

demands, however, in the present crisis especially, the help of the State and of all the influences which make for order. It is the duty of the State, by wise legislation, to procure the happiness of all, but especially of the working people, insisting that children be not employed in work and for hours that are not suitable for their age, that restrictions be placed upon the labor of women, that the workman's hours be not so prolonged as to take from him the time requisite for his duties to religion, to his family, and to his own moral and intellectual nature. Regarding contracts, workmen and employers should make free agreements, especially as to wages, but there is a dictate of nature above any bargain between man and man, namely, that "*the remuneration be enough to support the wage-earner in reasonable and frugal comfort.*"

To ensure this action on the part of the State, the Holy Father recommends workmen's guilds, and, better still, associations in which Catholic workmen and capitalists unite together to protect and promote their common interests. But convinced that a return to religion and its earnest practice is the first and only condition of happiness, he insists that all such associations have their foundation in religion, look first and before all to God, and give the foremost place to religious instruction and frequent reception of the sacraments.

"Thus, it will come to pass with them, as with the first Christians, on whom it was cast as a reproach, that the greater number of them had to live by begging or by labor. Yet, destitute as they were of wealth and influence, they ended by winning over to their side the favor of the rich and the good-will of the powerful. They showed themselves industrious, laborious and peaceful, men of justice, and, above all, men of brotherly love. In the presence of such a life and such an example, prejudice disappeared, the tongue of malevolence was silenced, and