Catholic Donrina!

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SLOO DEE YE WILL SO BEN'S

THE REDEEMER.

DEVINE PROVIDENCE POPE. -

To the Patriarchs, Primates, Archbishops,

of piety, large multitudes, at the mere and, confiding in the proffered indulgences of the Church, eagerly seek the means of attaining their eternal salvation Nor could any one fail to be wards the Saviour of mankind. The ardor with which so many thousands, from East and from West, have united in confessing the Name of Jesus Christ and celebrating His praises is not unworthy of the best ages of the Christian faith. Would that these bursting flames, as it were, of religgious zeal such as our forefathers flee from the destruction most cer- and the means of attaining it affordtainly impending over them.

To uphold on earth and to extend the reign of the Son of God, and to held the light of truth so long desired promote the salvation of men by the | for generations and sought in vain, dissemination of Divine benefits, is so the recognized, in especial, that he was greatly and so peculiar a manner the | born for much higher and more spienoffice of the Church that her entire authority and power mainly rests on ception, rial and fleeting, to which he the performance of this task. To this end We trust We have labored, to the best of Our power, in the difficult and very anxious administration of our chief Pontificate; while it is your ordinary and, indeed, daily practice, Venerable Brethren, to spend especial thought and vigilance along with Us in the same concern. But both you and We ought, in these times, to make still greater efforts, and, in particu- a common brotherhood took posseslar, on the occasion of the Jubilee, co endeavor to spread more widely the duties in consequence were discovered knowledge and love of Jesus Christ, of perfected, and virtues sprang up by teaching, persuading and exhorting, if, perchance, Our voice may be heard. We do not mean so much by those who are accustomed to receive Christian addresses with attentive of the Redeemer having spread far ears, as by the unhappy remainder, who, while retaining the name of Christian, pass their lives without either faith in Christ or love for Him. For these especially We grieve; these, in particular, We would fain have consider both what they are doing and whither they are going, unless they bethink themselves in time.

Never to have known Jesus Christ in any way is the greatest misfortune, but involves no perversity or ingratitude. But to reject or forget after having known Him, argues such horrible and insane wickedness as to be scarcely credible. For He is the origin and source of all good, and fust as mankind could not be delivered but by the sacrifice of Christ, so neither can it be preserved but by His power. "Neither is there salvation in any other. For there is no other name under Heaven given to men whereby we must be saved." (Acts iv. 12. What the life of mortals is, if Jesus has no place in it, Jesus "the Power of God and the Wisdom of God, what their actions and their end, may be learnt from the example of those nations who had no Christian illumination. Any one who recalls for a moment the blindness of their mind, which St. Paul already alludes to (Rom. i. 21), the depravation of their nature, the monstrosities of their vices and superstitions, must feel penetrated with horror, and, at the same time, with pity for them.

What we here speak of is matter of common knowledge, but seldom reflected or thought upon. There would not be so many estranged by pride or hanging back through sloth and indolence were the recollections of Divine benefits generally preserved, and did people more frequently remind themselves what Christ has rescued men from, and to what He has brought them. Disinherited and exiled, the human race for many years was hur-

