My Boy.

What the stars are to the sky, What the light is to the eye, What the river's to the sea, Is my darling boy to me.

Sweeter than the violet, Pure as lily-bud, still wet With the early morning dew, Is my darling, good and true.

When the dreams of youth are done When the night of age creeps on, May I lean with pride and joy, Upon thee, my darling boy! Mrs. Ada A. Mix, in the Independent

ENCYCLICAL LETTER

OUR HOLY FATHER POPE LEO XIII. TO ALL THE

PATRIARCHS, PRIMATES, ARCHBISHOPS AND BISHOPS OF THE CATHOLIC WORLD IN FAVOR AND COMMUNION WITH THE HOLV APOSTOLIC SEE

To Our Venerable Brethren the Patriarchs. Primates, Archbishops, and Bisnops of the Catholic World in favor and Communion with the Apostolic Sec. LEO XIII., POPE.

VENERABLE BRETHREN: HEALTH AND APOSTOLIC BENEDICTION. But because of the efforts of the enemy of the human race there is no lack of men who, whilst ungratefully repudiating the other blessings of Redemption, despise or entirely ignore the re-establishment and restoration of marriage in its perfection. There are of old nations who are reproached with having been hostile to marriage in some parts of its institution, but those of our age sin far more grievously who set their hearts upon the absolute perversion of the very nature of marriage, rendered perfect and complete in all its numbers

The reason of this lies chiefly in the fact that being imbued with opinions of a false philosophy, and given over to corrupt habits, the majority of minds suffer nothwith greater pain that being submissive and obedient, and they labor with eager-ness to obtain that not merely men, but also families and human society in general, scornfully despise the sovereignty of God. But. as marriage of God. But, as marriage is the source and origin of the family and of the source and origin of the failing and of the entire human society, they can in nowise suffer it to be subject to the jurisdiction of the Church; moreover, they make every effort to despoil it of all sanctity and to carry it into the narrow sphere of the things that have been instituted by the subhavity of men and which are governed authority of men, and which are governed and administered by the civil laws of

From this it must necessarily follow that they give the head of the State all rights over marriage, and that they de-clare that the Church has none, while if she ever did exercise any power of this kind, it has only been, as they say, through the indulgence or against the rights of princes. But, it is full time, they say, for those who rule the State to reclaim their rights with vigor and to de-vote themselves to regulating everything concerning the matter of marriage accord-

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ing to their own notions.

It is from this that have sprung what are vulgarly called Civil Marriages; this is the source of the laws enacted upon causes which are impediments to mar-riage, of those judicial decisions upon conjugal contracts, with a view to ascer-

taining whether they are valid or not.

Finally, we see that in this matter the
Church has been so carefully deprived of
every faculty of constituting and of proclaiming the right, that henceforth no account is to be taken of her divine power, nor of the foreseeing laws in which those nations have existed which received Christian wisdom with the light of civili-

Yet, Naturalists, and all of those who. Yet, Naturalists, and all of those who, setting tnemselves up as absolute worshippers of the deity of the State, and endeavor to disturb every country by these evil doctrines, cannot escape the reproach of error. Indeed, as Marriage has God for its author, and has been from the beginning a foreshadow of the Incarnation of the Word of God, there is, for this year reason, something in it that for this very reason, something in it that is sacred and religious, not accidental, but intrinsic, and which is not the effect of human contrivance, but the fixed in

Hence it is that Innocent III., and Honorius III., our predecessors, were able to declare, justly and fearlessly, that whe Sacrament of Marriage exists both among the faithful and among infidels."
We see it in the very monuments of an "the Sacrament tiquity, and the customs and institutions of the peoples which came nearest to the human condition, and who were distinguished by the most perfect notion of equity and right. It is evident that among all these peoples, as the result of a habitual and anterior disposition of minds, the idea of marriage presented itself under the form of an intimate association between religion and holy things. It was also customary among them never to perform marriages with out the ceremonies of their worship, the authority of their Pontiffs and the minisauthority of their Pontils and the ministrations of their priests. So powerful, even among souls deprived of the keavenly doctrine, was the nature of things, the remembrance of the beginnings and the conscience of the human race! As marriage, then, is sacred even in its aim it is necessary that it be regulated race: As marriage, then, is sacred even in sain, it is necessary that it be regulated and governed not by the authority of princes, but by the divine authority of the Church, who alone is the teacher of

