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PERSINES

A Control of the state of the stat

But, that the rulers of the people is the power confided in them for built and not for destroying, the Church of propriately warns princes themselves severity of the Supreme Judge is in over them, and applying the words of Wisdom, it cries aloud to them in the God, 'Give ear, you that rule the people is the property of the property of the property of the property of the power of that please yourselves in multitudes of for power is given you by the Lo strength by the Most High, who will strength by the Most High, who will eyour works and search out your though a most severe judgment shall be for the bear rule. For God will not except any person, neither will he stand in awe man's greatness, for He hath made the and the great, and He hath equally care But a greater punishment is ready for the mighty.' (Wisdom vi. 8.). If, however, near that wiscens where standing the standing But's greater punishment is ready for the mighty.' (Wisdom vi. 8.). If, however, pens that princes rashly exceed in the e of their power, Catholic doctrine does not mit rebellion against them, lest tranquil order should be thereby more disturble society receive a more grievous hurt, when the excess has reached to such a p to have no further hope of safety, Ch patience teaches to search for a rem merit, and in instant prayer to God. the ordinances of legislators and of a sanction or command anything contrary natural or Divine law, the dignity of the tian name, duty, and the apostolic precedent. claim that we must obey God rather that BUT THIS SALUTARY INFUENCE OF THE CI which is exercised over civil society f maintenance of order in it, and for its vation, is felt and experienced in do society itself, which is the foundation of city and of every State. You know, Ver Brethren, that the regulation of this is as, according to the natural law, its f tion in the indissoluble union of the hi and wife, and its complement in the duti the rights of parents and of children and the rights of parents towards one an You know also that the theories of Soc almost entirely annihilate it, since havit the force which is given to it by a remarriage, it sees the paternal power as a children, and the duties of children to parents utterly relaxed. On the contra marriage, honorable in all, which God H has instituted from the commencement of world for the propagation and perpetu the species, and which He has made indible, the Church teaches us, has become solid and more holy by the fact that Christ has conferred on it the dignity sacrament, and wished to make it the im His Union with the Church. Hence, a ing to the Apostle, the husband is the he the wife, as Jesus Christ is the Head Church, and as the Church is subject to Christ, who honors it with a most chast perpetual love, so wives ought to be subject in husbands, and the latter, in return, to love their wives with a faithful and con affection. The Church regulates equall powers of the father and of the master in a way as to keep children and servants in duty, and from excess. For, accordin Catholic teaching.

THE AUTHORITY OF PARENTS AND OF MAST is only an outflow from the authority of BUT THIS SALUTARY INFUENCE OF THE C

ate, so He has established in the C ferent degrees of orders, with dive functions, so that all should not be nor all pastors, nor all teachers; and He has established in civil society

orders in dignity, in right, and in porder that the State, like the Church form one body, composed of a great nu members, some more noble than oth all necessary to each other, and anx

the common good.

But, that the rulers of the people:

THE AUTHORITY OF PARENTS AND OF MAS is only an outflow from the authority of Heavenly Father and Master; and thu only does it derive from it its origin an strength, but it is necessarily imbued wit nature and its character. Hence, the Agexhorts children to obey in God their parand to honor their father and mother, the of the commandments made with a product of the commandments and with a product of the commandments of the commandments of the commandments in the provide not your children to anger, but them up in the discipline and correction of Lord." The precept which the same Apgives to servants and to masters, is that

nations themselves.

Again, we must not forget what the and the sustemance of life. For the Social representing the right of property as a high invention repugnant to the natural equal invention repugnant to the natural equal mankind, and vindicating the community goods, do not teach that poverty is to be goods, do not teach that poverty is to be tienty borne, nor that the poor ought to always at peace and in friendship with rich, whose wealth and whose possession the think they have a right to get possession think they have a right to get possession but the Church, whilst recognizing amomen who naturally differ in strength of 1 and of mind an essential inequality in the ession of wealth, ordains that the righ proprietorship and of dominion, which co from nature itself, is to remain intact and violable for each one. It knows well that bery and rapine, forbidden by God, the au and asserter of all right, are forbidden als the natural law, so much so that it is not mitted to invade others' property, and that ROBBERS AND PLUNDERERS. ROBBERS AND PLUNDERERS,

nally with adulterers and idolaters, added from the kingdom of heaven. cluded from the kingdom of heaven. Bu Church, pious mother as she is, does n that account neglect the care of the poor omits nothing in providing for its neces for embracing them in her maternal tende and conscious that they represent the pof Christ Himself, who esteems as do the least of His little ones, holds them in heaver, she comforts them in all possible. honor; she comforts them in all possible raises up for them hospitals and asylums ceive them, and nourish and heal them, takes them under her shelter. She urge rich, by the most pressing commandment distribute amongst them of their super dame and he meaness them with the lance, and she menaces them with the ment of God, by which they will have to

THE HEARTS OF THE POOR. at one time by presenting to them the exam of Jesus Christ, who, being rich, wished to made poor for us; or again, by recalling words, by which He declares the poor to blessed, and tells them to hope for the rev of eternal happiness. Who does not see this is the best means of appeasing the old qual between the row and the wigh? For ignominious condition of slaves, a long ago amongst the pagans, or hu will be agitated by continual tr long ago amongst the pagans, or human will be agitated by continual trouble desolated by robbery and brigandage, we have had recently the misfortune This being the case, Venerable Brethron whom so recently the government entire Church has devolved, after shown from the commencement of or tiffeat to people; and princes, to see moved now by the extreme periens, again echo in their ears

TO ACCEPT THE GOVERNMENT OF THE C er which has never been held nor the repressive action of the n the arms of a soldiery, let them Church such a state of things and dom that she may exercise the power for the common good of all human For you, Venerable Brethren, who well the origin and the character of which assail us, apply yourselves the might and all the encyour spirit to spread and to deeply on souls the Catholic doctrine. yourselves in this work, that all Chris accustom their children, from their der years, to love God and to ven

name, to submit themselves to the princes of laws, to restrain their pa to guard carefully the order which established in civil and domestic soc must, moreover, labor to ensure that dren of the Catholic Church shall not to affiliate themselves, under any proto any of those abominable societies, them with their patronage. Further LOOK FOR THE DISCIPLES FOR SOC in the class of men who exercise a trac

in the class of men who exercise a trad are hired for their works, and who, we the condition of toilers, are very easily by the hope of riches and the promises fortune, it seems most opportune to enthose societies of artisans and laborers, founded under the patronage of religior all their members to be content with the and to endure their toilsome occupatic endeavor te induce them to lead a catranquil life. May He, to whom it duty to refer the beginning and the every good, bless our undertakings an as well. This very day, on which celebrating the Nativity of our Savious us to the hope of a nearing help. If this new salvation which Christ in Hi has brought to a world already growi and almost falling into its last miss commands us to be hopeful for that

in, and He has promised also to g THE HAND OF THE LORD