that it cannot exist without the Absolute from whom it encompasses. 
Without God, who is in short the firmer foundation of its authority. 
They have given to the lower bourgeoisie the idea of demanding the
separation of Church and State, thinking that if the Church were free, it would no longer be possible for the lower bourgeoisie and 
shopkeeper classes to be crushed down by the coalition and monopolis-
ised high capitalism. Vain illusion! It is not by multiplying the 
humanities that they can seek their emancipation, but by the very principle of their organisation has not been destroyed, 
nothing has been done. It will not be by means of the government that 
bourgeois reaction will be destroyed, because it would at the same time 
still itself. They set a great value upon education, but it is rather 
less consciously organised, from which they predict marvels. It is 
now too late to grant it; revolutionary Socialism has penetrated too 
much into the minds of the masses for that to be entombed for long by such a bier as that, which would simply restore to 
the government a strength that it no longer possesses. The de-
struction of Belgium in the 19th of next June in favour of universal 
suffrage, will simultaneously destroy any connection between 
government and from their own party, and will, we at least hope so, 
throw them once more into the arms of the revolutionists. But let us 
suppose for a moment that genuine socialism is grown; in what respect will it alter the contradictory and antagonistic rela-
tions which now exist between the ruling powers and the people? The 
people will, merely by accepting it, have abdicated in favour of the 
bourgeoisie; and the State, thanks to this accession of strength, will recover a portion of the power which it has for a long time lost. 

The Radicals are thus as unable as the Liberals and the Clerics to 
think any thing—thinking whatever—not merely which is good, but even of relative stability, the governments of men who would inevitably bring about the ruin of Belgium, if it were not for the Preservation of Revolutionary Socialism, watching over and protecting them, and checking them in their blunders and blunders. Revolutionary Socialism will oppose to the State, the 
Church, the bank, and all the other institutions of the government of 
this miserable class, those true social forces which politicians have 
ignored, because they carry with them the spirit of genuine government, religious, and banking institutions. Where industry shall be 
organised according to the laws of economic justice, and insti-
tutions, interests shall be shared by all the workers, the only who are the direct producers of its riches; when the commerce of the present day—which is only a traffic of rogues and knives, in which the most crafty takes in 
the others—shall have disappeared and been replaced by free and direct exchange of goods and services, all the industrious 
ones, shall themselves manage agricultural interests; and when all 
these communities of producers, sovereigns in their own proper spheres, shall have succeeded in regulating the general interests of the freely 
associated labourers,—confounded will be such a power to this, and 
become a political representative government. The first act of these 
communities of producers will naturally be to secure themselves work 
and the free exchange of their productions, and the immediate result of 
this will be the annihilation of capitalism and bond-slavery. 

Can any one seriously imagine that these powerful associations of industrious 
workers, if they be merely a bank, will, freely organised, be incapable of forming a scheme of a rational social order of life, 
which will be at the same time the surest, the most solid, the most 
technical—a complete system of education, in fact, opposed in its 
spirit and tendencies to the system of State and Church education, and 
destroyed with it and with the dogma of the Church? In that case 
the State will be destroyed as a whole, and also in each of its creations. 

This of course can only be realised by Revolution; and certainly, in 
many countries at the present time, the reason of the people, their wish to 
revolutionize the machine of government, is a wish which increases every day—the knowledge that they have of their interests, 
needs, and rights,—everything, in a word, enables us to foresee that it 
will be the expression of the reactionary efforts of politicians, even 
although they be working within, and of the predictions—by 
VICTOR DAVE.

Political economists are men of only one idea—wealth, how to procure 
and increase it. Their rules seemed infallibly certain to that supreme 
What did it signify that a great part of mankind was made, meanwhile, 
every one divided wealth on the whole increase;— 
Catholic Quarterly Review. 
It took that the two essential features of good Government are, first of all, 
freedom of the property and; secondly, the impartial administration of justice.” So said Sir Richard Cross in the House of Government, where 
said it to know. First of all, the security of property! Not person 
and property, but more, when the power of goods and chattels, but, first of all, property, taking no thought of the property 
what is the bad good government, then, Sir Richard, 
and enough and to spare the last few words. Rich property has 
not so the people. So plentiful has property become, that the people are in 
the way to be reduced to order, in order to make room for it. Property must be preserved even if there is no more. 
Sir Richard in his learned definition. Perhaps he will con-
vert his fellow citizens they already hold all the notion about men and women making the nation is miscellaneous and un-
profitable. It may take it as their bounden duty to immediately die 
of and leave behind them, or to speak of, and join in the 
that Sir Richard meant! And was it modesty or fear that restrained him 
from saying so? And don’t you think the "fair dealing"? 
the sinking stomach. But we bid thee of good cheer, Sir Richard—and keep on defining—T. M.