by others which the sin of our first of life But Christ is alone the way, ENCYCLICAL LETTER OF LEO XIII BY parents had produced, evils beyond the truth and the life. (John xiv the power of man to remedy, when 6), so that if we despise Him Christ our Lord appeared, coming lose those three essentials of down from Heaven to deliver us. in health and sanity. the first dawn of the world's history Bishops and Other Local Ordinaries in God Himself had promised Him to its. Terience continually teaches and weat Communion With the Holy Apostolic to quell and conquer "the serpent," succeeding ages looked forward to His advent with eager longing; holy is nothing else but God in which the The prospect of the future, vener- prophets had long and plainly fore heart of man can find absolute and Father, and having on the one part able brethren, is not without anxiety, told that on Him all our hopes debut on the contrary there are many pended; may, the various fortunes of grave reasons for alarm, and the oc- the Chosen People, their history, their casioning causes of mischief in public institutions, their laws, their sacriand private are numerous and long- lices and ceremonies, clearly and disstanding. And yet some hope and tinctly had prefigured, that the salconsolation the end of the century vation of human kind would be does seem, by the Divine mercy, to wrought and completed in Him, who bring. No one would refuse to admit it was declared should be at once the the general influence for good of in- High Priest and Propitatory Victim, creased serious thought among the the Restorer of human liberty, the well-disposed and of the revival of Prince of Peace, the Teacher of all Christian faith and piety, and there nations, founding a kingdom which are unmistakable signs of these vir. should endure forever. By these tues being at the present time revived titles, and under these images and or confirmed in many. In the midst prophetic utterances, of various kinds, of the allurements of the world, and but agreeing in sense, He was pointed in spite of many obstacles in the path out as the One and Only who for the exceeding love wherewith He loved suggestion of the Pontiff, flock from us should one day give His life for our all sides to the threshold of the Holy salvation. Accordingly, when the time Apostle; citizens and foreigners alike of the Divine counsel was ripe, the show their devotion to their religion. Only-Begotten Son of God, being made man, offered an abundant and complete satisfaction for men to the offended Deity of His Father, and made His own the human race which moved by the extraordinary outburst He had purchased by so great a sacof plety which has been displayed to- rifice. "You were not redeemed with corruptible things as gold and silver • • but with the precious blood of Christ, as of a lamb unspotted and undefiled." (I. Peter i. 18, 19.)

Accordingly, all men without exception being already subject to His power and sway, because He is the reator and Preserver of all, He made them His a second time by redeeming every one of us a kind of debility. khew, might be the precursors of a them in the truest and most literal great ! and general conflagration sense. "You are not your own, for Would that the excellent example of you are bought with a great price." so many might stir and awaken all (I. Cor. vi. 19, 20). Hence all things besides' For the age needs more than are by God re-established in Christ. anything the restoration, in every "The mystery of His will, according nation alike, of Christian disposition to His good pleasure, which He have and of the virtues of old times. It is purposed in Him, in the dispensation a calamitous circumstance that so of the fulness of times, to re-establish many turn a deaf ear and refuse to an things in Christ." (Eph. 1, 9, 10.) esus having blotted out the handsuch a reawakening of plety. If writing which was contriev to us, they "knew the gift of God," if they fastening it to the Cross, immediately considered that nothing more miser- the wrath of Heaven was appeared, able could happen to them than to the disordered and vagrant race of have revolted against the world's De- men had the bonds of their ancient liverer and to have forsaken the slavery loosed; the mind of God re-Christian life and institution, they conciled to them, grace restored, a would surely arouse themselves and way opened to eternal happiness, and hasten their own motion to turn and both the title to possess it given back

ed Then, as though awakened from a long and deadly lethargy, man bedid things than those of sensible perhad formerly confined his thoughts and anxieties, and that this was an fine the constitution and supreme law of Human life, the end, as it were, to which most all must be referred, that as we came from God so we might one day return to Him. From this beginning and on this foundation the consciousness of human dignity was re stored and lived again; the sense of sion of men's hearts; their rights and everywhere beyond the imagination or conception of ancient philosophy. So men's projects, manner of life, and characters changed, and the knwledge and wide, and His power having penetrated into the very life-blood of nations, expelling their ignorance and former vices, a marveilcus transformation supervened, which, .originating in Christian culture, utterly altered the appearance of the inhabited gioue. In recalling these things, venerable

brethren, there is infinite sweetness to be found at the same time that a serious warning is conveyed—namely with our whole hearts and minds to return thanks, and see that others, so far as may be provided, return them to our Divine Saviour.

