

TO MANKIND.

Holy Father on  
Threaten the  
and the Remedy

JOURNAL.

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of a political party? By this very fact  
the licentious appetites of the multitude  
are flattered, a free rein is given to  
popular passions, which disturb the  
laborious peace of citizens—until in ex-  
treme cases the passions are checked  
by violent and sanguinary repression.

In like manner with the repudiation  
of Christian influences, with the native  
virtue for uniting the nations in brother-  
hood and banding them together as  
in one family, a system of egotism and  
jealousy has gradually come to prevail  
in the international order, owing to  
which the nations look upon one an-  
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jealous distrust. Hence in their un-  
dertakings they are easily tempted to  
become oblivious of the lofty concep-  
tion of morality and justice and of the  
duty of protecting the weak and op-  
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only the desire to increase the national  
wealth without limit, the opportune-  
ness and the utility of succeeding and  
the alluring gain of the material facts,  
in the security of not being called by  
any one to show respect for justice.

Fatal criteria these, which consecrate  
material force as the supreme law of  
the world; hence the progressive and  
measureless increase in warlike prepara-  
tion, or armed peace, which in many  
respects may be compared with the  
most disastrous effects of war.

The deplorable moral disturbance has  
been the seed of unrest among the  
masses of discontent, of a spirit of con-  
tumacy, followed by frequent agitations  
and disorders, which are the prelude to  
still greater storms. The miserable  
condition of a large part of the masses,  
which certainly calls for remedy and  
relief, serves admirably to further the  
designs of clever agitators, especially  
those of the socialist factions, who,  
through the mad promises they hold out  
to the people, are making progress to-  
ward the accomplishment of the most  
atrocious designs.

He who throws himself down an in-  
cline inevitably reaches the bottom.  
In the same way the avenging logic of  
the principles acted upon has matured  
a veritable association of delinquents,  
with absolute rage instilled in whose  
very first assaults have produced the  
most serious alarm. Organized solidly  
and with international ties, it is already  
in a position to raise its accursed hand  
everywhere, fearing no obstacles and  
recoiling before no crime. Its asso-  
ciates, breaking all ties with the civil  
world, with law, religion, morality, have  
taken the name of anarchists, and aim  
at the utter destruction, by all means  
that a blind and ferocious passion can  
suggest, of social order. And, since

from the domain of ideas into every-  
day life and the public order of things.  
Great and powerful States are con-  
stantly putting them into practice,  
under the impression that in so doing  
they are leading the van of civil pro-  
gress. The public authorities, as though  
they were not bound to receive and  
to reflect in themselves all that is  
soundest in moral life, hold them-  
selves absolved from the obligation  
of publicly honoring God; and it only  
too often happens that, while vaunting  
their indifference to all religions, they  
oppose the only one established by God.

The system of practical atheism was  
bound to produce, and has produced,  
a deep disturbance of the moral order,  
for as even the famous sages of pagan-  
ism divided, religion is the chief  
foundation of justice and honesty.  
When the ties which bind man to God,  
the absolute and universal legislator  
and judge, are once broken, nothing is  
left but the senseless clamor of a  
morality purely civil, or, as it is des-  
cribed, independent, which, prescinding  
as it does from eternal reason and the  
divine precepts, leads inevitably by  
a natural descent of the ultimate  
and fatal consequence of constituting  
man a law unto himself. Man thus  
rendered incapable of rising on the  
wings of hope to supernatural blessings,  
will seek but an earthly food in the maxi-  
mum of the enjoyments and stimulus  
of life, sharpening his thirst for pleas-  
ures, his cupidity for wealth, his avidity  
for quick and extravagant gains,  
without any regard to justice, inflam-  
ing his ambition and his passion to  
gratify it even illegitimately, and  
finally generating in him contempt for  
law and public authority, and a general  
licentiousness which brings with it a  
real decadence of civilization.

Are we exaggerating the unhappy  
consequences of this grievous distur-  
bance? No; for the reality before us  
lends only too much confirmation to our  
deductions, and it is clear that unless  
the evil be repaired in time, the bases  
of civil society are tottering, and the  
very principles of right and eternal  
morality are being unlinked. All parts  
of the social system, beginning with  
the family, have already suffered much.  
For the lay State, without considering  
either the limits or the essential scope  
of its powers, has laid a sacrilegious  
hand upon the conjugal bond by depriv-  
ing it of its religious character; it has  
invaded so far as it could the natural  
rights of parents in the education of  
their children, and in many places it  
has destroyed the stability of marriage  
by affording legal sanction to the il-  
l-starred license of divorce. Everybody  
sees the kind of fruit this has produced.  
There is a vast increase in the numbers  
of marriages based solely on ignoble  
passions, and hence in a short time  
either dissolved or degenerating into  
tragic strife or scandalous infidelity.  
—we say nothing of the innocent off-  
spring, neglected or perverted by the  
bad example of their parents, or by poi-  
son administered to them by an officially  
lay State.

