heart had whispered it, and here it was. And pet the long tense breath she drew was very like a breath of relief.

"You are not to think of me," she said quietly, after a pause. "Your duty is to the Nothing will befall me in your abdying don't let the thought of me in any lare say, will drive over occasionally and Of course why you go to London is for the present a secret?

"Of course. What horrible explanations and gossip the fact of his death at this late date will involve. Every one has thought him dead for over twenty years. I can't understand this secrecy—this mystery—the world should have been told the truth from the first. If there was any motive I suppose they will tell me to-night, and I confess I shrink from hearing any more than I have al-

ready heard." His face was very dark, very gloomy, as he gazed out at the starlight night. A presentiment that something evil was in store for him weighed upon him, engendered, perhaps, by the incomprehensible alarm of Lady Helena. The preparations for the journey were hursled and few. Lady Helena descended to the conisge, leaving on her maid's arm. She seemed to have forgotten Edith completely, mil Edith advanced to say good bye. Then in a constrained, mechanical sort of way she gave her her hand, spoke a few brief words of farewell, and drew back into a corner of the mringe, a darker shadow in the gloom.

In the drawing room in travelling cap and overcont, Sir Victor held Edith's hand, lingaring strangely over the parting-strangely reluctant to say farewell.

"Do you believe in presentiments, Edith?" he acked. "I have a presentiment that we will never meet again like this-that some thing will have come between us before we meet again I cannot define it. I cannot explain it. I only know it is there."

I dou!t believe in presentiments," Edith answered cheerfully. "I never had one in my lite. I believe they are only another mme for dyspepsia; and telegrams and hurned night journeys are mostly conducive to gloom. When the sun shines to-morrow morning, and you have had a strong cup of coffee, you will be ready to langh at your presentiments. Nothing is likely to come be-tween us." "Nothing shall-nothing. I swear it!" He caught her in his arms with a straining clasp, and kissed her passionately for the first time. "Nothing in this lower world will ever separate us. I have no life now apart from you. And nothing, not death itself, shall postpone cur marriage. It was postponed once; I wish it never had been. It shall never be postponed again.

"Go! go!" Edith cried; "some one is com

ing-you will be late-" There was not a minute to spare. He dashed down the stairs, down the portico steps, and sprang into the carriage beside his aut. The driver cracked his whip, the horses started, the carriage rolled away into the gloom and the night. Edith Darrell stood at the window until the last sound of the wheels died away, and for long after. A strange silence seemed to have fallen upon the great house with the going of its mistress. In the embrasure of the window, in the dim blue starlight, the girl sat down to think. There was some mystery, involving the mur der of the late Lady Catheron, at work here she felt. Grief for the loss of his wife might have driven Sir Victor Catheron mad, but why make such a profound secret of it? Why give out that he was dead? Why allow his son to step into the title before his time? If Juan Catheron were the murderer, Juan Cathe outlaw and Parish of his family why screen him as though he had been the idol and treasure of all, and let the dead go unavenged? Why this strange terror of Lady Helena! why her insufferable aversion

to her not hew marrying at all? Yes, there was something hidden, some thing on the cards not yet brought to light; and to the death-bed of Sir Victor Catheron the younger had been summoned to hear the whole truth.

Would he tell it to her upon his return, she wondered. Well, if he did not, she had no right to complain-she had her secret from him. There was madness in the familyshe shrank a little at the thought for the first time. Who knew, whether latent and unsuspected, the taint might not be in the blood and brains of the man to whom she was about to bind herself for life? Who was to tell when it might break forth, in what horrible shape it might show itself? To be the widowed wife of a madman-what wealth and title on earth could compensate for that? She shivered as she sat, partly with the chill night air, partly with the horror of the thought. In her youth, and health, and beauty, her predecessor had been struck down, the bride of another Sir Victor. So long she sat there that a clock up in the lofty turret struck, heavily and solemnly, twelve. The house was still as the grave-all shut up except this room where she sat, all retired except her maid and the outler. They yawned sleepily, and waited for her to retire. Chilled and white, the girl arose at last, took her night-lamp and went, slowly up to bed.