We live in an age far removed from the first origin and commencement of our redemption; and yet that need make no difference, since redeeming power is everlasting, and the benefits there of abide in permanent and undying fulness. He who once restored our fallen nature, He also preserves, and will continually preserve it. "He gave Himself a redemption for all." (1 Tim. ii. 6); "in Christ all shall be made alive," (1 Cor. xv., 22; "and of His kingdom there shall be no end." attain such a kingdom, but centrot (Luke i. 33). Thus, according to the even define its nature. The kingdom eternal counsel of God, the salvation of all and each wholly depends on Christ Jesus; those who forsake Him, and pure affection is its foundation and by that very act seek, in their blind insanity, their own destruction per- our duties necessarily follows-not to sonally, while at the same time, so wros our neighbor, to esteem the far as their part is concerned, they earthly less than the heavenly, to set

Very far do men wander in devious nored. Rule, indeed, man may in them. error from the goal they seek once Jesus Christ, but only on the condithey have plunged into by-paths away tion that first of all he serves God, from the high road. Or again, if the and religiously finds in His law the pure, unsullied light of truth be re- sule and discipline of life. jected, darkness is necessarily poured By the law of Christ we mean mot over men's minds, and they are cars merely the natural precepts of morals ried astray in all directions by their ity, or what supermatural love the same deluded opinions. What smallest hope clent world found all which Jeans

dreadful evils already, indicated, and who forsake the fountain and source highest finish by His explanation, in-'ou:

There is no need to argue what exevery one inwardly feels, even us the to guard and direct mankind, so that | vation apart from the Church, err under guidance of His law men might scaely reach their God. "Go teach yo all nations . . teaching them to observe all things . whatsover 1 have commanded you." (Matt xx vill. 19, 20). "Keep my commandments." (John xiv., 15). By this we ought to unedrstand that it is an absolutely essential thing in Christia profession to display decility to the precepts of Jesus Christ, and to have our wills submissive and devoted to Him as our Lord and Supreme Ruler. A great thing to undertake and irequently entailing a hard struggle and demanding much labor and strong resolution. For, albeit human nazure has been restored by the sacrifice of our Redeemer, yet there survives in weakness and corruption.

The various appetites hurry a man hither and thither, and the alluroments of external things impl the mind to follow its own pleasure in place of Christ's command. But we must struggle and fight against our desires "unto the obedience of Christ:" unless they are subservient to reason, they become our masters, and, to take upon himself trouble and dis- no safe guide to follow and no fixed advantage for the sake of Christ. It principles to abide by. the cross, and has given us His pre- truth itself.

Hence it is easy to see what ought be satisfied with things existing outthe clean heart. ultimately to be expected from the er. side the domain of ntaure altogether. ror and pride of those who, despising supernatural, beyond our minds to give man the highest place, and hold mas, it evidently means that they do the supremacy of the Redesimer, that human nature should bear rule not wish to have any Christianity thority of reason, rob man of his of your duty to enter everywhere and in every case; at the either. The mind must be subjected same time that they not only fail to of Jesus Christ obtains its form and virtue from the Divine charity; holy crown. The punctual observance of make society in general fall back into the love of God before all else. But the very morass of evils and calami- the reign of man, either openly 14. ties from which the Redeemer, with jecting Christ or neglecting Him, con-His love for mankind, had delivered sists entirely in the love of self; charity there is none, and devotion is ig-

rying to destruction, enthralled by the can there be for the nealth of these Christ perfected and brought to the self to be coerced by the imigination terpretation and ratification; but we nal and immutable truth. He attains mean besides His remaining doctrine at once the natural good of the mind and particular institutions. Of these and mental freedom. For inch. as institutions the Church is the chief. Proceeding from the magisterium of Or can any one name any institution of Christ which she toes not fully embrace and include Indeed, by the ministry of the Church, so gloriously and thus instructed and obelient to most abundant affluence, that there founded by Him, He willed to perpetuate the office assigned to Him by His complete repose. The final cause of conferred upon her all effectual aids man is, in truth, God; and the time for human salvation He ordained we spend on earth is most truly nk. with the utmost emphasis on the othened and compared to a pilgrimage er that men should be subject to her Christ, then, is for us "the way," be as to Himself, and zealously follow cause from this mortal fourneying of her guidance in every department of ours, so toilsome besides and so Late' life: . "He that heareth you, heareth ardous, we can only attain to God, our Me; and he that despiseth you, dechief and final good, with Christ te spiseth Me." (Luke x. 16). So the guide and direct us. "No man commit law of Christ is always to be sought to the Father but by me." (John xiv from the Church, and therefore, as 6). "But by me." That is to say, first Christ is for men the way, so likewise and chiefly, by His gace. Yet, it is the Church the way. He in Him-His precepts and laws are despised self and by His proper nature, she by His grace is "void." Jesus Chrisi His gift committed to her and by left us His law, which alone semained sharing in His power. On this acwhen He wrought our salvation, and count those who would strive for salfrom the way and strive in vain.