With the family is also involved the  
social and political order, especially  
owing to the new theories which falsify  
the just conception of the sovereign power  
by falsifying its origin. For, admitting  
that the authority of ruling springs  
formally from the consent of the multi-  
tude, and not from God, the Supreme  
and Eternal Principle of all power, it  
loses in the sight of those subject to it  
its most august character and degener-  
ates into an artificial sovereignty, based  
upon a shifting and mutable foundation,  
as is men's will. Is it not a fact that  
we see the effects of this already in the  
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of being written reason, represent only  
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the latter derives its unity and its force  
from the ruling authority, the blows are  
aimed chiefly against authority. Who  
can refrain from shuddering with pity  
and indignation on beholding within the  
space of a few years the attacks and  
murders that have been committed on  
emperors, empresses, kings and heads  
of powerful republics—and for no other  
reason than that they were invested  
with sovereign authority?

In the face of all these evils which  
weigh upon society, and of the dangers  
which threaten it, it is our duty once  
more to admonish and conjure, as we  
do, all men of good will, and especially  
those who occupy elevated positions, to  
reflect upon adequate remedies, and to  
put them into practice with promptness  
and provident energy. In the first  
place it is necessary to know what these  
remedies are, and to weigh their value.  
We have already heard the blessings of  
liberty extolled to the skies, and magni-  
fied as a sovereign panacea and a peer-  
less instrument for the attainment  
of industrial peace and prosperity.  
But facts have shown it to be without  
efficacy for this end. Economic con-  
flict, strife between the classes, are  
bursting forth on all sides, and of  
peaceful civil life we do not behold  
even the beginning. Nay, everybody  
may see for himself that liberty, as it is  
understood to-day, bestowed promiscu-  
ously upon the true and the false,  
upon what is good and, in con-  
trary, has succeeded only in  
basing everything noble, holy and  
generous, and in paying the way to  
crime, suicide and to every other outlet  
of vulgar passion.

It was also said that the progress of  
education would, by rendering the  
masses more cultured and more enlight-  
ened, have strengthened them sufficient-  
ly against ungodly tendencies and kept  
them within the limits of honesty  
and uprightness. But the stern reality  
shows us to-day the results of education  
separated from a sound religious and  
moral education. The minds of youth,  
in their inexperience and in the heat  
of their passions, have come under the  
spell of perverse maxims, and particu-  
larly of those which the most undisci-  
plined section of journalism is not  
afraid to scatter with lavish hands, and  
which, by perverting the intellect and  
the will, foment that spirit of pride and  
insubordination which so frequently dis-  
turb the peace of families and of cities.

Much, too, was hoped from the pro-  
gressive development of science; and  
assuredly the last century was witness  
of great unexpected and marvelous  
scientific progress. But can it be said  
that this has really been attended with  
that complete and revivifying abundance  
of fruit which was desired and hoped  
for by such large numbers? The soaring  
of science has certainly opened up  
new horizons for the intellect, enlarged  
the dominion of man over nature,  
and earthly life has been benefited  
by it in a hundred ways. Yet it is felt  
by all, and acknowledged by many, that  
the results have not been on a par with  
the expectations. And such must be the  
verdict of all who consider the state of  
men's mind and manners, the statistics  
of crime, the muttered noises that rise  
up from below, the sway of Might over  
Right. Leaving aside the inveterate  
hatred of the people, a superficial glance  
suffices to show that an indefinable sad-  
ness weighs upon men's souls, and that  
there is a deep void in their hearts.  
Man has obtained lordship over matter,  
but matter has not been able to give  
him what itself does not possess: the  
great questions which bear upon his  
highest interests have not been solved by  
science. The thirst for truth, for virtue,  
for the infinite, has been left unslaked  
the earth enriched with treasures and  
joys, and the increased comforts of life  
have quite failed to diminish moral un-  
rest.