Then is to be considered the dignity of the Sacrament; by the accession of which the marriages of Christians are rendered so far more noble than all others. Now, by the will of Jesus Christ the Church alone can and should decree and decide upon the Sacraments, so that it is absurd to demand that any part, even the smallest, of her full power, be translated to the rulers in civil matters. Finally, great is the weight, great is the weight, great is the weight, great is the weight, great is the weight growing which amply demonstrates that the legislative and judiciary power of which we have spoken, has always been freely exercised by the Church, even during times when it was falsely and foolishly claimed, that it was done because of the consent and participation of temporal princes. Now, what could be more increased in princes. Now, what could be more increased for the consent and participation of temporal princes. Now, what could be more increased for the consent and participation of temporal princes. Now, what could be more increased for the consent and participation of temporal princes. Now, what could be more increased for the consent and participation of temporal princes. Now, what could be more increased for the consent and participation of temporal princes. Now, what could be more increased for the consent and participation of temporal princes. Now, what could be more increased for the consent and participation of the full princes. Now, what could be more increased for the consent and participation of the full princes. Now, what could be more increased for the full princes and prosperity. And, indeed, to marriage, besides contributing to the promator of the full princes. Now, what could be more increased for the full princes and prosperity. And, indeed, to marriage, besides contributing to the promator of the full princes. Now, what could be more increased for the full princes and prosperity. And, indeed, to marriage, besides contributing to the promator of the full princes. Now, what could be more increased for the full princes and prosperity and it accomplishes this in many ways: by mutual constant and faithful love, by a common.

sacred things.

by virtue of a delegation from the Procurator of the Province, or by the au-thority of the King of the Jews; and also, that St. Paul the Apostle, prohibited divorces and incestuous marriages by a concession or by virtue of a tacit mandate from Tiberius, Caligula or Nero! Nor can any sane man ever be persuaded that so many laws concerning the sanctity, and the indissolubility of marriage, the union between those in servitude and union between those in servitude and the free-born, have been made by the Church, by permission of the Roman emperors, so hostile to the name of Christan, so bent on the extinction of the of Christ by persecution d this, too, when the law nascent religion nascent religion of Christ by persecution and death. And this, too, when the law enacted by the Church often conflicted with the civil law, to such an extent that St. Ignatius the Martyr, Justin, Athenagoras, and Tertullian, publicly denounced as illicit and adulterous several of the unions which the imperial laws

In the course of time, when all authority had passed over to the Christian emporers, the Sovereign Pontiff and the Bishops assembled in Council went on as usual with the same freedom, and the same consciousness of their right, defending on the subject of Marriage what they deemed useful and proper at the time, even if it was in opposition to civil institutions. No one is ignorant of the many enactments made touching impediments to the bond, vows, difference pediments to the bond, vows, difference of religion, consanguinity, crime, and public decency, in the Councils of Illiberis, Arles, Chalcedon, Milan, II., and others, by the Pontiffs of the Church, which were often in entire opposition with the decrees of the imperial power. So far were Princes from claiming for themselves any authority over Christian marriages that they have rather recog-nized and proclaimed that it belonged in

all its plenitude to the Church. Indeed, Honorius, Theodosius the Younger and Justinian did not hesitate to acknowledge that in matters relating to Marriage they had no more authority than as guardians and defenders of the Sacred Canons. And as to impediments in marriage, if they published any decrees on this sub-ject they did not conceal the fact th tit was with the permission and authority of the Church, to whose judgment they were accustomed to resort and to defer with respect in all controversies touching honesty of birth, divorces, and, in a word, on all questions any way essentially connected with the conjugal tie. It was then with full jurisdiction that the ouncil of Trent defined that it is in the power of the Church to establish in-validating impediments, and that matrimonial causes should come under the jurisdiction of Ecclesiastical Tribunals.

Nor must any one allow himself to be moved by that distinction, or rather sundering, proclaimed by royal civilians, which consists in separating the nuptial contract from the Sacrament, leaving the Sacrament to the Church and giving the contract over to temporal princes. contract over to temporal princes. Such a distinction could not be tolerated, be-cause it is well known that in Christian marriage the contract cannot be separated from the Sacrament, and that, therefore, there can be no true and legitimate contract, without there being, for that very reason, a Sacrament. For Christ Our Lord raised Matrimony to the dignity of a Sacrament; but marriage is the contract itself if it is performed in the lawful manuer.