"Is the game worth the caydle, after all?" she thought. "Ah me! what a miserable, vacillating creature I am. Whatever comes -the worst or the best-there is nothing for it now but to go on to the end."

Meantime, through the warm, sterry night, the train was speeding on to London, bearing Sir Victor Catheron to the turning point of his life. He and his aunt had their carriage all to themselves. Still in dead silence, still with that pale, terrified look on her face, Lady Helena lay back in a corner among the cushions. Once or twice her nephew spoke to her—the voice in which she answered him hardly sounded like her own. He gave it up at last; there was nothing for it but to wait and let the end come. He drew his cap over his eyes, lay back in the opposite seat, and dozed and dreamed of Edith.

In the chill, gray light of an overcast morning they reached Euston station. A sky like brown paper lay over the million roofs of the great Babylon; a dull, dim fog, that stifled you, filled the air. The fog and raw cold were more like November than the last month of summer. Blue and shivering in the chill light, Sir Victor buttoned up his light overcoat, assisted his aunt into a cab, and gave the order-"St. John's Wood. Drive for

your life?" Lady Helena knew Poplar Lodge, of course once in the vicinity there would be no trouble in finding it. Was he still alive, the Young man wondered. How strange seemed the thought that he was about to see his father at last. It was like seeing the dead return. Was he sane, and would he know him

When they met? The overcast morning threatened rain. It began to fall slowly and dismally as they drove along. The London streets looked unutterably draggled and dreary, seen at this early hour of the wet morning. The cab his aunt.

light we will so in a control of a death casting its gloom, over our approaching marriage. I dread horribly the proaching marriage. I dread horribly the growth of a second postponement. minutes they stopped before the tall, closed iron gates of a solitary villa. It was Poplar

> The baronet paid the man's fare and dismissed him. He seized the bell and rang a peal that seemed to tinkle half a mile away. While he waited holding an umberella over his aunt, he surveyed the premises.

It was a gruesome, prison-like place enough at this forlorn hour. The stone walls were as sence will be the stone walls were as we then the stone walls were as his head, the view between the lofty books and music; and Lady Gwendoline, iron gates was completely obstructed by trees. Of the house itself, except the chimney pots and the curling smoke, not a glimpse was to be had. And for three-and-twenty years Inez Catheron had buried herself alive here with a madman and two old servants! He shuddered internally as he thought of it-surely, never

devotion or attonement equalled hers. They waited nearly ten minutes here in the rain; then a footstep shambled down the path, and an old face peered out between the trellised iron work. "Who is it?" an old voice asked.

"It is I, Hooper. Sir Victor and I. For pity's sake don't keep us standing here in the

"My lady! Praise be?" A key turned in the lock, the gate swung wide, and an aged, white-haired man stood bowing before Ludy Helena.

"Are we in time?" was her first breathless question. "Is your master still-"

"Still alive, my lady-praise and thanks be! Just in time, and no more." The dim eyes of Hooper were fixed upon

the young man's face. " Like his father," the old lips said, and the old head shook ominously; "more's the pity

—like bis f₄ther." Lady Helena took her nephew's arm and hurried him, under the dripping trees, up the evenue to the house. Five minutes brought them to it-a red brick villa, its shutters all closed. The house-door stood ajar; without ceremony her ladyship entered. As she did so, another door suddenly opened, and Inez

Catheron came out. The fixedly pale face could by no possibility grow paler—nor by no possibility change its marble calm. But the deep, dusk eyes looked at the young man, it seemed to him, with an infinite compassion.

"We are in time?" his aunt spoke. "You are in time. In one moment you will see him. There is not a second to lose, and he knows it. He has begged you to be brought to him the moment you arrive." "He knows, then. Oh, thank God! Rea-

son has returned at last." "Reason has returned. Since yesterday he has been perfectly sane. His first words were that his son should be sent for, and the truth should be told."

There was a half suppressed sob. Helena covered her face with her both hands. Her nephew looked at her, then back to Miss Catheron. The white face kept its calm, the pitying eyes looked at him with a gentle com-

passion no words can tell. "Wait a moment," she said; "I must tell him you are here.

(To be continued.)

CHOLERA INFANTIUM.