Are we, then, to despise or neglect the  
progress of culture, civilization, knowl-  
edge, and a moderate and reasonable  
liberty? They are to be guarded, promoted  
and held in great esteem, as a precious  
capital, for they are all so many means  
which in their nature are good, and have  
been willed and ordained by God.  
Himself for the great advantage of the  
human family. But in our use of them  
we must consider the designs of the  
Creator, and employ them in such a  
way that they be never separated from  
the religious element, for herein resides  
the virtue which makes them valuable  
and renders them worthy fruit. In this  
point lies the secret of the problem.  
When an organic being fades and de-  
clines, it is due to the cessation of the  
influx of the causes which gave it form  
and consistency; and it is clear that to  
make it once more healthy and vigorous  
it is necessary to restore to it the vital  
influx of those same causes. Now, civil  
society, in its mad attempt to emanci-  
pate itself from God, has rejected the  
supernatural and divine revelation, thus  
removing itself from the vivifying efflu-  
ency of Christianity; that is to say, from  
the most solid guarantee of order, from  
the most powerful bond of brotherhood,  
from the inexhaustible source of indi-  
vidual and public virtue. The confusion  
into which practiced life has been  
thrown is the result of this foolish apos-  
tasy. To the bosom of Christianity our  
afflicted society must return, therefore,  
its well being, its repose and its  
health and failing.

As Christianity never descends into  
a soul without improving it, so it does  
not enter the public life of a State with-  
out strengthening its social order.  
With the idea of God, provident, wise,  
infinitely good and infinitely just, Chris-  
tianity penetrates the conscience with  
the sentiment of duty, softens suffering,  
calms rancor, and inspires heroism. If  
it succeeded in transforming paganism,  
and in making its transformation a verita-  
ble resurrection from death to life, so  
that paganism ceased as Christianity  
spread, it will in the same way succeed  
in giving a right direction and in re-  
storing order to modern States and  
peoples after the terrible shocks they  
have received from unbelief.

Nor is this all. The return to Chris-  
tianity will not be a true and perfect  
remedy unless it means a return to a  
love for the One, Holy, Catholic and  
Apostolic Church. For Christianity  
finds its practical expression in and  
identifies itself with the Catholic  
Church, that sovereignly spiritual and

perfect society which is the mystic body  
of Jesus Christ, and which has for vis-  
ible Head the Roman Pontiff, the suc-  
cessor of the Prince of the Apostles.  
She it is who continues the mission of  
the Redeemer; she is the daughter and  
the heiress of His redemption; she has  
propagated the Gospel over the earth  
and defended it with her blood; and she  
relying on the promise of Divine assist-  
ance and of immortality, never compro-  
mising with error, executes the com-  
mand to preserve the doctrine of Christ  
intact till the end of the world. Legiti-  
mate teacher as she is of the moral  
code of the Gospel, she becomes not  
only the consoler and savior of souls,  
but the perennial fount of justice and  
charity, as well as the true propagator  
and protector of real liberty and of the  
only possible equality. Applying the  
doctrine of her Divine Founder, she  
maintains with careful equilibrium just  
limits in all the rights and privileges  
of collective society. And the equality  
that she proclaims preserves intact the  
distinction of the various social classes  
evidently required by nature; the liberty  
she brings prevents the anarchy of rea-  
son emancipated from faith and aban-  
doned to itself, by not hurting the  
rights of truth, which are higher than  
those of liberty, nor the rights of jus-  
tice, which are higher than those of  
numbers and force, nor the rights of  
God, which are higher than those of  
men.

Nor is she less fruitful in good in the  
domestic order. Not only does she re-  
sist the evil arts with which the licen-  
tiousness of unbelievers attacks family  
life, but she prepares and preserves  
conjugal union and stability, and pro-  
tects and promotes in it honor, fidelity  
and sanctity. In like manner she up-  
holds and strengthens civil and politi-  
cal order, on the one hand rendering  
efficacious assistance to authority, and  
on the other showing herself to be a  
friend to wise reforms and to the just  
aspirations of the governed; imposing  
respect and obedience on princes, and  
ever defending the imprescriptible  
rights of the human conscience. Na-  
tions obedient to the Church will thus,  
thanks to her, observe the golden mean  
between servitude and despotism.