Moreover, Matrimony is a Sacrament because it is a sacred sign, and confers grace and represents the image of the mystic nuptials of Christ with the Church. mystic nuptials of Christ with the Church.
Now, the form of figure of these nuptials is represented by the bond of that supreme union by which man and woman are bound to one another, and which is none other than Matrimony itself. From that it is evident that every lawful union between Christians is in itself and of itself a Sacrament, and that there is nothing more abhorrent to truth than to turn the cacrament into a sort of added ceremony, or a passing extrinsic property which may be separated and disconnected from the contract at the will of men.

Therefore, neither does reason prove, nor does history, which is the witness of the times, give testimony that authority over Christian marriage has ever been given over to temporal princes. And if the rights of any one have been violated

in this matter, no one c.n ever say that the Church violated them.

O! that the oracles of the Naturalists were not as fecund in injuries and calamities as they are full of falsehood and in-justice! But it is easy to see what evil justice! has been wrought by profane marriages and what injury they will entail upon mankind. It is a law divinely established from the beginning, that institutions emanating from God and nature prove all the more useful and salutary in propor tion as they remain more entirely and tion as they remain more entirely and more immutably in their primitive con-dition; because, God the Creator of all things, well knew what was necessary to the establishment and to the preservation of each one of them and He so ordained will and in His mind that each one of them, fulfilled its end in a convenient manner. But, if the temerity and improbity of men wish to change and disturb the order of things most provi-dentially constituted, then, the most wisely and most usefully arranged institutions will begin to deteriorate or cease to be good, either because they have by the change lost their efficacy for good or be-cause God Himself chooses to draw this cause God Himself chooses to draw this punishment from the pride and audacity of mortals. Those who deny that marriage is sacred, and who, having despoiled it of all sanctity, associate it with profance of the conditions of of mortals. Those who deny that marriage is sacred, and who, having despoiled it of all sanctity, associate it with profane things, overturn the foundations of nature, and the more they counteract the designs of Providence, the more they destroy, as far as they are able, these institutions themselves. Nor is it at all surprising that these insensate and impious

ness of all blessings and by the heavenly grace that emanates from the Sacrament. Marriage also contributes largely to the welfare of the family, for when it is in accord with nature and in conformity with Gcd's counsels, it is most powerful in preserving concord between parents, in securing good instruction for children, in tempering paternal authority after the model of divine authority, and in secur-ing the obedience of children towards their parents, and of servants towards their masters. From such marriages the State can expect a race and generations of citizens animated towards good, and of citizens animated towards good, and who, reared in reverence and love of God, will consider it their duty to obey those in just and lawful authority, to love all

men and to offend none.

These fruits, so great and so profitable, have been borne by marriage, so long as it has retained the qualities of sanctity, unity and perpetuity, which constitute all its strength and efficacy; and there is no doubt but that it would have continued been everywhere and equal fruits if it had been everywhere and in all times under the authority and protection of the Church, the faithful guardian and vindi-Church, the faithful guardian and Vindi-citor of these blessings. But since it has been preferred, sometimes, to substitute human law in place of the natural and divine law, not only did the character and prominent idea of marriage, which nature had impressed and almost sealed upon the minds of men, begin to deteriorate, but the preductive source of all these great the productive source of all these great blessings became greatly weakened even in Christian marriages, because of the wickedness of men. What good results wickedness of men. What good results can come to society from conjugal unions from which it is sought to alienate the Christian religion, the mother of all blessings, exciting and impelling all generous souls to the practice of the most excellent and evalted virtues?

and exalted virtues?

If religion is alienated and rejected, marriage will necessarily fall under the servitude of man's vicious nature and of servitude of man's victous nature and of the worst passions of his heart, now only feebly protected by natural honesty. This is the fount which has poured out so many evils not only upon private families, but upon States; for without the salutary fear of God, without this solace of the side of the Christian religion, there ofter happens, which is fatal, that the burdens and trials of matrimony become almost unbearable, and that many undertake to sever the conjugal tie which they imagine to have been forged by human law, or a will, if a difference of dispositions, dis-sensions, faith violated by one or the sensions, faith violated by one or the other, or mutual consent, or any other cause convinces them they ought to dissolve it; and if the law happens to interfere with the execution of their designs, they cry out that the laws are unjust, in-human, contrary to the rights of free citizens, and hence it is that they imagine after abolishing and abrogating the old laws, they must enact a more humane

law, and permit divorce.