That terrible scourge among children may be speedily cured by Dr. Fowler's Extract of Wild Strawberry. All forms of bowel complaints, nausen and vomiting, from an ordinaty diarrhoes to the most severe attack of Canadian cholers, can be subdued by its prompt use. It is the best remedy known for children or adults suffering from summer com-

NEWS AND GOSSIP.

Swells of the period at Saratoga wear oats, little low-crowned hats, and carry huge anes.

A man in Accomac County, Va., is the father of nineteen children-" eight pairs and three aces," as the local paper expresses it.

Tokio, Japan, has a young Men's Christian Association, all the members of which are natives. The association is about to start a religious magazine.

There are 50,000 idiots in the United States, according to one authority. The number depends a good deal on who takes the census and where the line is drawn.

A New York girl has a case in which she displays rings received from her captives in doctrine. By this choice the ruler is desigmatrimonial engagements. Sort of war hoops, as it were .- Detroit Free Press.

Sunday on "The Rejected." Some may be is no question here of the forms of govern-irreverent enough to suppose that this ser- ment, for there is no reason why the rule of mon was another puff for Conkling .- Boston Post.

A colored girl in Washington Territory re cently ran away with a white man who wanted to marry her. The father of the colored girl prosecuted the man for abduction.

The Catholic missionaries from Dahomey, Africa, who made addresses in Springfield on Sunday, said the maximum life of a mission ary in Dahomey was four years. Of seven who accompanied one of the speakers four years ago, he was the sole survivor.

The Mayor of Quincy, Ill., vetoes the ordinance fixing his salary at \$250 a year, and declares he will not serve for less than \$1,000. He was elected as a reform candidate, and who is unreasonable enough, he asks, to expect a reformation in the city Government for the price offered?

The assertion was made in a public meeting in Manchester, England, by the Chairman of the Board of Trade, that there were numerous workingmen in northern England who had come back to labor in that country, after having served in the mills in America, because they found they could do much better in the old country than they could in the new.

The sale of meat infected with trichina is subjected to severe punishment in Germany. A butcher and an innkeeper of the city of Halberstadt, who failed to have pork that they offered for sale properly examined by the Government Inspectors, and who were the cause in consequence of more than one hundred cases of trichinosis, including four cases of death, have just been sentenced to three years' imprisonment.

WICKED FOR CLERGYMEN.

Rev Washington, D.C., writes: I begiving testimonials to quack doctors or vile | St. Augustine, explaining this passage, says: stuffs called medicines, but when a really meritorious article made of valuable reme. dies known to all, that all physicians use and trust in daily, we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them."-New York Baptist Weekly.

Encyclical Letter of our Holy Father Leo XIII.

TO ALL THE PATRIARCHS, PRIMATES, ARCH-BISHOPS AND BISHOPS OF THE CATHOLIC WORLD IN GRACE AND COMMUNION WITH THE APOSTOLIC SEE,

LEO XIII., POPE. Venerable Brethren, Health and Apostolic Bene.

diction :-

That long and most mischievous warfare carried on against the Divine authority of the Church, has reached the point whither it tended, that is to say, it has put in danger all human society, and particularly civil government, whereon reposes principally the public weal. This seems to have happened in this, our age especially. For popular passions deny more boldly now than before, any power whatever in Government; and such is the prevailing license, and so frequent are seditions and insurrections, that not only is obedience often refused to these who administer public affairs, but no sufficiently adequate protection seems to be left them. The task for a long time has been to bring their rulers into contempt and hatred with the people, and the flames of odium thus started, having burst forth, the lives of sovereigns have several times been attempted by secret treachery or open attacks. All Now no society can exist or be conceived, in Europe was lately horrified at the dreadful death of a very powerful Emperor; and wills of individuals, so that out of many, one whilst men's mirds are still in a state of amezement at the magnitude of the crime, them according to right and order, in the dissolute persons do not fear publicly to direction of the common good; accordingly make threats and intimidating speeches against the other Princes of Europe.