Imbued as we were with the knowl-  
edge of this divine truth, we have,  
from the beginning of our Pontificate,  
studiously striven to bring into relief  
the beneficent aims of the Church, and  
to give the broadest possible scope to  
her salutary action through the treasury  
of her doctrines. To this end we have  
directed the principal Acts of our Pon-  
tificate, and especially our Encyclicals  
on Christian Philosophy, on Human  
Liberty, on Christian Matrimony, on  
Freemasonry, on the Public Powers, on  
the Christian Constitution of States, on  
Socialism, on the Labor Question, on  
the Principal Duties of Christian Citi-  
zens, and kindred topics. Yet the most  
ardent desires of our heart, for which  
merely to illumine men's minds, but to  
stir and purify their hearts, by direct-  
ing our efforts to make the Christian  
virtues flourish again among the  
people. Hence we have never  
ceased to raise men's minds,  
by exhortation and counsel, to  
those blessings which are not fleeting,  
seeking to subvert the body to the  
soul, man to God, the earthly pilgrim-  
age to heavenly life. Our words, blessed  
by the Lord, have contributed to  
strengthen the convictions of many, to  
enlighten them better in the arduous  
questions of the day, to stimulate their  
zeal, to promote movements of various  
kinds which have arisen and continue  
to arise in all countries, especially on  
behalf of the outcast and which infuse  
new life into that Christian charity  
which finds its chosen field among the  
people. If the harvest has not been  
more abundant, Venerable Brothers, let  
us adore the secret justice of God, and  
at the same time take pity on the blind-  
ness of all those to whom unhappily may  
be applied the terrible lamentation of  
the Apostle: "Caritas, quæ omnia  
vincit, quæ omnia prestat, quæ omnia  
operatur." (I Cor., xiii., 4.)

In proportion as the Catholic Church  
develops its zeal for the moral and  
material welfare of peoples, the sons of  
darkness rise up in opposition to her,  
and leave no means untried to dim her  
divine beauty and thwart her vivifying  
and redeeming work. What sophistry  
and calumny they employ! One of  
their most perfidious arts consists in  
representing the Church in the eyes of  
the ignorant and jealous govern-  
ments as opposed to the progress of  
science, as an enemy to liberty, intru-  
ding upon the rights of the State and  
invading the field of politics. Stupid  
accusations these which have been ad-  
vanced a thousand times and as often  
refuted by reason, history, and the con-  
sensus of honest and truth-loving men.  
The Church an enemy of science and  
culture! She is certainly a vigilant  
custodian of revealed dogma, but her  
very vigilance renders her the  
worthy patron of science and the nurse  
of all good culture. No—by opening  
one's mind to the revelations of the  
Word, the Supreme Truth and the First  
Principle of all truths, one will never  
or in any way prejudice rational knowl-  
edge; nay, the radiations of the divine  
world will ever add power and clear-  
ness to the human intellect, preserving  
it from painful anxiety and from error  
in the most important questions. For  
the rest, nineteen centuries of glory,  
won by Catholicism in all branches of  
knowledge, absolutely suffice to destroy  
the mendacious assertion. For to the  
Catholic Church is to be attributed the  
merit of having propagated and defend-  
ed Christian wisdom, without which the  
world were still lying in the darkness  
of Pagan superstition and in the ab-  
ject state of barbarism; hers is the  
glory of having preserved and handed  
down the precious treasures of the  
letters and the science of the an-  
cients; of having created the first popu-  
lar schools, and founded universities  
which still exist, and are celebrated  
even in our own days; of having gath-  
ered under her protecting wing the  
most illustrious of artists, and of having  
inspired the loftiest, purest and most  
glorious of literatures.

The Church an enemy of liberty!  
Alas! how travestied is the conception

which under this name signifies one of  
God's most precious gifts, and which is,  
on the contrary, being employed to jus-  
tify abuse and license. If by liberty is  
meant exemption from every law and  
every check and permission to do just  
as one pleases, it will certainly incur the  
reproval of the Church as well as of all  
honest souls; but if by liberty is meant  
the rational faculty of effecting good  
expeditiously and on broad lines, ac-  
cording to the prescriptions of the eter-  
nal law—and it is precisely in this con-  
sists that liberty which is worthy of  
man and advantageous to society—the  
Church, above all others, favors, en-  
courages and protects it. It was she  
who, by her teaching and her action, en-  
franchised the human race from the  
burden of slavery, announcing the great  
law of human equality and fraternity;  
in all ages she has undertaken the pro-  
tection of the weak and the oppressed  
against the tyranny of the mighty; she  
vindicated, by the blood of her martyrs,  
the liberty of the Christian conscience,  
restored to the child and to woman the  
equality of their noble nature and their  
participation in the very right to re-  
spect and justice, thus contributing  
greatly to the introduction and the  
preservation of the civil and political  
liberty of men.