The legislators of our time, by showing themselves attached and devoted to these same principles of law, cannot rid them-selves of the evil-mindednes of those men, even if they were anxious to do so; hence they are obliged to yield to the times, and concede the faculty of divorce. This history itself declares. To cite but one example At the close of the last century, durin that perturbation or rather destruction of France, when society, God having been banished, was profane, it was decided to sanction divorce by the laws. It is these same laws that many people in our days are anxious to re-establish, because they desire to banish God and the Church, and wrest them from society, madly believing that they will find in these laws a st preme remedy against growing corruption in morals.

How injurious divorce is in itself, it is hardly necessary to say. It makes nuptial contracts mutable: destroys mutual affection; furnishes dangerous stimulants to in-fidelity; impairs the care and training of children; is the occasion of the dissolution of domestic society; plants the seeds of dis-order in families; diminishes and impairs the dignity of woman, who is exposed to abandonment after having satisfied the passions of men; and as there is nothing better calculated to disturb the family and break up the State than corrupt morals, it will be readily seen that there is nothing more hostile to the prosperity of the family and of the State than divorce, which is the offspring of the perverse morals of the people, and which experience shows opens the door to still more vicious habits both people, and which experience shabits both the door to still more vicious habits both in public and private life. These evils will appear all the more alarming when we consider that there will be no barrier strong enough to restrain the license of divorces within determined and foreseen limits the moment it shall be concealed. The force of example is great, greater that of passions; with such stimulants as these of passions; with such stimulants as these debauch of divorces must gain daily the debauch of divorces must gain daily at it is to the interest of all men, that union and concord exist between them and that in such questions as from divers reached in such questions as from divers reached that it is useful to both, as it is to the interest of all men, that union and concord exist between them and that in such questions as from divers reached. tagious disease that spreads, or like a stream that overflows its banks after hav-

ing broken its dikes.

All these things are self-evident, but they become still more so by the recollection of events connected with them. So soon as the law began to open the way to divorces there followed in rapid succession divorces there followed in rapid succession dissensions, quarrels and separations, and such was the consequent deformity of life, that the very ones who had be in the defenders of divorce repented of it; and if they had not sought in time the remedy in a contrary law, it is to be feared that society itself would have rushed to its own destruction. It is said that the Reman looked upon the first examples of Romans looked upon the first examples of

inconveniences resulting therefrom soon carried the multitude far from the opinion of the legislators. For a great many went so far in this crime as to turn their minds to malice and fraud, and by means of abuse, outrages and adulteries, to forge cases of this kind so as to be able, with impunity, to break the bonds of the con-jugal union as being too irksome for them. And this became so injurious to public honesty that all deemed it necessary to go to work as soon as possible to And who can doubt that laws favorable

o divorce will be attended by equally niserable and disastrous results if they e re-enacted in our time? Surely there would be no lack, in the interpreta tions or decisions of men, of a faculty able to change the natural character and conformation of things: hence, it is, that these, so little understanding public happiness s to believe that they may, with as to believe that they may, with this punity, pervert the original reason of marriage, and by reason of the sanctity which religion and the Sacrament have added to marriage, seem to desire to destroy and to deform marriage in a more shameful manner than the Gentiles themselves were wont to do in their institutions. Unless, therefore, they change their purpose, the fa uily and human society will alwa s be in danger of being hurried into that contest and genbeing hurried into that contest and gen-eral confusion long since projected by un-fortunate bands of Socialists and Com-munists. Whence it is evident that it is strange and absurd to expect public hap-piness from divorces, which on the con-trary are sure to entail most terrible con-

We must, then, recognize that the Catholic Church has deserved well from all one church has deserved wen from an nations for the care she has always taken in protecting the sanctity and perpetuity of unions; and she is entitled to un-bounded gratitude, for having one hundred years ago openly protested against civil laws which abounded in errors on this point, for striking with her anathema the frightful heresy of Protestants on divorce and repudiation, for having re-peatedly condemned many forms among the Greeks for the dissolution of marriage; for pronouncing the nullity of marriage entered into with the understanding that they could be dissolved; and finally, for having from the very beginning rejecte all imperial laws favoring divorce and re