These dangers in the general order things cause us grave anxiety, when we behold the almost bourly peril in which the setogether with the welfare of the people, are not to obey. But no man has in or of him-placed. The Divine virtue of the Christian self the power to bind by such bonds of aureligion, however, produced excellent foun- | thority, the free will of others. This power dations of stability and order in the Republic, as soon as it entered into the manners and institutions of States. The equitable and wise adjustment of rights and duties on the part of rulers and people, is not the least or last fruit of that virtue. For there is a wonderful force in the precepts and example of Christ our Lord, to keep within the bounds of duty as well those who obey as those who rule, and to maintain among them that union, which is quite agreeable to nature, and that harmony, as it were, of wills, from which springs the tranquil, and wholly undisturbed course of public affairs. Wherefore, since we are appointed by God's favor to govern the Catholic Church, the guardian and interpreter of Christ's doctrines, we judge it to be within the scope of our authority publicly to call to mind what Catholic truth demands of every person in this matter of daty : from which it will also be manifest, in what way and by what means provisions may be made in so threatening a state of things, for the public

Although man, spurred on by a sort of vain glory and wilfulness, has often sought to throw off the yoke of authority, never has he been able, however, to get to where he might obey no one. Necessity itself requires that some should be rulers in every association and community of men; lest society, being without any government or head, should go to pieces, and fail to attain the end for which it was ordained and organized. But if the political power of States could not be made away with, it was surely the pleasure to employ all sorts of expedients to weaken its force and impair its majesty; and that, especially in the sixteenth century, when obnoxious new opinious infatuated considerable numbers of men. From that moment not only did the masses claim a larger measure of liberty than was proper; but it seemed that they invented at will, theories of the origin and constitution of civil society. Noy more, very many of a more recent date, marchassumed the title of philosophers, say that all power is from the people; therefore that those who exercise authority in the State, do not exercise it as their own, but as entrusted to them by the people, and upon this condition: that it may be recalled by the will of the same neople by whom it was confided to them. But Catholics, who derive the right of governing from God, as a natural and necessary source, hold a contrary opinion.

It is important in this connection to consider that they who are to be set over the Republic, may, in certain cases, be chosen by the will and decision of the people, without any opposition or repugnance to Catholic nated but the rights of government are not conferred, and power is not given, but it is de-Rev. Dr. Fulton of Brooklyn preached termined by whom it is to be wielded. There ment, for there is no reason why the rule of one or several should not be approved by the Church, if only it is just and tends towards the common good. Accordingly, justice being observed, people are not forbidden to provide themselves with that kind of government which is most suitable to their genius, or the institutions and customs of their an-

> cestors. But, touching political government, the Church rightly teaches that it proceeds from God, for she finds this clearly attested by the Holy Scriptures and the monuments of Chrisreason, or more conducive to the welfare of both rulers and people.

Indeed, the books of the Old Testament establish plainly in many places the fact that the source of human power is in God. . "By me kings reign . . . by me princes rule, and the mighty decree justice." (Prov. viii., 15, 16.) And elsewhere. "Give ear you that rule the people, . . . for power is given you by God, and strength by the Most High." (Wis. vi., 3, 4.) The same is also contained in the book of Ecclesiasticus. "Over every nation be set a ruler" (Eccl. xvii., 14.) Yet these truths which men had learned from God, their author, they unlearned by degrees on account of heathen superstition, which corrupted the germane form and beauty of government, in like manner as it did the real aspect of things and quite a considerable number of ideas. Afterwards, where the light of the Christian Gospel shone, folly made way for the truth, and again that most noble and Divine source from which all authority flows, began to be made manifest. Christ, our Lord, answered the Roman President, who was pretending to, and ostentatiously claiming the power of re-leasing or condemning, "Thou shouldst not Let us learn what he said, what he taught also by the Apostle, that there is no power that does not come from God, (Tract cxiv., in John n. 5). The faithful voice of the Apostles has indeed resounded, as an echo of the doctrine and commands of Jesus

selves zealously to the profession and propagation of the same doctrine in which they had been trained. "Let us not attribute the power of conferring government and empire," says St. Augustine, to any one except the true God. (De Oiv. Dei., lib: V., chap. 21.)

St. John Chrysostom is of the same mind. "Let there be governmente," he says, "and let some rule, others be subject, and let ail things not be given over to chance and ran-dom. • I say it is a piece of Divine wisdom." (In epist. ad Rom. homil. xxii., n. 1.)

