



succor the indigence of the poor. Final rejoices and consoles THE HEARTS OF THE POOR.

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ate, so He has established in the C ferent degrees of orders, with dive functions, so that all should not be nor all pastors, nor all teachers; and He has established in civil society rie has established in civil society orders in dignity, in right, and in p order that the State, like the Church form one body, composed of a great nu members, some more noble than oth all necessary to each other, and anx

the common good. But, that the rulers of the people : But, that the rulers of the people i the power confided in them for buil and not for destroying, the Church of propriately warns princes themselves severity of the Supreme Judge is im over them, and applying the words of Wisdom, it cries aloud to them in the God, 'Give ear, you that rule the peop that please yourselves in multitudes of that please yourselves in multitudes of for power is given you by the Lo strength by the Most High, who will strength by the Most High, who will e your works and search out your though a most severe judgment shall be for the bear rule. For God will not except any person, neither will he stand in awe man's greatness, for He hath made the and the great, and He hath equally care Bu's agreater punishment is ready for th mighty.' (Wisdom vi. 8.). If, however, near the privace mable caread in the But a greater punishment is ready for the mighty.' (Wisdom vi. 8.). If, however, pens that princes rashly exceed in the e of their power, Catholic doctrine does ne mit rebellion against them, lest tranquil order should be thereby more disturble society receive a more grievous hurt, when the excess has reached to such a p to have no further hope of safety, Ch patience teaches to search for a rem merit, and in instant prayer to God. the ordinances of legislators and of 1 sanction or command anything contrary natural or Divine law, the dignity of the tian name, duty, and the apostolic prece an name, duty, and the apostolic prec aim that we must obey God rather the claim that we must obey God rather tha BUT THIS SALUTABY INFUENCE OF THE CI which is exercised over civil society f maintenance of order in it, and for its vation, is felt and experienced in do society titself, which is the foundation of city and of every State. You know, Ver Brethren, that the regulation of this i has, according to the natural law, its i tion in the indissoluble union of the hu and wife, and its complement in the du in the indissoluble union of the hu and wife, and its complement in the du the rights of parents and of childr masters and of servants towards one as You know also that the theories of So almost entirely annihilate it, since havi the force which is given to it by a re marriage, it sees the paternal power as r children, and the duties of children to parents utterly relaxed. On the contrar marriage, honorable in all, which God H has instituted from the commencement o world for the propagation and perpetu the species, and which He has made ind ble, the Church teaches us, has become solid and more holy by the fact that Christ has conferred on it the dignity sacrament, and wished to make it the im His Union with the Church. Hence, as ing to the Apostle, the husband is the h the wife, as Jesus Christ is the Head to Love their wives with a faithful and con affection. The Church regulates equal powers of the father and of the master in a way as to keep children and servants in a way as to keep children and servants in a way as to keep children and servants in a way as to keep children and servants in a way as to keep children and servants in a toto. The Church regulates equal powers of the father and of the master in a way as to keep children and servants in a way as to keep children and servants in a way as to keep children and servants in a way as to keep children and servants in a way as to keep children and servants in a way as to keep children and servants in a way as to keep children and servants in a way as to keep children and servants in a way as to keep children and servants in a BUT THIS SALUTABY INFUENCE OF THE C THE AUTHORITY OF PARENTS AND OF MAS

THE AUTHORITY OF PARENTS AND OF MAST is only an outflow from the authority of Heavenly Father and Master; and thu only does it derive from it its origin an strength, but it is necessarily imbued wit nature and its character. Hence, the Ag exhorts children to obey in God their par and to honor their father and mother, the of the commandments made with a pro And to parents he says: "And you, fat provoke not your children to anger, but them up in the discipline and correction. of Lord." The precept which the same Ap gives to servants and to masters, is that gives to servants and to masters, is that servants should obey their masters acco to the flesh, serving them in go d will as Himself; and that masters should not us Himself; and that masters should not us treatment towards their servants, remer ing that God is Master of all in heaven that with Him there is no exception of per If all of those things were observed by of those whom they concern, according t disposition of the Divine will, each fa would offer the image of the heavenly d ing, and the splendid benefits which woul sult from it would not be confined to the mestic walls, but would spread abroad over nations themselves.

