

out the world to whose salvation We have long devoted Our solicitude and care—that is to say, to Catholics, who by the Roman faith which they profess are at the same time subjects of the Apostolic See and members of Jesus Christ. Certainly We do not need to exhort them to a true and holy unity, as they are already, by the goodness of God, participators of it; but We wish to warn them to strengthen themselves against all dangers, and not to risk the loss by negligence or idleness of that greatest gift of God—their faith. In this connection it is fitting that We should point out the true mode of thinking and carrying out the instructions which We Our selves have given you many times, either to all the Catholic nations together, or separately to some of them; and, above all, We wish to lay down this law—obedience in all cases to rulers and to the authority of the Church, not grudgingly, but with good will. Let them consider how hurtful to Christian unity is this error which under different forms of opinion has darkened in many, if not effaced, the essential character and the true idea of the Church. In fact, by the will of God, who established it, it is a society perfect of its kind, having for its object to instruct the human family in Gospel precepts, and to defend the sanctity of the laws; and that the exercise of Christian virtues will lead every one to that happiness which was promised to all from heaven.

#### RIGHTS AND DUTIES OF THE CHURCH.

And since, then, she is a perfect society, as has been said, by this alone she has a principle of life all her own, not affected from without, but providentially implanted by God. By the same reason there is innate in her the power to make laws, and in making them she is not subject to anybody; hence also the necessity that she should be free in all her spheres of action. But this liberty is not of a kind which should give rise to rivalry, for the Church is not ambitious, and does not desire any private ends; but this she wishes, this is her only object, to teach mankind the duties of virtue, and to thus provide for their eternal salvation. And it has always been her custom to act indulgently as a mother, while, on the other hand, she would sometimes, to meet the requirements of the occasion, forego some of her rights, as is clearly shown by the various Concordats. Nothing is more foreign to her than the thought of invading in any way the rights of the State; but it is only just that the State on its side should respect the rights of the Church, and be careful not to interfere with the least portion of them. But to any one who considers the actual state of events,

#### WHAT IS THE TENDENCY OF THE TIMES?

It is continually to suspicion of the Church, contempt, and hatred, to spitefully calumniate her; and, what is more serious, men study every method and try every means to subject her to the power of the Governments. Hence they have robbed her of her own property and restrained her liberty; have placed difficulties in the way of the education of the clergy; they have passed laws of exceptional severity against them; they have dissolved and prohibited religious confraternities, who were soldiers of the Church; in a word, they have renewed with the greatest asperity the worst persecutions of the past. This is a violation of the sacred rights of the Church, and has caused immense injuries to civil society, being a matter entirely opposed to the divine commands. For God, who is the Sovereign Creator of the universe, who has with the greatest wisdom and providence given to mankind both the civil and the ecclesiastical power, has wished that they should each remain distinct, but He did not wish them to be separated or in conflict. On the contrary, it is the will of God Himself, as the common advantage of human society absolutely requires that the civil governing authorities should harmonize with the ecclesiastical. Hence the state has its rights and duties, and the Church also has hers, but it is necessary that they should be bound together by the chain of concord. Therefore the tension which often now exists in the relations between the Church and civil Governments will soon come to an end. Also it will be seen that the interests of one and the other are neither opposed nor separate, and the citizens will "Render

unto Caesar the things which are Caesar's and to God the things which are God's."

#### THE FREEMASONS.

Religious unity likewise runs great risks by the acts of the masonic sect, whose disastrous influence has long been imposed upon nations specially Catholic. Favoured by the disturbed events of the age, and by the bold and successful increase of its power, it strove by every means to extend its dominion still further. And, already emerging from its hidingplaces and ambushes into the open, and as if to challenge God Himself, it has crept even unto Rome—the metropolis of Catholicism. And the worst result of this is that wherever it penetrates it intrudes itself into every rank and into all social institutions,

#### ASPIRING TO THE CONTROL AND LORDSHIP OVER ALL.

This is, indeed, a most disastrous result, because there is plain evidence of the wickedness of its opinions and the iniquity of its designs. Under the pretence of recovering the rights of man and restoring the civil community, it furiously assails Christianity, repudiates revelation; religious duties, the holy sacraments, and everything most sacred they vilify as superstitious; in matrimony, family ties, the education of youth, in all public and private discipline, they strive to abolish the Christian character and to drive from the heart of the people all reverence for authority, human or divine. They proclaim the worship of nature, and on the principles of which they wish to regulate virtue, honesty and justice. By such means it is manifest that mankind would soon return to the customs of pagan life with increased corruption. Although We have on other occasions spoken energetically on this subject, We nevertheless feel it the duty of Apostolic vigilance to continually inculcate that in a matter of such grave danger too much caution cannot be observed. May Almighty God frustrate their nefarious designs; but let the Christian people see and understand that it is their duty to shake off once for all the degrading yoke of the sect, and let them be the more resolute in this in order to free the peoples of France and Italy from its oppression. With what arguments you will best succeed has been already pointed out by Ourselves; nor can we doubt of the victory under that Leader whose divine word will always live: "I have conquered the world" (St. John xvi. 33).