The very same testimony is given by St. Gregory the Great, who says: "We confess that power was given from Heaven to Emperors and Kings." (Epist. lib. 11; epist.

Nay, these holy doctors undertook to explain these same doctrines by the natural light of reason, in such a manner that they ought to appear quite correct and true even to those who follow reason alone as a guide. And, in fact, nature, or more truly God, the author of nature, ordains that man shall live in society, which is clearly shown by the faculty of speech, that greatest wooer of society, and the very many inherent demands of the soul, and the many necessary and important things which men living alone cannot procure, but which joined and associated with others they do secure. which there is not some one who controls the as it were, may be produced, and who impels God has wished that there be men in society who should rule the masses. And it is of great value that they, by whose authority public affairs are administered, should be able to oblige citizens to obey in such a manuer curity of rulers and the peace of Governments, that it would be plainly sinful for the subject belongs solely to God, the creator and universal law maker; and it is necessary that they who exercise it, should do so as if shared with them by God. " There is one law giver and judge who is able to destroy and deliver. (James iv., 12.)

This same thing is seen in every order of power. It is so well known that the power which is in priests comes from God, that they are esteemed and called among all people the ministers of God. In like manner the power of beads of families is stamped as if with the image and impression of the authority that is in God, " of whom all paternity in earth and heaven is named." (Eph. iil., 15)

In this way the different sorts of power possess admirable resemblances to one another, since whatever there is anywhere of government and authority is derived from one and

the same maker of the world, who is God. Those who will have it that civil society has sprung from the free consent of men seeking the origin of government from that same source, say that each one has relinquished some portion of this right, and that by his will each one has contributed to the power of him in whom the sum of those rights is vested. But it is a great error not to see what is manifest, that since men are not a race of nomade, they are born independently of their own will, for a natural community of life; and that moreover, the compact which is alleged, is clearly fabulous and fictitious, and it cannot impart to political power so much strength, dignity and stability as the care of public affairs and the common good of citizens exact. Authority will have all these ornaments and supports only if it be regarded as emanating from that august and most holy principle, God.

No truer or more useful doctrine can be found than this. For the authority of State rulers, if it is a sort of communication of the Divine power, immediately acquires a dignity greater than human for that reason; not that impious and very absurd dignity formering in the steps of those who in a former age | Iy sought by Pagan Emperors claiming Divine honors, but true and solid, and that coming from a certain Divine gift or benefit. Hence it will need be that citizens submit to and obey princes as God, not so much from dread of punishment as reverence of majesty, and not for the sake of flattering as for the couscientious claim of duty. The established authority will stand more firmly in its place. For citizens, feeling the force of this obligation, must needs shua disloyalty and insubordinution, because they should be persuaded that they who resist political authority resist Divine will, and that they who refuse to honor rulers deny honor to God. The Apostle Paul explicitly taught the Romans this doctrine; he wrote to them on the respect due to sovereigns with such authority and weight, that nothing, it would seem, could be more vigorously commanded: -"Let every soul be subject to the higher powers; for there is no power but from God; and those that are, are ordained from God. Therefore, he that resists the power resists the ordinance of God. And they that resist purchase to themselves damnation. Wherefore, be subject of necessity, not only

for wrath but also for conscience sake." (Rom xiii, 1, 2, 5)

And the celebrated passage of St. Peter, the Prince of the Apostles, on the same subject, is in harmony therewith :- "Be ye subject, therefore, to every human creature for God's sake, whether it be to the King as excelling, or to governors sent by God for the punishtian antiquity, and besides, no doctrine can ment of evil doers, and the praise of the be conceived which is more agreeable to good for so is the will of God." (Peter ii, 13,

the natural or Divine laws should be demanded of them; for it is impious alike to alternative of neglecting the commands of God or of rulers, Jesus Christ should be obeyed, commanding "that to Cresar be rendered the things that are of Casar to God, the things that are of God." (Matth xii, 21) and we must corrageously answer with the Apostles : "We ought to obey God rather than men." (Acts v. 29.)