Again, we must not forget what the teaches about the use, ownership, and to of the goods which are possessed for the and the sustenance of life. For the Soc and the sustemance of life. For the Social representing the right of property as a hu-invention repugnant to the natural equali-mankind, and vindicating the communi-goods, do not teach that poverty is to be goods, do not teach that poverty is to be tienty borne, nor that the poor ought to always at peace and in friendship with rich, whose wealth and whose possession t think they have a right to get possession But the Church, whilst recognizing amo men who naturally differ in strength of 1 and of mind an essential inequality in the session of wealth, ordains that the righ proprietorship and of dominion, which co irom nature itself, is to remain intact ane violable for each one. It knows well that bery and rapine, forbidden by God, the au and assertor of all right, are forbidden als the natural law, so much so that it is not mitted to invade others' property, and tha ROBBERS AND FLUNDERERS.

ROBBERS AND PLUNDERERS,

ally with adulterers and idolaters, a ded from the kingdom of heaven. E cluded from the kingdom of heaven. Bu Church, pious mother as she is, does n that account neglect the care of the poor omits nothing in providing for its neces for embracing them in her maternal tende and conscious that they represent the p of Christ Himself, who esteems as do Himself that which will have been do the least of His little ones, holds them in henory the comforts them in all possible of the feast of ris fittle ones, holds them in honor; she comforts them in all possible ' raises up for them hospitals and asylums ceive them, and nourish and heal them, takes them under her shelter. She urge rich, by the most pressing commandment distribute amongst them of their super damage and she meaness them with the lance, and she menaces them with the nent of God, by which they will have to

THE HEAR'S OF THE FOOR, at one time by presenting to them the exam of Jesus Christ, who, heing rich, wished to made poor for us; or again, by recalling words, by which He declares the poor to blessed, and tells them to hope for the reov of eternal happiness. Who does not see this is the best means of appeasing the old q all batween the poor and the wich? el between the poor and the ric very evidence of circumstances and show that, this means being rejected two alternatives results-either part of the human race will be red ignominious condition of slaves, a long ago amongst the pagans, or hu will be agitated by continual tr long ago amongst the pagans, or human will be agitated by continual trouble desolated by robbery and brigandage, we have had recently the misfortane This being the case, Venerable Brethr on whom so recently the government entire Church has devolved, after shown from the commencement of o by the violence of the tempest, to where they would find an assure moved now by the extreme periens, again echo in their ears

words. By their care for their own and the safety of the public cause, we then, we conjure them with earnestr TO ACCEPT THE GOVERNMENT OF THE C TO ACCEPT THE GOVERNMENT OF THE CM which has deserved well of the States, et the point of view of their public prosp and to be well convinced that the ests of the State and of religion are so that every loss inflicted on the latter of ishes by so much the obligations and du subjects and the majesty of authority. A they know that to turn aside the plag Socialism the Church of Christ possesses a sm the Church of Christ poss er which has never been held nor the repressive action of the n the arms of a soldiery, let them Church such a state of things an dom that she may exercise thi

bower for the common good of all huma. For you, Venerable Brethren, who well the origin and the character of which assail us, apply yourselves the might and all the ener your spirit to spread and to deeply on souls the Catholic doctrine. Yourselizes in this work that all Christ elves in this work, that all Chri accustom their children, from t der years, to love God and to name, to submit themselves to the princes of laws, to restrain their pa to guard carefully the order which established in civil and domestic soci must, moreover, labor to ensure that dren of the Catholic Church shall not to affiliate themselves, under any p to any of those abominable societies, them with their patronage. Furthe

noble actions and by their reputable in all things, they may show how happ would be if it were entirely composed bers like them. In fine, as we may it were entirely compos em. In fine, as we may LOOK FOR THE DISCIPLES FOR SOC in the class of men who exercise a trac