The case of governments is much

the same as that of individuals; gov-

ernments also must run into fatal

issues, if they depart from "the way."

The Creator and Redeemer of human nature, the Son of God, is King and Lord of the world, and holds absolute sovereignty over men both individually and in community. "He hath given to him power and honor and dominion, and all peoples, tribes, and languages shall serve him." (Dan. vii. 14). "Yet am I established king by Him * * * I will give thee the national for thine inheritance, and the ends of the earth for thy possession." (Ps. 41. 6, 8). Therefore, the law of Christ ought to hold sway in human society. and in communities so far as to be the teachers and guide of public no less than private life. This being supernaturally thus appointed and provided, no one may resist with impunity, and it is ill for any commonwealth in which Christian institutions are not allowed their proper place. Let Jeeus be excluded, and human reason is left without its greatest profection and illumination; the very notion is leasily lost of the end for which God and soul their slaves. "Men corrupt mainly consists in this, that by help in mind, reprobate concerning the of their civil union the citizens should Faith, do not deliver themselves from attain their natural good, but certainslavery . . for they are slaves ly in a way not to conflict with that to three sorts of desire, that of pleas- highest and most perfect and endurure or of excelling others, or of emp- ing good which is above nature. Govty show." (St. Aug. De vera nl. 37). ernors and governed alike travel a de-In this contest every one ought to be vious road, their minds busy with a of such a disposition as to feel bound hundred confused projects; they have

is difficult to refuse things which so Just as it is miserable and calamscrongly attract and charm; it is hard Itous to wander out of the way, so it to despise bodily goods as they are is to desert the truth. But the prime esteemed, and those of fortune, in and absolute and essential truth 'is submission to the will and command Christ as the Word of God, con-subof Christ our Lord, but a Christian stantial and co-eternal with the Fathmust be always brave and strong to er, He and the Father one. "I am endure, if he would pass his term of the Way and the Truth." Accordinglife like a Christian. Have we for-ly, if truth is sought, let human reagotten what is the body of which we son first of all obey Jesus Christ and are members, and who is our Head? rest secure in His magisterium, be He having joy set before Him endured cause by Christ's voice speaks the

cept to deny ourselves. The dignity | Human intelligence has a wide field, of human nature itself depends on the and one properly belonging to it, in disposition of mind spoken of. For, which to employ itself freely with obas even the ancient philosophy not servation and experiment; nature not of grace, the most blessed and prohibitions, seldom perceived, it is not by any only allows of this, but evidently re- which is the life-of glory to which all institutions, schools marries means poverty of spirit to rule one's quires it. But for the mind to refuse self and to make the lower part of our to be confined within its own limitsnature obey the higher, but it is rath- tions, to have no proper modesty, and er a noble kind of virtue marvelously to scorn the authority of Christ's that "we being dead to sin Laculd live to see that on this meets er a noble kind of virtue marvelously to scorn the authority of Christ's to justice. (I. Peter il 22) that is excling—that is sheer wickedness to justice. (I. Peter il 22) that is excline to say to virtue and holines. Is easerly sought and which However, to suffer and to bear is the trine, on which the salvation of all lot of humanity. Man can no more depends, is, generally speaking, about construct for himself a life free from God and divine things; it was not crepain and replete with every happiness ated by any man's wisdom, but the than he can annul the counsels of his Son of God received it in its tatalit Divine Creator, who has willed that from His Father. "The words which the consequences of our ancient fault Thou gavest Me, I have given them." should remain in perpetuity. It is (John xvii. 8). Accordingly, it necesproper, therefore, not to look for an sarily includes much that without beend of pain upon earth, but to ing contrary to reason, for that canstrengthen our mind to bear pain, not possibly be, is still beyond the which, in fact, educates us to the at- reach of our thought as much as is tainment of the greatest of all good the comprehension of God in His esthings for which we hope. For it is sential being. But it may be said, if not to wealth and luxury, nor to there are so many things in nature worldly honors and power, that Christ itself mysterious and obscure, which has promised eternal happiness in no human intelligence can explain, Heaven, but to patient suffering and and yet which no one in his sense tears, to the desire of justice and to would presume to doubt, it will be a perverse freedom of thought not to fathom. If people refuse to have dorhumbly and submissively "to the obsdience of Christ" so as to be held, as it were, captive to His will and sovereignty, "Bringing into captivity ev- recognize and observe many natural colleges your publicary understanding unto the obedience precepts by the light of reason, but ever occasion serve of Christ." (2 Cor. 1, 5). Such is even if he recognize and observe them benefits and antitude