And yet they cannot be charged with disobedience who act in this manner, for if the will of princes is in conflict with the will and laws of God, they exceed the measure of their power and violate justice; and then their authority can have no value, being, without

justice, null. And in order that justice may be preserved in government, it is of very great moment that they who rule States should understand that political power is not devised for the profit of any individual whatever, and that public lieve it to be all wrong and even wicked for have any power against me unless it were affairs must be administered for the advantage clergymen or other public men to be led into given thee from above." (John xix., 11.) of those who are committed to their charge, not of those to whom the charge is confided. Let rulers take as their model that best and greatest, God, from whom they derive their authority, and placing Him before them as their guide, in managing public affairs, let them govern the people justly and honorably, and temper such severity as is necessary, with

shun the wrath of God. "For the most High will examine your works and search out your thoughts. Because, being ministers of His kingdom you have not judged rightly. . . . horribly and speedily will He appear to you; for a most severe judgment shall be for them

that bear rule. . . For God will not accept any man's person neither will He stand in awe of any man's greatness, for He has made the little and the great, and He has equally care of all. But a greater punishment is ready for the more mighty." (Wis vi, 4, 5, 6, 8.)

With these doctrines protecting the State, every cause or desire of sedition is taken away; the honor and security of rulers and the repose and well being of States will be assured. Likewise the dignity of citizens has been best consulted for; it has been given them to retain in their very obedience that which is agreeable to man's excellence. For they understand, that in God's judgment there is neither slave nor freedman, that there is one God of all, "rich to all who call upon Him." (Rom x, 12) and that they submit to and obey their rulers, because the latter bear in some measure the image of God, " to serve whom is to reign."

The Church has always acted so that this Christian form of authority should not only be engraved in the minds of the people, but also manifested in their public life and manners. So long as the reins of government were held by Pagan Emperors, who were prevented by superstition from rising to that form of government which we have sketched, the Church studied to impress it on the minds of the people, who as soon as they institutions, were embraced Christian willing to conform their lives thereto. Therefore, the pastors of souls, reviving the example of the Apostles, were most careful and diligent in admonishing the people "to be subject to princes and powers, to obey the law" (Tit 3, 1) also to pray to God for all men, but particularly "for Kings and all that are in high stations : for this is good and acceptable in the sight of God." (Tim. ii, 1, 3.) On this point the Ancient Christians left quite significant testimony; being most unjustly persecuted by the Pagan Emperors, notwith-standing, they did not cease to behave obedicutly and submissively, so that they seemed plainly to be engaged in a combat, for the one of cruelty, for the other side of respect. So great a moderation, so assured a disposition to obey was too well known to be capable of being obscured by the calumny and malice of enemies. Wherefore, the public advocates of Christianity before the Emperors used to prove that it was unjust to turn the laws against the Christians, above all, relying on this argument that in the sight of all they were a meet pattern of obedience to the Thus, Athenagoras boldly addressed laws. Marcus Aurelius Antonius, and Lucius Aurelius Commodus, his son :- "You let us, who do no wrong, nay, who behave most justly towards God and your empire" be harrassed, plundered and oxiled. (Legat. pro Christanis.) In like manner Tertullian openly praised the Christians as the best and most assured friends of the Empire:-" The Christian is nobody's enemy, still less the Emperor's, whom he is obliged to love, revere and honor; knowing that he is constituted by God, and whose welfare he must desire with

that of the whole Roman Empire" (Apology n. 35.) And he did not hesitate to assert that within the boundaries of the Empire, with the increase of Christians, the number of enemies were wont to decrease. "You have fewer enemies now because of the multitude of Christians, having Christians in almost all the citizens of nearly all the States." (Apol. n. 36.)—There is, also signal evidence in the same matter in the "Epistle to Diogneteis," which establishes the fact that the Christians were accustomed at that period to obey the laws, but of their own accord in fulfilling the law, they did better and more perfeetly than they were bound to do by the laws. "The Christians obey the laws that are enacted, and by their mode of life surpass the laws." Indeed, it was quite another thing when they were commanded by the edicts of Emperors and threats of prec'ors to betray the Christian faith or be, in any wise, lacking in their duty; on these occasions they certainly chose rather to displease men than God. But under these very circumstances they were so far from doing anything seditions or insulting to the majesty of anthority, that they confined themselves to this one point to professing that they were Christians, and that they were unwilling in any manner to charge their faith. Then they they did not think of resisting but calmly and cheerfully they went to the torture, so that the greatness of the tortures yielded to their greatness of soul .- Nor was the force of Christian institutions seen under a different aspect, in the military calling. It was, in fact. the mark of a Christian soldier to combine, the loftiest courage with the greatest zeal for military discipline, and to swell the loftiness of his soul by his immovable fidelity to his prince. But if he were asked to do anything dishonorable, as to violate God's laws, or turn his sword against the innocent disciples of Christ, then he would refuse to do what he was commanded, yet so as to prefer to aboudon the profession of aims, and die for re-