#### THE RESULTS OF UNITY.

These dangers having been removed, and states and nations brought back to the unity of faith, what efficacious remedies would be found for evils and what an abundance of good would result. Let us examine the principal ones: First as to the dignity of the Church and her action. She would regain her wonted grade of honour, and as the minister of truth and grace, she would pursue her way in secure liberty with most profitable results to the nations. Having been already destined by God to be the guide of mankind, she is in a position to render the most efficacious help, and to moderate the gravest transformations of the age, to solve justly the most complicated social problems and to promote rectitude and justice, the immovable bases of the States. There would also follow from this a bond of the closest union between the peoples, more than ever desirable in this age, in order to avoid the horrors of war. We have before Our eyes the present condition of Europe. For many years we have lived in a peace more apparent than real. Suspicious of each other, nearly all nations are arming themselves with feverish haste. Inexperienced youth, free from paternal supervision, are thrown into all the temptations of military life while in the first flush of youth and strength—drawn away from the cultivation of the fields, from their studies, from their business, from the arts and sciences, being compelled to serve as conscripts. Therefore, exhausted by the enormous expenditure of the State to keep up a standing army, the national wealth is squandered, private fortunes ruined, and this state of armed peace has now become intolerable. Should this be the normal condition of society? In order to be free from these evils and to enjoy perfect peace, we must have recourse to Jesus Christ. To restrain ambition and mutual jealousies and rivalries, which are the most potent factors of war, nothing is more valuable than Christian virtue, and above all jus-

tice. By these the rights of every nation are maintained and treaties are held inviolable, and the bonds of human brotherhood are made strong and lasting, their souls being impressed with this truth, that "Justice exalteth a nation" (Proverbs xiv. 34). By no other means than these can the public safety be guarded more effectively. All can see that every day the safety and tranquillity of the public becomes more menaced. The frequent occurrence of atrocities bears witness to the fact that the secret societies are conspiring for the ruin and destruction of all. Social and political questions are being discussed with great vehemence; these are both grave questions without doubt, and attempts are being made to solve them by studies of the principles of justice and moderation. Praiseworthy as these are, they will not succeed unless guided by the eternal principles of the Christian faith. It is not long since We treated of the social question, bringing to bear on it the principles of the Gospel and natural reason. As regards the political question which is agitated with the view of reconciling liberty with authority, with the result that many confound the two ideas, and become more separated in fact, revealed truth is the most opportune assistance which is available. Since it is accepted that whatever be the form of Government, authority comes from God, therefore reason finds it right that one should command and that others should consent to obey, and this without any loss of personal dignity, because one more readily obeys God than man. God has decreed that He will mete out severe justice to those who have power given them to command, where they do not represent Him with rectitude and justice. The liberty of some individuals cannot be questioned by others, because without injuring any one His action will not depart from righteousness, from truth, or from all that constitutes public tranquillity.

Lastly, if we reflect that the Church is the mother and conciliatrix between the people and Princes, established to help each with her authority and advice, it will be evident how much it helps to public safety when the whole nation are united in their belief of the same principles and profess the same Christian faith. Thinking upon these matters very earnestly, We saw from afar off the new order of events which should reign universally, and We experienced the sweetest joy in thinking of the good which would result. It can scarcely be imagined what a happy advance in greatness and prosperity would inevitably and at once ensue if affairs were restored to tranquillity and peace, if real discipline were promoted, and, further, if there were constituted in a Christian manner, according to Our letters, societies of agriculture, labour, and industrial undertakings, by which usurious interest would be checked and the field widened for useful labor. The full amount of these benefits would not be confined to the people, but, like an overflowing river, would be distributed widely. It is therfore not to be denied that the principle which We enunciated at first is true, that innumerable people have for many ages looked for the light of faith and civil culture to be brought to them. It is certain that, as regards the eternal salvation of the nations, the counsels of divine wisdom are far removed from human intelligence. Nevertheless, in various regions of the earth there still exist deplorable superstitions, and in no small part of it dissensions have arisen in respect of religious questions. In truth, as it is given to human reason to discuss events, the mission given by God to Europe seems to be this, that she shall spread throughout the whole world the principles of Christianity. The commencement and progress of this magnificent enterprise, laboriously carried out in past ages, had resulted in the most happy increase, when in the sixteenth century unforseen discord arose. Christianity was torn with disputes and dissensions, Europe was shaken by revolutions and wars, and the holy missions suffered from the shock. Now, as the cause of this disorder still continues, what wonder is it that so large a number of the human race should still remain slaves to barbarous customs and insane rites? Let us strive, then, zealously to restore for the public the ancient concord. For this purpose, in order to extend the benefits of the Christian religion, the time is most opportune, since the sentiment of human brotherhood never before