> There is nothing servile in serving Christ Our Lord with the unerstand- shall be cast forth as a branch and the many er ing, but this is especially commonant shall wither and they shall go tree to reason and to our native supre- him up and cast him into the fire and macy. For a man does not thus sub- he burneth (John xv. 6). He state mit his will to the govereignty of any be inveth not shall be condended. fellow man, but to that of God the (Mark IV 16) How little the cine Creator and First Cause of sall sto whom he is made subject by the law of nature; nor does a man allow him-

of any human teacher, but by the eter-Christ, sots in a clear light the intrinsic character and relative importance of things, whitever they may be, the truth, he sees, man will set facts before funcies and not vice versa; his desire will be conformed to reason, and not the reason of things to his desire; casting off the perpicious slavery of sin and error, he will be made free with the best kind of freedom-"You shall know the truth, and the truth shall make you free." (John viii. 33). It is plain, therefore, that those whose mind refuses to acknowledge Christ are obstinately striving against God, Having escaped from the divine subjection, they will be no more their own masters for that; they will come under some human authority; they will choose, indeed, as men do, some one to futen to, to obey, and to follow as their master. Besides this debarring themelves from theological studies and confirms the exercise of their minds within a more arrowsscribed sphere, they will come less efficiently trained to the consideration of subjects with which reason proper ly deals. There are many things in nature on the investigation or explication of which theology sheds considerable light. 'And often God, to punish men's pride, suffers them to mistake the truth, and to pay the natural menalty. For one or other of these ressons very many men- may seem endowed with great intellectual capaciity, and of consummate erudition, who have nevertheless in their investiga-

tions of nature arrived at the most abaurd and ogrigous blunders, It is certain, therefore, that in Christianity the understanding should be wholly and unreservedly resigned to the divine authority. If when reason thus submits, our spiritual pride, be its restoration. The strife between which is so strong in us, millers to high and low will at once be some pression, and feels pain, that proves pression, and feels pain, that proves and each observe with mutual result the more that in a Christian there the rights of the other. If they like ought to be patient endurance not to Christ, the prosperous and the merely of the will, but of the mind as well. We would remind of this those their duty; the one will feel their who dream of, and would evidently educt keep justime and charity prefer to have, some discipline of would be maved, the other than thought and act in Christian profes i sion, but with principles of less rigor and more indulgent to human nature, requiring from us little endurance or salutary fear of the divine occ none. They have no notion of the spirit of faith and of Christian insittutions, they do not see that everywhere the Cross meets us, the stand. ard of life and abiding banner of all who would follow Christ not in name only, but in deed and in truth. It belongs to God alone to be the

Life. All other beings partake of, but without impediment put in its are not. Life. But from all eternity, then it recult mainfally and with and by His proper nature Christ is "the Life" equally as "the Truth, be- maintained in constituted by ing God of God. From Hlm, as from Providence, and thence proppe its ultimate and most august begin- hourishes along with security ning, all mundane life has been, and general maiety with aloud forever will be, imparted; all that is, must be brought back to Him has its boing from Him; all that lives whom we ought mever to have & by Him, for by the Word all things od-to Him who is the way, the were made, and without Him was and the life, not individuals.