The Church usurps the rights of the  
State and invades the field of politics!  
Why, the Church knows and teaches  
that its Divine Founder ordered that  
the secular power should be exercised  
in the name of God, and that to say,  
in the name of God what God's, thus  
sanctioning the immutable and perpetu-  
al distinction, each of them supreme  
in its respective order: an important  
distinction, and one which has had a  
large part in the development of Chris-  
tian civilization. In her charitable  
spirit, she is foreign to all hostile de-  
signs; she merely aims to occupy her  
own place side by side with the political  
powers, to work with them upon the  
same subject, thus, upon man, and on  
the same society, but by those paths  
and with those lofty aims which apper-  
tain to her divine mission. Were her  
work accepted without suspicion, it  
would but increase the numberless ad-  
vantages above referred to. The ac-  
cused, therefore, that the Church invades  
the field of politics, is in reality  
the Church is but an old calumny, of which  
her powerful enemies avail themselves  
to justify their own oppressive use of  
power. History, studied without preju-  
dice, amply proves that the Church has  
not only never attempted to dominate,  
but has never, like her Divine Founder,  
frequently the victim of tyranny and  
injustice, and this precisely because  
her power lies in the force of thought  
and of truth, and not in that of arms.

These and similar accusations are,  
therefore, based on sheer evil-minded-  
ness. In this pernicious and dishonest  
work a leading part has been taken by  
a stealthy sect which society has borne  
within for long years, like a fatal dis-  
ease, which poisons its health, its fruit-  
fulness and its life. Permanent per-  
sonification of the Revolution, it con-  
stitutes a species of perverted society,  
whose aim is an occult dominion over  
recognized society, and whose *raison  
d'être* consists in war upon God and  
His Church. It is not necessary to  
say what it is, for by these marks all  
will recognize Freemasonry, of which  
we spoke directly in our Encyclical,  
Humanae genis, of April 20, 1884, de-  
nouncing its evil tendencies, false doc-  
trines and disastrous workings. This  
sect, which embraces in its immense net  
almost all nations, and is allied with  
other sects, which it moves by secret  
strings, luring its associates with the  
bait of the advantages it holds out to  
them, brings the Revolution to its  
now by promises and now by threats,  
has succeeded in permeating all classes  
of society, and in forming, as it were,  
an invisible and irresponsible State in  
the legitimate State. Full of the spirit  
of Satan, who, as the Apostle says, is  
able on occasion to transform himself  
into an angel of light (II Cor., xi, 14),  
it exercises a powerful influence  
in the legislative and administrative  
functions of the State; while professing  
respect for the ruling authorities, and  
even for religion, its ultimate scope  
(and its very rules affirm this) is the  
destruction of government and the  
priesthood, considered by it as enemies  
of liberty.

Now it is becoming more and more  
clear that to the suggestions and to the  
complexity of this sect are to be in large  
measure attributed the continuous per-  
secutions of the Church, and the recen-  
descent of recent attacks upon her.  
Indeed, the simultaneousity of the per-  
secution which recently burst forth like  
a storm in a cloudless sky, that is to  
say, without any adequate cause pro-  
portioned to the effect, the identity of  
the means employed to prepare the way  
for it in the press, by public meetings,  
the drama; the use everywhere of the  
same weapons of calumny and popular  
excitement—all this shows very clearly  
the identity of the designs and of the  
orders forged in one and the same direct-  
ing centre. And all this is but a sim-  
ple episode in the pre-established plan  
which is being put every day into ex-  
ecution, in order to multiply the evils  
enumerated by us, and above all else, to  
effect the total extinction of religious  
education, and so form indifferent or  
disbelieving generations; to impugn,  
through the press, the morality teach-  
ed by the Church; and, finally, to  
bring contempt upon her practices, and  
to profane her feasts.