The Sovereign Pontiffs, every time they resisted the most powerful princes, when they demanded the Church, un-der the most terrible threats, to ratify the divorces they had granted, thought they were in this manner defend-of humanity itself. So, too, must all posterity regard as an evidence of their ing the cause of religion as well as courage, the decrees issued by Nicholas I. courage, the decrees issued by Nicholas I. against Lothaire; by Urban II. and Paschal II. against Philip I., King of France; by Celestine III. and Innocent III. against Alfonso of Leon and Philip II., King of France; by Clement VII. and Paul III. against Henry VIII.; finally, by the most saintly and most couragous Pontiff Pius VII. against Napolecn I., so expected by the suggestors and the greatness of alted by his successors and the greatness of

his empire. Thus, then, if all sovereigns, if all administrators of public affairs had been willing to follow the dictates of reason, , the advantage of the people, they wisdom, the advantage of the people, they would have prefered to preserve the holy laws of marriage intact, and to lend their aid to the Church for the protection of good morals and the welfare of families.

than once mitigated, when it was in her power, the severity of the laws, when there were just and weighty reasons for doing so. She does not deny, but cheer-fully recognizes that the Sacrament of marriage, having for its object the preservation and increase of human society, has necessary relations and points of contact with human affairs, which are, from a civil the form of the contact with human affairs, which are, from a civil to the form of the contact with human affairs, which are, from a civil to the contact with human affairs, which are presented affairs. standpoint, the result of marriage affairs

sons, are common to the laws and jurisdic-tions of both, the one to whom human affairs have been intrusted should justly and reasonably depend upon the one hav-

and reasonably depend upon the one having the guardianship of heavenly things. By this arrangement and agreement not only is a perfect organization of each power arrived at, but also the most opportune and most efficacious means of securing the happiness of the human race in regard to our conduct in this life and to the hope of eternal salvation. For, as the intelligence of man, as we have demonstrated in former Energheal Letters, when intelligence of man, as we have demonstrated in former Encyclical Letters, when it accepts the Christian faith, is greatly ennobled and receives great strength wherewith to reject errors, so also the mind receives a notable increase from it. In like manner, if the civil authority har-monize amicably with the sacred authority of the Church the greatest results will na-turally accrue to both. The former will

the cternal salvation of mankind. God grant that minds may everywhere receive them with all the more eagerness and docility because of their gravity and importance.

We, then, moved by these considerations, again exhort princes to unite in concord and friendship; these exhortations which we have hitherto made with love, we now renew with vigor. With paternal benevolence, we as it were, extend our hand first, to princes, offering them the aid of our supreme power, which is all the more necessary at this time when the right of commanding, as if it had been wounded, has lost most of its hold in the opinion of mankind. God grant that minds may everywhere receive them with all the more eagerness and docility because of their gravity and importance. To this end, let us all implore by an humble and suppliant prayer, the aid of the Immaculate Virgin Mary, that she may incite minds to yield obedience to faith, and show herself the Mother and Helper of all men. Let us pray with the same ardor to St. Peter and St. Paul, the Princes of the Apostles, the destroyers of superstitions and the propagators of truth, has lost most of its hold in the opinion of mankind. God office of minmortality. Is it a wonder that the mext generation promises to be a generation of skeptics? The lecturer then dwelt on the gravity and importance.

To this end, let us all implore by an humble and suppliant prayer, the aid of the Immaculate Virgin Mary, that she may incite minds to yield obedience to faith, and show herself the Mother and Helper of all men. Let us pray with the same ardor to St. Peter and St. Paul, the sprinces of the Apostles, the destroyers of superstitions and the propagators of truth, but it had been wounded, has lost most of its hold in the opinion of men. The mind being influenced by unbridled license and impudently refusing to

bear the yoke of any authority whatsoever, not even the most lawful, public safety demands that the strength of the two powers be united to prevent the catastrophe which threaten, not the Church alone, but

civil society likewise.

But if, on the one hand, we openly counsel this friendly accord of wills, and we pray God, the Prince of Peace, to inspire all men with a love for concord, or the other, we cannot refrain from exhort ing you, Venerable Brethren, more and more to use your industry, your zeal and your vigilance which we have always your vigilance which we have always known to be very great, to this effect. Bring all your authority to bear and see to it that among the people committed to your care there be preserved integrally and unchanged the doctrine which Our Lord Jesus Christ and the Arcede and the Apostles, the interpreters of the heavenly will, have transmitted to us, and which the Catholic 1 hurch has religiously

which the Catholic 'hurch has rengiously
preserved and has commanded all Christians to preserve for all coming time.

