

of present pleasure, of wishes promptly gratified, must constitute their *Summum Bonum*, their highest happiness. When arrived at this degree of modern education, of scientific enlightenment, what is there to make them act differently from the brute? This latter uses the force of his nature and the cunning of instinct to satisfy his appetites. Will the mere materialistic man act otherwise? Will he conform to the just laws of civil society? Certainly not if he can evade them, when they are against his inclinations, or what his passions may make him regard as his interest. No other motive but the fear of being detected and punished by the law, remains to restrain him. Hence when the law and its officers become the only obstacle to the gratification of his passions, he will soon come to regard them as enemies. They will become for him objects of hate, when he ceases to regard the just civil law as the delegated power of God in the temporal order, administered by duly authorized and upright officials, for the common good of the community and in conformity with the supreme law of the Most High. What then will result? Reason would answer: Opposition to or disregard for law; anarchy, the breaking up of civil society, and the return of men to barbarism!

Such too is the lesson taught by the logic of facts, the lessons of experience. Such are the teachings of history, the history of popular outbreaks in many ages and countries, but notably that of the terrible French Revolution of 1789, repeated again recently on a smaller scale during the Commune in Paris in 1871.

Alas! the spread of unbelief at the present day by the number of educated men of high scientific acquirements, men otherwise estimable for many good parts, but whose minds are infected with infidelity—who teach from the Professor's chair, publish in books, and in the periodical press; advocate in public lectures, and otherwise disseminate their views and exert their influence antagonistic to Religion and to christian morals,—is a well understood and just cause of alarm to the Pope and to all good christians who fear the awful consequences to civil society, to peoples and governments, which must inevitably follow from such teachings, unless averted by the merciful intervention of the Divine Protection.

It is to implore that Protection, to excite the christian flock to a sense of the real danger, and to the duty of humble, earnest, penitential prayer and supplication to Him who averted the impending destruction of Ninive because of the general public penance in sackcloth and ashes of its inhabitants, and who calmed the storm on the Sea of Galilee because of the earnest supplication of his Apostles, "Lord save us lest we perish!" that the Pope proclaims the present Jubilee. Let us listen to the voice of our Chief Pastor, the Good Shepherd warning us of the presence of the wolf! Let us with affectionate docility seek the means of safety which his pastoral solicitude points out to his flock!

W
Jubil
piled
politi
form
Th
Jubil
1879
Ency
read
churc
recei
Re
sions
Alm
churc
whic
Char
pious
shall
the f
Penc
tiff in
Fi
Feas
lee in
encou
the S
avail
of th
Jubil
the 1
St
ated
—Th
whic
by o
other
toral
all of
sion
bene
For t
earne
fault
W
whom
our g