As a matter of course, the Catholic  
priesthood, whose mission is to diffuse  
religion in practice and to dispense its  
mysteries, is attacked with especial  
venom, in order to diminish its author-  
ity and prestige in the eyes of the people.  
The audacity of this assault is  
daily on the increase—the acts of the  
priesthood are continually interpreted  
in an evil sense, exposing them to sus-  
picion and heaping upon them the most  
vulgar charges, and this audacity in-  
creases in proportion with the impunity  
with which the attacks are made. Thus  
new evils are added to those which the  
priesthood has had to endure for some  
time, through the tribute which the  
clergy must pay to the army, and which  
deprives it of the religious preparation  
suitable to its state, and through the  
spoliation of the ecclesiastical patri-

mony which was freely established by  
the piety and generosity of the faithful.

The religious orders and congrega-  
tions, whose practice of the evangeli-  
cal counsel makes them the glory  
alike of religion and society, are sub-  
jected to the bitterest abuse, as though  
they were doubly objectionable to the  
enemies of the Church. We are  
grieved to have to remember how they  
have recently been the object of odious  
and undeserved measures which all  
honest minds have felt obliged to con-  
demn loudly. They have not been pro-  
tected either by their integrity of life,  
against which their very enemies have  
not been able to establish any serious  
and well-founded imputations, nor by  
the law of nature which permits associa-  
tion for honest ends, nor by the consti-  
tutional law which sanctions it, nor by  
the gratitude of the people, grateful  
for the precious services rendered to  
science, art, agriculture and the char-  
ity that has been poured out upon the  
numerous poor. Thus men and women,  
children of the people, who spon-  
taneously renounced all the joys  
of family life to consecrate to the  
welfare of their neighbor  
in peaceful congregations, their  
talents, activity and very lives, were in  
the midst of all the liberty of to-day  
condemned to ostracism like so many  
bands of delinquents.

But it is not to be wondered at that  
the dearest children should be thus  
persecuted, since the persecution is  
directed not to the Father—that is to say,  
the head himself of Catholicity, the  
Roman Pontiff. The facts are well  
known. Violently deprived with his  
civil principality of that independence  
which is requisite for his universal and  
divine mission, constrained to close  
himself up in his dwelling in his own  
Rome because harassed by a hostile  
power, he has been reduced, notwith-  
standing illusory assurances of respect  
and precarious promises of liberty, to a  
condition abnormal, unjust and un-  
worthy of his lofty ministry. We know  
only too well the obstacles that are  
being raised around him, how his aims  
are often distorted and his dignity out-  
raged, so that it is growing more and  
more evident that the plunder of his  
civil sovereignty was undertaken with  
the view of destroying by degrees the  
spiritual power of the Head of the  
Church—a fact which, for that matter,  
has been unequivocally confessed by its  
real authors. If the results of this plun-  
der be duly weighed, it will be seen that  
it was not only an impolitic, but an anti-  
social act, for the wounds inflicted on  
religion are so many wounds made on  
the heart of society. God, who en-  
dowed man with essential social quali-  
ties, in His providence founded also His  
Church, and placed it, to use biblical  
language, on the Mount of Sion, in order  
that it might serve as a beacon and by  
its fruitfulness rays develop the principle  
of life in the manifold aspects of human  
society, communicating to her wise and  
heavenly rules to enable her to establish  
herself on the conditions best suited  
for her. In proportion, therefore, as  
society separates itself from the Church,  
which constitutes a considerable part of  
its strength, it falls into decadence and  
ruin, for it separates that which God  
meant to be united.

We have never neglected any favor-  
able opportunity for inculcating these  
truths, and we resolved to do it once  
more on this extraordinary occasion.  
May the Lord grant that the faithful  
feel encouraged and guided by our  
words to direct their activity with bet-  
ter effect for the common good, and our  
enemies be enlightened to understand  
the injustice of their conduct, help-  
ing them charitably in the progressive  
amelioration of their condition. And  
the clergy will be seconded by the intelli-  
gent and zealous action of all the faith-  
ful of good will; and thus the children  
who have experienced the tenderness of  
their mother, the Church, will worthily  
repay her by hastening to the defense  
of her honor and glory. Each may con-  
tribute to this dutiful and highly im-  
portant work; the learned and the let-  
tered by works defending her and  
through the daily press—that powerful  
instrument of which our adversaries  
make such abuse; fathers of families and  
instructors by the Christian education  
of the young, magistrates and the repre-  
sentatives of the people by soundness of  
principle and integrity of character, all  
by professing their faith without human  
respect. The times require lofty senti-  
ments, generous ideas and rigid disci-  
pline. And this is to be shown chiefly  
in perfect and trustful submission to  
the directions given by the Holy See—  
the principal means of removing or miti-  
gating the injury done by party op-  
inions which they divide, and of combin-  
ing all efforts to the service of the  
end, which is the triumph of Jesus  
Christ in His Church.

