

THE HOLY FATHER'S ENCYCLICAL.-- THE DUTIES OF CITIZENS.

One of the most important Encyclicals, from a worldly point of view, at least, issued by Leo XIII since his accession to the Papal throne is that which has just been made public defining the principal duties of Christian citizens. It is a long document, dealing with the relations of Church and State the duty of the Catholic citizen, his obligations to his church and the extent of his obedience to the State. The letter argues that all power comes from God. States that neglect God in the administration of their affairs, the Pope contends, cannot long remain safe, because "when Christian institutions and morals fall away the principal foundations of human society must crumble." He says that if the natural law ordains that Catholics should protect, with particular affection, the land in which they were born and reared, with greater reason ought they to be animated with similar sentiments toward the Church, the city of the living God from whom she had received her constitutions.

The native land in which we have received mortal life is, then, to be loved, but it is necessary to love with a more ardent love the Church, to which we owe the immortal life of the soul, because it is right to prefer the welfare of the soul to the welfare of the body, and to regard our duties toward God as more sacred than our duties toward men. "If the laws of the state are in open contradiction of the Divine law," says Leo XIII, "if they command anything prejudicial to the church, or one hostile to the duties imposed by religion, or violate in the person of the Supreme Pontiff the authority of Jesus Christ, then indeed it is a duty to resist them and a crime to obey them—a crime fraught with injury to the state itself, for every offence against religion recoils on the state. To love the two fatherlands, the earthly and heavenly, but in such a manner that the love of the heavenly prevails over the other and that human laws are not preferred to the laws of God—such is the essential duty of Christians from which spring, as from their source, all the other duties."

An extended re-statement of the claims of the church to infallibility in matters of faith follows. Leo says that the administration of church government is difficult and gives rise to numerous conflicts. "For the Church rules people scattered throughout all parts of the world," he adds, "different in race and manner, each of which peoples owes obedience at once to the civil and the religious power." The Church approves of all governments that respect religion and divine law in different parts and, according to the Pope, "to seek to engage the Church in the quarrels of the parties and to attempt to make use of its support to triumph more easily over adversaries is to commit an indiscreet abuse of religion."

The Pope believes, however, and so advises, that "in politics, which are inseparably bound up with the laws of morality and religious duties, men ought always and in the first place to take care to serve the interest of Catholicism. As soon as these interests are seen to be in danger all differences should cease between them, so that, united in the same thoughts and the same designs, they may undertake the protection and defence of religion, the common and great end to which all things should be referred." The Pope says two things are to be avoided—false prudence and temerity—and he has nothing but words of condemnation for those who would shirk the duties he outlines under the plea that it would not be politic "to resist iniquity lest we exasperate the enemy." On the other hand, he warns over-zealous men to do nothing of their own motion.

"It is a duty assigned to the Church by God," continues the encyclical, "to offer opposition whenever the laws of the State injure religion, and to endeavor earnestly to infuse the spirit of the Gospels into the laws and institutions of peoples,

and since the fate of States depends principally on those at the head of the Government, the Church cannot grant its patronage or favor to men whom it knows to be hostile to it, who openly refuse to respect its rights, who seek to break the alliance established by the order of things between religious interests and the interest of the civil order. On the contrary, it is its duty to favour those who, having sound ideas as to the relation between Church and State, wish to make them both harmonize for the common good."

"These principles contain the rule according to which every Catholic ought to model his public life; that is to say, whenever it is lawful in the eyes of the Church to take part in public affairs, men of recognized probity and who promise to merit well of Catholicism ought to be supported, and there can be no case in which it would be permissible to prefer to them men who are hostile to religion." A reference which may be considered to have a local application is that in which the Pope declares that the clergy and laity should live in direct union with the bishops and that if any one of the clergy or laity "should lay himself open to criticism, either in his conduct or in the opinions he maintains, it does not belong to any individual to arrogate to himself in his own regard the office of judge. The action of a superior ought not to be struck at with the sword of speech, even when they appear to merit a just censure, as St. Gregory the Great has said."

FIRST IMPRESSIONS OF CORK.

Citizens of Cork are boastful of their advantages, and I have recognized the type of the Cork-man, who, when he was told that a certain city was ornamented with a pillar of silver, instantly replied: "Oh, that is nothing. We have a pillar of gold in Cork!" However, Cork is really an extremely good city, for Ireland, with several fine, well-built streets, and a good many picturesque features, though with of course the inevitable fringe of squalor and dirt which we cannot ignore, however patriotic we may be, as the hall-mark upon all Irish towns and settlements, barring the establishments of the religious communities.

Turning into Patrick Street from the Imperial Hotel, that pleasant street has a very imposing appearance. It is wide, with fine shops and houses, and looking upward from this and across the bridge flanked with shipping, and towards the steep fantastic hill with its white flights of up going steps and its coronal of trees, gardens and villas, all green, and while aloft in the blue sky, one is reminded of some picturesque continental town, whether German or Italian, one can scarcely decide.

Looking down Patrick Street it is all the more imposing, because one does not see the lower and on account of the double curve, in reality a winding of the river which once pursued its way through this centre, dividing the city. Where this curve begins the street takes an aspect somewhat reminding one of Regent Street in London, but a little country cart, laden with turf and an old woman in a hooded cloak, comes along led by a barefooted boy, and the resemblance disappears. Over yonder, to one side of the fine bridge, lie the boats to take you down the river for a day's pleasuring, a day to be remembered, for the river Lee is, in its own wild sweet way, as beautiful as the Rhine. Its curves and bends are full of lovely surprises, and as the steamer stops at one picturesque riverside sojourning place after another, one is reminded of the Lake of Como, with its villages hanging over the water. Turning your back on the boats and crossing the bridge you hasten to ascend the white hill with its upgoing flights of steps, eager to discover what kind of city may lie yonder at the top against the blue. So steep a hill, lined with houses and used for daily traffic, I have never seen anywhere except in Heidelberg, where to ascend a certain street is like walking up the wall of house, and to descend it in a vehicle is like travelling in a sleigh. In Cork the vehicle is a "jingle," cabs and jaunting cars being alike useless. If you take a rather shallow box, remove the lid and hang a curtain across the opening, then set the box on its end upon two wheels, you will have a perfect jingle. If the horse falls up the hill or down the hill the jingle remains standing upright, calmly