Devote your zeal and your energies that
the people may abundantly receive the epts of Christian wisdom and that they may ever bear in mind that marriage was established not by the will of men but by the authority of Jod, and that its fun-damental law is to unite one with one only, that Christ, the Author of the new Alliance transformed into a Sacrament that which was merely an act of nature, and in so much as concerns the bond, He has transmitted to His Church the power as transmitted to His Charlet Research of legislating and passing judgment upon it. It is necessary to be very watchful of this point, and to see that minds be no misled into error by the deceifful theorie of enemies who seek to rob the Church

of this power.
It is also well known among Christian It is also well known among Christians that the union of husband and wife, contracted outside of the Sacrament, is deficient in the force and quality of a lawful marriage, and although it may be contractin conformity with the civil laws, it has no

in conformity with the civil laws, it has no value beyond that of a formality or usage introduced by the civil laws.

The civil law can only order and regulate that which is in itself a consequence of marriage in civil matters; but these consequences cannot manifestly result save from their true and legitimate cause, namely, the nuptial tie.

It is of the greatest import, then, to spouses, to understand everything, and they should also know and remember that they are allowed, in this matter, to con-

they are allowed, in this matter, to conform with the laws; the Church makes no opposition, wishing and desiring that th effects of marriage be fully gu rded on all sides, and that children suffer no wrong

more and more, it is also necessary to understand that no one has the power to sever a nuptial bond concluded and con-sumed between Christians; those spouses, then, are manifestly guilty of crime, whatever may be the cause they trump up, who undertake to enter into a new contract before death has dissolved the first. That if things have come to such a pass that life together can no longer be endured, then the Church permits a separation between the couple, taking all the means, and employing all the remedies in conformity with the condition of the couple, and calculated to alleviate the inconveniences of that separation; she never desists from working for their reconcila-

would have prefered to preserve the holy laws of marriage intact, and to lend their aid to the Church for the protection of good morals and the welfare of families, than regard her with suspicion and hostility, and falsely and iniquitously accuse her of violating civil rights.

Moreover, as the Catholic Church cannot upon any point ignore the sanctity of her duty nor desist from the defence of her rights, it is her custom to act with kindness and indulgence in all matters compatible with the integrity of her rights and the sanctity of peace and happiness if they instil the integrity of her rights and the sanctity of her duty. For this reason she has never decreed concerning marriage without due ner duty. For this reason sie has never decreed conceining marriage without due regard for the state of civil society and for the condition of the people; she has more than once mitigated, when it was in her than once mitigated, when it was in her position, the burden of maternal cares, the constant solicitude for the education of children, the labors inseparable from life, and even misfortunes, are not only alleviated, but even borne with cheerful-

We must also see to it that mariages be tween Catholics and non-Catholics be seldom consummated; when souls disagree upon religion they cannot be expected to agree upon other things for any length of time. These kinds of marriages as may be easily seen, are all the more ab-horrent inasmuch as they furnish the occasion for participating in forbidden religious practices and associations; are dangerous to the religion of the Catholic arty; become an impediment to the good education of children, and not unfrequently accustom minds to look upon all religious as alike, and obliterate within em all discrimination between true and

In conclusion, fully realizing that none should be beyond the reach of our charity, we recommend, Venerable Brethern, to the strength of your faith and piety, all who, consumed by the fire of passions and utterly unmindful to their salvation, live in disorder, and who have contracted un-holy unions. Devote all your zeal to re-calling these men to a sense of their duty. Endeavor in every way, either through your own exertions or by means of enter-

this Letter are no less useful to the prethis Letter are no less useful to the pre-servation of civil society then they are to the cternal salvation of mankind. God or immortality. Is it a wonder that the

heavenly favors and as a token of our special good will, we bestow with all our heart upou you, Venerable Brethren, and upon all the people intrusted to your care, our Apostolic Benediction.

Given at Rome, near St. Peter's, on the 10th day of February, 1880, and the second of our Pontificate

of our Pontificate LEO XIII., POPE.

THE SALVATION ARMY.

The Salvation Army is composed of a lot of nondescript human beings who, from their dress and general behavior, it is hard their dress and general behavior, it is hard to determine whether they are men or women. They are likely to be reinforced here by such crazy evangelists as Mrs. Tom Ri John, Dr. Mary Walker, Bishop Macnamata, George Francis Train, and other noisy aspirants for notoriety. They are all a harmless lot, and, if let alone will have this Salvation Army to commence have this Salvation Army to commence operations with Bob Ingersol; if they should conquor his infidelity the prestige of such ory would make their succes an as

sured thing.