Such is the duty of Catholics. The  
final success rests with Him Who  
watches with love and wisdom over His  
Immaculate Spouse, and of Whom it is  
written: "Jesus Christ, yesterday, to-  
day and forever (Hebr. xiii., 8). To  
Him at this moment we raise our  
humble and fervent prayer: to Him  
Who, loving erring humanity with in-  
finite love, made Himself its victim in  
the sublimity of martyrdoms; to Him  
who, seated, albeit invisible, in the  
mystic barque of the Church Who has  
the power of commanding winds and waves  
and of stilling the storm. And you, too,  
Venerable Brothers, will surely be glad  
to implore Him in union with us, that  
the woes which weigh upon our society  
may be removed, and that the splendor  
of the Divine light may enlighten those  
who, more perhaps from ignorance than  
malice, hate and persecute the religion  
of Christ, and that men of good will may  
unite in a holy zeal, so that the triumph  
of truth and justice may be hastened,  
and better days of peace and tranquility  
dawn upon the human family.

Meanwhile may the Apostolic Bene-  
diction, which we heartily accord you,  
in pledge of the most precious graces,  
descend upon you, and upon all the  
faithful intrusted to your care.

Given at Rome, at St. Peter's, March  
19, 1902, the twenty-fifth year of our  
Pontificate.

Leo XIII., Pope.

The day that presents no opportunity  
to improve oneself or benefit another  
is a black-letter day.

cause of religion. Oh! This is the  
union that we have indicated, and that  
we inculcate once more, and that we  
bless, in order that it may increase and  
oppose itself like an invincible barrier  
against the assault of the enemies of  
God.

Henceforth it becomes a matter of  
course for a host of associations such as  
we see to-day flourishing in the bosom  
of the Church to spring up again, spread  
and multiply like young shoots at the  
foot of the parent tree. No form of  
Christian piety can be said to be neg-  
lected, whether one considers Jesus  
Christ Himself and His adorable mys-  
teries, or His most potent Mother, or  
those saints whose virtues shine out  
most brightly. And at the same time it  
may be seen that no phase of Christian  
charity has been neglected—there is a  
universal zeal for the religious educa-  
tion of youth, for the care of the sick,  
for the morality of the people, and for  
the succor of the unfortunate of all  
classes. How much more rapidly would  
this movement spread, and how much  
greater fruit would it not produce were  
it not that it is so often impeded by un-  
just and hostile enactments!

And the Lord, Who maintains such  
healthy vitality in the Church in those  
regions which have long been in her  
possession, and which have been civil-  
ized, consoles also with fresh hopes from  
the zeal of His missionaries, who, un-  
dismayed by the dangers, privations and  
fatigues of all kinds, they have under-  
gone, advance in increased numbers to  
the conquest of whole countries to the  
Gospel and civilization, and show a  
marvelous constancy, notwithstanding  
that they are often repaid with detrac-  
tion and calumny, like the Divine Mas-  
ter.

Grief is, therefore, tempered with  
consolation, and amid the difficulties of  
the combat we have abundant reasons  
for cheerfulness and hope. This fact is  
surely of a nature to suggest useful re-  
flections to every intelligent and un-  
prejudiced observer, and let him under-  
stand that, as God left man a prey to  
himself with regard to the supreme end  
of all life, and has therefore spoken, so  
He speaks also to-day in His Church,  
that visibly sustained by His Divine as-  
sistance, and shows wherein are to be  
found truth and salvation. In any case  
this perpetual assistance will serve to  
infuse into our hearts the invincible  
hope that at the moment destined by  
Providence the truth, bursting through  
the cloud that her enemies try to enfold  
her in, will shine out more fully in a  
more distant future, and that the spirit  
of the Gospel will return again to vivify  
the weary and corrupt members of the  
dissipated society of our times.

We will not fail on our side, Vener-  
able Brothers, so endeavor to hasten the  
day of God's mercies by co-operating  
with alacrity, as is our duty, in the de-  
fense, and increase of His Kingdom on  
earth. To you we have no exhortations  
to make. Your pastoral solicitude is  
known to us. May the flame that burns  
in your hearts be more and more trans-  
fused among all the ministers of the  
Lord who share in your work! They  
are in immediate contact with the  
people, and have a full knowledge of the  
aspirations, needs and suffer