In the class of men who exercise a trad are hired for their works, and who, we the condition of toilers, are very easily by the hope of riches and the promises fortune, it seems most opportune to en-those societies of artisans and laborers, founded under the patronage of religion all their members to be content with th and to endure their toilsome occupatic endeavor to induce them to lead a ca-traaquil life. May He, to whom it duty to refer the beginning and the every good, bless our undertakings and as well. This very day, on which clebrating the Nativity of our Saviour us to the hope of a nearing help. If this new salvation which Christ in HI has brought to a world already growi and almost falling: into its last misl commands us to be hopeful for thas ing into its last commands us to which, through th be hopeful for that inch, through the angels, He anno nised also to giv

THE HAND OF THE LORD is not so shortened so as not to be able t



lical Letter

RD, LEO XIII., BY DIVINE

tes, Archbishops, and theolic World in Favor t Apostolic See.

Health and Apostolic commencement of our dance with the duties t neglected to point ich is creeping along society, and is leadme we have regain the way of grave perils which which we then de rapidly that once dress you, for we he Prophet ringing up thy void omprehend ided to the

ITLES

sts," and "Nihil-er all the earth, and lves in an unholy themselves protect et conventi merging into th rthrowing the

under the diff

are indicted in s men "who defile and blaspheme e, v. 8.) They anything which nything which ine and human honor of life. to the higher the right to com-ng to the Apostle, ject, they preach and their duties. union of man and even by barbar that union which ty they try t luced by the long-is the root of all eting "many hav

HT OF PROPERTY ral law, and by a monankind, and are pretimate inheritance or Nay more, they pubm in pamphlets, and nals they diffu and, impatient of all a brief interval of sions employed their weap-ds of States, in order that, se from whose author had anything to fear the more freely into al leluge human society with and murders. These at nen, who threaten with ciety, and who are filling ess and alarm, have had ause in those poisoned ner times sown as the the midst of the people eir season des well, Venerable Breth warfare which the Re nd more down to our era, elv-that all revelation the whole natural order e field may be laid open to rather to the vagaries of error, which unjustly takes on, flatters and excites the ens the rein to all his it has made deep ravages ny individuals, but it has on civil society. Hence it a new sort of impiety un-st the pagans, that States out taking any account of r established by Him. AUTHORITY ot to be dependent on God majesty, its power, or its but to be derived rather esteeming itself free of lieves that it owes obe-

laws which itself, accord-rice, shall have adopted. uths of faith being resisted rary to reason, the very er of the human race is lually banished from the yceums, the schools, the the usages of human life; wards and punishments of oushed away into oblivion ppiness has been circum ts of the present exist-

vi., 14).

<text><text> of thought and of action place, it is not surprising idition, weary of the poves, or their little workshop, come masters of the dwell ty of the rich ; it is not suruld be no longer scarcely ablic or private life; and should have arrived a Meanwhile, the su arch, on whom de the flock of the Lord ies, have dev to the task of aver THAT SECRET SOCIETIES med, those societies in developed the seeds of we have been indicating, Clement XII. and Bene low in unveiling the ini-e sects, and in warning themselves with the name asserted for man a sort of nce, and had begun to in that which they called the tion to the natural and s VI., of happy memory, acter and the at the same time fore ightedness, the ruin res were taken to pre ad their penetration into authority, with what nee, our glorious prede memory, has con d in his encyclical s of the entire world the sects, and espe ere just then becoming an by the devices of the by their threats, hav their distrust in, and o he Church, not recognizing the sects would have been uly respected by princes the Church of the living he ground of truth, whic perfectly sure the ex H THE SOCIALISTS Gospel, for the purpose ous, are a r own purposes, yet there any tw participation hath justice hat fellowship hath light They never dience to the the Gosrel teaches us with lity of mankind, that as same nature, all are dignity of children of ime, one and the same rall, each one is the same laws, and is to hments or those rewards an equality all paternity S AND SUBJECTS, to Catholic doctrine and ch a manner that on on sed on the passion he other obedi e that are ords who resisteth the power e of God, and they that urther to be 'subject of om tribute is due, cus fear to whom fear, hon For He who has created ngs has disposed them m in such a way that KINGDOM OF HEAVEN are distinct and subordin



