it wherever he meets it in the road of his destiny. If therefore the evil from which he suffers is not in him, but in Society, against Society he must aim his blows. Dispensed by this convenient opinion from struggling against himself, he turns all his energies outwardly, and assails everything rather than himself, for the evil which he endures. And this is true especially of a multitude, which is a collective being irresponsible, and in some sort unconscious ; it readily rushes at whatever is presented as the cause of its misery. Thus the proposition apparently so harmless and bland, "*Man is born good, but Society depraves him*," consecrates rebellion on principle, and leads straight to social warfare.

Moreover, it also contains this other maxim : "*All instincts are legitimate, all passions are innocent*." Our age has seen more than one man draw this conclusion. According to them, man has not some inclinations which he must resist, and others which he must follow ; it is not a struggle, but a harmony, that we must establish in his inclinations. The condition of his happiness in this life is the simultaneous evolution of all his passions. Create a system of association which makes this law operate, and you have solved the social problem. This doctrine is absurd, but it contains in germ the destruction of Society, because it begets egotism, despotism, and anarchy. Egotism or selfishness : for if the expansion of every passion is legitimate, moral, and holy, every repression of the passions is illegitimate, immoral, and unholy. Now, passion has but one aim—enjoyment, gratification. Therefore, farewell devotion ; farewell fraternity. Hence comes despotism : for, passion displays itself with blind energy, brutally suppresses any contrary force, and by its very nature becomes oppressive. Hence, in fine, anarchy or absolute disorder ; everybody referring everything to self, no authority is found to direct all wills towards a common end ; all wish to command, none to obey—you have a social chaos. If ever such unbridled passions happened to invade the world, we should have a universal reign of terror, the total ruin of Society. And for such a result what is needed ? Only that the material force which keeps the passions in check should be wanting for a day, and that the social mechanism should fail.

To this fundamental and initial error of Socialism the Catholic Church opposes a truth which Socialism detests because it is the barrier against its progress, we mean Original Sin and the Redemption. Man was created in goodness ; his fall was the victory of evil. Restored by Redemption good henceforth combats evil and overcomes it. Such is our philosophy. "*Deny thyself*," with the help of God struggle against the evil which is in thee and mortify thy passions. Such is the Christian law, and its voice echoes every manly and generous voice of our common race. To overcome one's self has always been regarded as the most heroic act of virtue. Socialism with its formula and what it calls *modern thought*, contradicts this affirmation of mankind. To attack evil in man, to reform men, in order to reform Society, in a word to begin with ourselves ; that is the grand secret of social peace. He who earnestly wages war with his own passions dreams not of disturbing others. This doctrine also produces true liberty, which is the faculty of moving in the range of good unfettered by evil. If our bad passions are repressed by moral force within us, there will be no need of material force to repress them outside of us. Fraternity, in like manner, grows by whatever is retrenched in generous renunciation from selfishness. Without abnegation fraternity is an idle word. What, indeed, is meant by self-devotion, unless it be the sacrifice of our own interests and passions for the sake of others ? These principles duly applied to the

savagest tribes have before now converted them into an admirable people, and made them patterns of civilisation and progress.

The other fundamental error of Socialists is to make this earth the end-all, the final happiness of man. The *golden age*, they say, is not in the past, according to the vulgar belief, but in the future. The earthly paradise lies before us. The day will come when humanity will enjoy the earth perfected by its toil ; that is the only bliss in store for it, and any other heaven is a chimera. This doctrine is essentially false and leading to the most fatal consequences.

It is false, because it contradicts the idea of our destiny, the aspiration towards our destiny, and the pursuit of our destiny.

And, in truth, what is an indefinite destiny—that is, an undetermined goal ? What is a destiny inaccessible to almost all who are made to tend to it ? What is a destiny which bestows neither rest nor happiness ? Now such is the paradise promised by Socialists on earth—a vague perspective, an ever-receding limit of indefinite progress, an indefinable horizon which it is an absurdity to attempt to outline with precision. It is an unattainable goal—no man has ever reached it. "*Humanity will reach it*," they say. But what is humanity, unless it be men ? And if it is the destiny of humanity to be happy on earth, how comes it that it finds woe and is so cruelly disappointed in its aspirations ?

The yearnings of man invincibly impel him towards a happiness lying beyond time and matter ; all generations on this point afford the same testimony. Has humanity been deceived ? And yet who ought to know human destiny better than it ? "*Wait for the future*," we are told. But on what grounds is it affirmed that the past which we know will be contradicted by the future which we do not know ? If a small number of men in the past have boasted of limiting their hopes to this life only, such monsters have been the object of universal contempt. But the greatest, noblest, most virtuous, and heroic souls have always tended to heaven as the aim and goal of their existence. "*Up there in my country*," said Anaxagoras, and with him the sages of antiquity. All the martyrs and saints of Christianity have ever believed that heaven was their eternal rest. Even now-a-days, if we set, on one side, all those who place their paradise on earth, and, on the other, all who place it in heaven, where would virtue, science, and number stand ? Thus the opinion of Socialists in regard to our destiny is false. It is also fruitful of disaster. Instead of its loudly vaunted progress, it produces degradation. And, indeed, what noble flight can that soul take which, like the brute, confines its desires within the narrow circle of matter and time, and which is without God, heaven, and immortality ? In lieu of felicity it has desolation ; its sufferings are aggravated by the absence of resignation and the soothing of hope. Instead of the marvellous creations it was promised, it finds only ruin and destruction. Instead of a heaven, it has a hell upon earth. For, if present enjoyment is the supreme end of our life, as every being must tend towards its end, all men are in duty bound to procure, with all possible promptitude, the most intense delights. What can be opposed to the imperious desires inflamed by such a doctrine ? The law of abstinence ? Why abstain from what renders happy ? Virtue ? But there is no virtue save for the purpose of attaining our destiny. If our destiny is earthly gratification, all the obstacles to it must be forcibly removed. What ruins will accumulate round a multitude armed with such a principle, and goaded on by impetuous passions ? Behold the paradise of Socialism : Debasement, desolation, destruction, terrestrial hell !

We, on the contrary, have in the Christian hope of heavenly bliss a reason to bear patiently the ills of the present life ; we envy not the goods and pleasures on which we do not stake our happiness ; our faith solves the social problem in a simple, pacific, efficient, and consoling manner.

We have yet a few words to say about the *origin* of Socialism. Its remote origin lies in the abyss opened at the cradle of the human race by the fall of Adam, in the hot-bed of our rebellious passions, in what the Church calls the threefold concupiscence. The Revolutionary principle finds a ready accomplice in the pride which prompts man to repudiate all authority, and to claim a foolish, absolute independence. By cupidity, by the glitter of gold and the prestige of wealth, it succeeds in fascinating peaceful populations, and even sometimes gets possession of Christian multitudes. But it owes its progress chiefly to ignoble lust. The profligate form its most numerous recruits. Thus the ambition to rise, the passion to possess, and the craving to enjoy, together with a horror of suffering—such are the remote sources which give rise to the Socialistic torrent.

How has it grown in our day to such alarming dimensions ? It has been swollen by all the errors produced by the human mind for the last three centuries ; receiving new tributaries along its course, it has at last overflowed its banks, threatening widespread destruction.

Luther protested against the authority of the Church and cried "*down with the Pope*," thus assailing the highest embodiment of God's authority on earth. His was the Revolution in Christian Society. Voltaire protested against Jesus Christ Himself, against the authority of God in Christianity ; and, shortly after, phil