penetrated so deeply the souls of men, and in no previous age were they known to seek out their fellow-beings to know their requirements and to benefit them. We now traverse with incredible speed vast regions by land and sea, whence many facilities are afforded for commerce, and scientific discoveries, and also for the spread of the Gospel. We do not ignore how long and arduous labours are required to reconstruct the unsettled state of society; no doubt some persons will judge Our hopes to be vain, because this is a matter more to be desired than expected. But We repose all Our hopes and trust in Jesus Christ, the Saviour of the human race, only remembering too well the great events which resulted from the "folly" of the cross and its preaching to the utter confusion of "worldly wisdom." We entreat in particular Princes and Governments, appealing to their prudence and to their loving care of their people, that they may ponder over the wisdom of Our counsels, and second them with the strength of their authority. If only a portion of the desired fruit should result, it would be counted as no small benefit, in presence of this great universal ruin, when to the insupportable weight of the present there is added the apprehension of the future. The end of the last century left Europe worn out by war and shaken by revolutions. On the other hand, as regards the century now about to end, why should it not transmit to the human race hopes of concord with the hope of inestimable benefits which unity in the faith implies? "God, who is rich in mercy, in whose power are all times and moments," favours Our desires, and hastens to concede by His supreme benignity the fulfilment of the promise of Jesus Christ, "And there shall be made one fold and one Shepherd."

Given at Rome at St. Peter's, the 20th of June, 1894, the seventeenth year of Our Pontificate.

LEO PP. XIII.

#### MISSION WORK OF THE REDEMPTORISTS.

The following missions and retreats were given by the Redemptorist Missionaries attached to the house of Saratoga Springs, N. Y., since January 1st, 1894:—

**Missions.**—Church of the Assumption, Brooklyn, N. Y.; Church of the Epiphany, New York City; St. Peter's Church, Saratoga Springs, N. Y.; St. Monica's, New York City; Church of the Sacred Heart, Malden, Mass.; St. Joseph's Church, Mapewood, Mass.; St. Ann's, Montreal, Canada; St. Joseph's, New York City; St. Patrick's, New York City; St. Francis de Sales', Philadelphia, Pa.; St. John's, Brooklyn, N. Y.; St. Ann's, Brooklyn, N. Y.; St. James' Cathedral, Brooklyn, N. Y.; Our Lady of Mt. Carmel, Charlotte, Vt.; St. Peter's, Vergennes, Vt.; St. Vincent's, Madison, N. J.; St. Andrew's, Ellenville, N. Y.; Our Lady of Mt. Carmel, Boonton, N. J.; St. Joseph's, Syracuse, N. Y.; St. Rose of Lima's, New York City; St. James', New York City; St. John's, Piermont, N. Y.; St. Monica's, Barre, Vt.; St. Teresa's, Brooklyn, N. Y.; St. Anthony's, Greenpoint, N. Y.; St. Bridget's, Cleveland, Ohio; Church of the Holy Name, Cleveland, Ohio; St. John's, Jersey City, N. J.; St. Bridget's, Abington, Plymouth Co., Mass.; Church of the Holy Ghost, Whitman, Plymouth Co., Mass.; Church of the Holy Family, Rockland, Plymouth Co., Mass.; Church of Our Lady of Sacred Heart, Hanover, Plymouth Co., Mass.; St. Thomas Aquinas', Bridgewater, Plymouth Co., Mass.; St. John Evangelist, East Bridgewater, Plymouth Co., Mass.; Readboro', North Pownal, Graniteville, Arlington, Manchester, Vt.

**Retreats.**—Sisters, Nazareth Convent, Rochester, N. Y.; Pupils, Nazareth Academy, Rochester, N. Y.; Pupils, Academy of Our Lady of Angels, Fort Lee, N. Y.; Young Men, St. Patrick's, Montreal, Canada; Sodality B. V. M., Orange Valley, N. J.; Sodality B. V. M., St. John's Church, Utica, N. Y.

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Sire—Oh, my tooth aches just dreadfully! I don't see why we could not be born without teeth. He—I think, my dear, that if you will look up some authority on that point, you will find that most of us are.