by aedition and revult. After States had Christian Princes, the Church was still more emphatic in proving and declaring how much holiness there was in the authority of those who ruled; whence it happened, that when people thought of it happened, that when people thought of The only case wherein men are not bound authority, the image of a sacred majesty preto obey, is if anything plainly repugnant to sented itself, which excited the greater reveronce and love for rulers. With this design, it was wisely ordained that Kings, at the becommand or perform anything that violates | ginning of their reign, should be solemnly the law of nature or God's will. If, then, it | consecrated, a matter which in the Old Testashould happen that one is placed in the mont was cetablished by God's authority. At the period when society, drawn forth, as if from the ruins of the Roman Empire, was born anew to the hope of Christian greatness, the Roman Pontiffs, having established a "Holy Empire," set a special stamp of conse-cration upon political authority. This increase of nobility on the party of authority was very great; and it is not to be doubted that that institution would have been always quite useful to religious and civil society is rulers and people had in view the end that and grants to the people "to sit in the beauty the Church proposed. And in fact there was peace and sufficient prosperity while friendship and harmony existed between the two powers. If the people, in their sgitations, became guilty in any way, the Church was there to restore tranquility, recalling each one to his duty, quelling the most violent passions, partly by gentleness, partly by authority. So, too, if rulers were in any wise delinquent in the affairs of government, she was there to approach them, and by calling to mind the rights, wants, and just desires of the people, advise equity, mercy and kindness. By this means, uprisings and civil wars were often avoided.

ligion, rather than withstand public authority

On the contrary, the teachings upon political power invented by modern persons, have Christ. The advice of St. Paul to the Romans, who were subject to the rule of Pagan monished by the oracles of the Sacred Scriptions, "There is no power but from Ged," tures that they themselves shall one day have from which he infer as a consequence. The princes is God's minister. (Rom. xiii., 4.)

princes is God's minister. (Rom. xiii., 4.) A young man in Buffalo has just married princes is God's minister. (Rom. xiii., 4.)

The fathers of the Church devoted thembeen false to their duty they can in no wise its strength. As to their saying that it de-The state of the second section is a second

pends on the caprice of the multitude in the first place, it is a false opinion; then it is to establish authority on too light and unstable a foundation. Roused and stimulated by these theories, popular passions will grow more and more insolert, and to the sorious injury of the Republic will slip easily and smoothly into secret movements and seditions. In fact, what is called the "R formation," the helpers and leader of which assailed to the very foundations by new doctrines the civil power, was followed, especially in Germany, by sudden tunults and most au factous revolts; and that with such a bursting forth of domestic war and slaughter, that no place seemed to be free from disturbances and blood. From that heresy sprang in the last century a false philosophy and the so called "new right, the sovereignity of the people, and an unbridled license, which very many esteem the only liberty. From these we have come up to these last scourges, "Communism, Socialism, Nihilism," most pernicious portents, and almost the death ofhuman society. And yet a very large number of men strive to increase serious evils, and under the pretence of helping the multitude, they have already provoked no slight outburst of calamities. What we recall here is not unknown or very

What is most serious, is that rulers, in the midst of such dangers, have no sufficient romodies to restore public order and appeare disturbed minds. They fortify themselves by laws and think that they who are disturbing the public peace ought to be subdued by the rigor of punishments.—Rightly indeed; but still it must be seriously reflected that no punishments have such an efficacy as alone to beable to save States. Fear, as St. Thomas plainly teaches, "Is a week foundation; for they who are subdued by fear, if an occasion arises when they may hope for impunity, rise up with as much the more arder against authority as they have been put down against their will by fear alone." And besides from too great a fear, most people fall into despair; but despair launches them boldly into all sorts of injuries. (De Rogim Princ L I cap 10.)-We know sufficiently by experience how true that is. Therefore we must have recourse to a higher and more efficacious principle of obedience, and lay it down simply that the harshness of laws cannot be truitful rulers. Mon yield to a sense of duty, and are moved by the wholesome fear of God. Religion, which by her own force, influences men's minds, and bends their very wills, can demand of them to be attached to those who govern them not only for obedience sake, but also for benevolence and charity, which, in every human assembly, is the best guardian of their security.