Though New York is bad enough, and stands sadly in need of a moral as well as a material cleaning out, still this Salvation Army should attack the strongholds of Satan; on this account we would advise them to visit Congress, for politicans are as plenty there now as leaves in Vallom-brosa. They might take in Albany on their way, and give a blow to the enemy of mankind by visiting the Assembly.

If, though, they are resolved to remain

in New York, why not commence at head-quarters? They would find good work to do in the Court-house, City Hall, but above

do in the Court-house, City Hall, butabove all in the marble building in Mott Street. Let them shake up Captain Williams and the Police Commissioners and we will be inclined to the belief that there is some good in a "Salvation Army" after all. We confess, though, that they opened the campaign well, for they could not select a better field for operations than Harry Hill's. They had Heuston Street literally placarded on Sunday evening announcing that "the army of Salvation will attack the kingdom of the devil at Harry Hill's Theathat the army of San Harry Hill's Thea-kingdom of the devil at Harry Hill's Thea-ter." Crowds of idlers, loafers, and pick-pockets assembled, and soon the Army of Salvation appeared in their midst. The scenes that followed must certainly, instead of appalling Satan, be a source of joy and merriment to his satanic majesty. One should think that these modern

evangelists would find sin and crime and moral corruption enough in England to contend against without coming to Amerin what belongs to them.

In the midst of such a confusion of opinions which is daily insinuating itself more and more, it is also necessary to more and more, it is also necessary to the best of the conflict. The London Unital confusion was the power to the best of the conflict.

verse says:
"That most recent outcome of Protestantism—the 'salvation Army '—has been distinguishing itself, according to all accounts, for its close relationship with the devil. If newspaper paragraphs are to be believed, the Salvation Army has found the devil to be raging to a very terrible extent at Newport, but he has been well combated by members of the army who combated by members of the army who have come to be known as Captain Maria Jones and Captain Bessie Jones. The devil got into a meeting at Nottingham the other evening, but he was well thrashed by Captain Hunt. It does not appear whether the brave Hunt was a man or woman. Some forty of the Army invaded the devil's kingdom at Gateshead, with what result has not been made known. If the Salvationists are to de credited, the rages both inside and outside of Stroud. rages both inside and outside of Stroud, and so outrageous was the conduct of his satanic majesty at Bethnal Green that some of the gunners of the army, headed by 'Fiddler John,' had to fire red-hot shot at im. And all this sad farce in the name

of Christianity! Surely the work of Reformation in England has gone far

THE REV. GEORGE DANA BOARDMAN, D. D., pastor of the First Baptist Church, Philadelphia, recently delivered a lecture in that city on the "Bible in the Schools." It will be seen by the following extract that the rev. gentleman adopts the views enunciated from time to time by the authorities of the Catholic Church. We may expect to see the sentiments vigorous ly expounded in this country before long ly expounded in this country before long when the full extent of the evils of the system becomes more manifest: as I am to say it, candor compels me to admit—of course I speak for myself alone—that in this matter, the Anti-Bible party have the argument. The Constitution of the United States guarantees stitution of the United States guarantees absolute freedom of conscience, accordingly, to force the Bible upon the non-Christian or the Protestant version upon the Romanist, or the New Testement on the Jews, is an invasion both of the Constitution and also of rights of conscience. Suppose the Roman Catholics should become the majority in this country, they would need only to follow our Protestant example and precedent to be justified in example and precedent to be justified in requiring that their Breviary should be used in our schools. Right of conscience is not a question of majority or physical force, so long as the Church adandons to the State the work of educating the nation. The expulsion of the Bible from our schools is only a question of time. According to the re-port of the Commissioners of Education for the year 1877, the number of pupils enrolled for that year in the Public Schools of America was nearly nine millions, and this mighty host of youths, port of the Commissioners of Education prises undertaken by honest men, to make them realize that they are doing wrong, to lead them to penance for their sin, and voluntarily to contract holy unions in accordance with the Catholic rite.

You will readily see, Venerable Brethren, that the instructions and precepts we have deemed proper to communicate to you in this Letter are no less useful to the prefrom Monday to Sunday one solitary of this world are, according to our theory of State education, supposed not to hear from Monday to Sunday one solitary