nothing made that was made. So much for the natural life. But above we alluded to a much better and session of human society. We much more desirable life, won for is longs to Him and all the by the sacrifice of Christ, vis., the life all parts of the content was our thoughts and actions should be life, the workshop and the perferred. The whole meaning of must be made to delay of the Circistian doctrine and regulations is comes from Him. No on which consists the moral life of the and nominated not so much soul with sure and certain hope of ever comforts and conveniences as be creating happiness. But justice in belongs to the soul, praiseworth its true and proper sense, the justice duct and the cultivation of vie which attains salvation, is upheld by Most are satranged from Christian faith, and by that alone. Christ rather through ignoran "The just man liveth by faith!" (Gal. perferally, for there are man) iii. 11); "Without faith it is impossitudy man and the universe to ble to please God." (Heb. x1. 6). It laim with all earnesiness, but with follows that Jesus Christ, who is the to study the Son of Ged of author and parent and upholder of the first thing then to disc faith. Himself mainining and supports ancerby knowledge to that the our moral life, and in especial by the ministry of the Church. To his administration, according to His bountains and most provident purpose. He their power to know their Bank has committed the appropriate means. of generating, preserving and revive core and candle mind will ing, the virtue of which we speak colve that nething can b The force, then, which generates and glying than His may conserves the virtues necessary to said than His described to vation disappears when morality is thority and co-spent divorced from divine faith and truly Prethren will a those who would have morals directed will also the rest and a in the path of virtue by the sole au clergy at large Thinks highest dignity, and most injuriously of every people a true not oust him from his supernatural rife, might amost the pectur and throw him back on the merely Christ, and to Hipstrate natural. Not that man is unable to tan your speech the chedience which Christ wills, and all without a stumble for the whole of rights of men in the by good right, to have offered to Him his life, which without the grace of the little has been inasmuch as He is God, and has there; our Redesmer helping him he could they should have of fore supreme sovereignty over the une mot do; jet vain would be his count of the present and derstanding equally as over the will derice of obtaining sternal salvation if shown by the good the count of destitute of faith

estimite of faith. Which has been save of virtue which deplace (at havet

Ine and atmost the to s many important direction PIOTO OVERY YEART. They say society is mek-dependent that go on happily without the pr of Christian institutions. The own unsided spersion it can be goal. Hence they prefer to be

lic affairs conducted on a be als. so that he of wil discipline and lic life there are always fereing fewer traces discernible of the co ligious spirit. They do were they are doing. Take away the many of God who ladden right wrong and law of necessity design paramount authority, while have undermined, litere wo being strongest and most assential bonds social union. In the same way, the trope and expectations of limb tally are gone, it is only human neck greedly after perishable the and every one will bry as he has power, to cluice a berger share thom. He sice come rivaldes, we listrade the most infoutious des follow; men would fain see all some overthrown, and plot in all direct the Injurest upsetting. There is: peace abroad nor security at he the general life is disfigured by

and outrapes. In such strike of passions, in pellion crisis we must sitter. for utter rule, or some effective r edy mist be found without less time. To restrain evil-doers to me people civilized, to deter them in committing orlease by Issistative is terremijon, is right and necessary: that is by no means all. The head of the nations goes deeper; a min ler influence must be invoked these min ander to, one that may touch the conscience and reswaken the sense if duty, the small influence that has on already delivered from destruction world oppressed with the greater swill Rovive and make strong in a The spirit of Christianity, let the a isting parrier be removed; that we fortunate will both altic placed on the best footing up and problestions; and so-likes commendation at large, the special of nature fitself will prevell, tell the that it is right to respect ful suthersty, and to ober the to do no meditions not, nor dos

but human society at a whole our Lord manal be reinstated.

anything by unleven and

Thus when Christian law pro

effort that the order of society