Hence we ought to consider that the Roman Pontiffs served conspicuously the common weal, because they were able to curb the haughty and restless minds of the "Reformers" and quite often by showing how dangerous they are even to civil society .-Let us recall here the memorable counsel of Clement VII, to Fordinand, the King of Bohemia and Hungary :- " In this matter of faith your dignity and; your interest are comprised, seeing that the faith cannot be overthrown without entailing the wreck of your own affairs; what has been very distinctly seen in some of these countries." And in this order of facts have shone forth the exalted foresight and courage of our predocessors, and especially of Cloment XII, Bouedict XIX, and Leo XII, who, in succeeding ages, when the scourge of wicked doctrines was creeping along, and the audacity of the "sects" growing strong, endeavoured by their authority to op-pose their progress. We ourselves have several times declared that grave dangers are impending, and at the same time pointed out the best means of repelling them. We have offered rulers, and those who are charged with public affairs, the aid of religion, and exhorted the people to make the largest use of the abundance of great benefits which the Church supplies. We do this in order that rulors may understand that ance, which is superior to all else, is ever offered to them, and we carnestly exhort them in the Lord, to protect religion, and what is the very interest of the State, allow the Church to enjoy that freedom of which she cannot be deprived without injustice, and the suffering of all. Truly Christ's Church cannot be suspected by rulers, or hated by peoples. She admonishes rulers to follow justice and never shirk their duties; and by many reasons she fortifies and upholds their authority. She acknowledges and declares that all that is of the civil order belongs to their power and supreme authority; in those matters, whereof the judgment, although under a different respect, appertain to the sacred and the civil power. She wishes that there be an agreement by means of which unhappy complications may be avoided on both sides. As for the people, the Church was created for the salvation of all men, and she loves them as a mother. She it is, who, guided by charity, has infused gentleness into minds, refinement into manners and equity into laws; never hostile to an honorable liberty, she has been used always to detest tyrannical power. The habit of doing good, which is inherent in the Church, St. Augustine has expressed in few words. "She (the Church) teaches Kings to watch over their people, and all the people to be submissive to their Kings; showing thus that everything does not belong to everyone, but that charity is for all and injustice due to no one." (De morib Ecel lib 1, cap 30.)

Wherefore, your work, venerable brethren, will be eminently useful and quite salutary if you use with ourselves, the zeal and all the talents which, by God's gift are at your service, to ward off the perils and inconveniences of human society. Take care and see that these teachings of the Catholic Church respecting power and the duty of obedience, be unceasingly put before men's minds, and diligently applied in the regulation of their lives. Let the people be often admonished by your authority and instruction to shun forbidden sects and conspiracies, and have nothing to do with sedition; and let them understand that it is for God's sake they obey those who rule over them, and that their submission is reasonable, and their obedience generous. But inasmuch as it is God " who gives salvation to Kings" (Psalm xv iii 10) of peace and in the tabernacles of wealthy rest" (Is xxxii 18) it is necessary to pray to and supplicate Him, to bend all minds to equity and truth; calm down hatreds and restore to the earth a tranquility and peace so long desired.

In order that our hope may be firmer, let us call to our aid the prayers and protection of the Virgin Mary, the great Mother of God, the help of Christians, and guardian of the human race; of St. Joseph, her chaste spouse, in whose patronage the Universal Church confides so much; of Peter and Paul, the Princes of the Apostles, the guardians and champions of the Christian names,

Meanwhile, as a pledge of Divine gifts, we bestow, from the depths of our heart; on all already brought men great afflictions, and it of you, venerable brethren, the clergy and

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