

pinness in the next life, yet also assures our happiness on this earth." Labour is considered as a source of prosperity. Its lowest form, manual labour, and its highest form, the study of nature in order to know its forces and to apply them to the uses of life, have been most of all encouraged by the Church. Labour has ever been, and is still, despised wherever Christianity has not been or is not known. Aristotle and Plato despised it. The Greeks refused to labourers the name of citizen, and ranked them as slaves. Cicero looked upon labourers and skilled workmen as barbarians. Terence shows that to live respected at Rome it was necessary to lead an idle life. Juvenal says the occupation most dear to free Romans was "To cringe, to fawn on the rich in order to obtain bread and sanguinary amusements." Tacitus describes the ancient Germans as holding labour in horror; and to-day we see the same amongst non-Christian peoples. In India a Brahmin is defiled if he touches a Pariah. The savages of North America leave labour to their women, who are treated as slaves. "Even amongst ourselves," says a writer in the *Revue des Deux Mondes*, "who have nevertheless arrived at so great a degree of culture, labour is scarcely honoured except in words, and although the rich are toadied to, small countenance is given to those whose hands are hardened with the instruments of labour." Amongst Christians, on the contrary, from the very first labour was greatly honoured. Jesus Christ had been subject to a poor artizan, and did not blush at using His blessed hands in the workshop of Nazareth. The Apostles desired to support themselves by labour. The Fathers recommended and exalted it. St. Augustine and St. Ambrose extol its utility. St. Chrysostom says it serves also as an exercise for fortifying our moral nature. All beautiful and true thoughts of labour have come from the bosom of the Church. The Church used her influence to have these thoughts embodied in deeds and institutions. Monachism arose, consecrated to labour; but to-day we have forgotten its origin, and how deeply civilization is indebted to it. But if labour is a source of wealth, and public wealth a sign of civilization, and of human perfection in the relation of exterior and physical well-being, no one can doubt that the Church has historically incontestable rights to the acknowledgments of all men, and that a struggle undertaken against it in the name and in the interests of civilization would be as foolish as it would be unjust. Will any one abandon the Church affirming it to be incapable of favouring civilization and promoting progress? Let him consult first the history of society in Italy. No man of good sense will have the audacity to maintain that in the works of political and industrial grandeur we moderns are on the road to surpass our Catholic fathers. Venice, Genoa, Lucca, Pisa, Florence, and other communes and provinces of Italy, when they were full of faith, possessed a power which, considering the times and the imperfect means of the epoch, surpassed that of the most flourishing modern nations. Their flags floated abroad in reverence and honour, and the people did not remain inactive at home. They cultivated the arts, and their negotiations increased by all honest means the public and private wealth. Lucrative work was furnished to manufacturers and labourers, and foreign gold and trade drawn to our markets. From this came the luxury condemned by Dante and others. Luxury increased, and the splendour of the fine arts. The names of Giotto, Arnolfo, Brunelleschi, Raphael, Titian, Vignola, Palladio, and a great number of others, worthily crown the picture representing the progress of civilization in a society which was not obliged to break away from its attachment to the Church, and become unbelieving to keep up with the march of progress, and add charm and comfort to its life. But the Church has the additional merit of having kept men within the bounds of reason, and prevented an excessive love of labour. The unbelieving modern schools of political economy consider labour as the chief end of man, and man himself a machine valuable according as he is more or less productive; hence the slight regard for morality, and the abuse of the poor and feeble. What complaints have we heard even in countries reputed at the head of civilization on the subject of the long hours of labour enforced there. When we view many facts related by lips that cannot be suspected, it is impossible to repress feelings of indignation against those who dream of confiding to such barbarians the hopes of civilization which they pretend to favour. This intemperate labour ruins not only the body, but the soul also. The life of the spirit grows weak in these poor victims of labour once more become Pagan. All that elevates man comes to be forgotten by them, and all that in man belongs to brutal passions and animal instincts is left without a curb. These partisans of civilization, separated from the Church and from God, would throw us back many centuries, to that state of things that prevailed when Juvenal wrote that the human race lived only for the amusement of a few citizens. The Church only can throw off this incubus. She breaks the continuity of labour by the rest of Sunday and the Christian feasts, when the poor labourer realizes that God has not created him to remain tied down eternally to mere material things, but to be their master. The war declared in the name of civilization by the sects and infidels against Holy Church is unjust, for she only puts into practice the conditions by which man is perfected in his physical and material relations. Civilization not only has nothing to fear from the Church, but it has everything to hope for from her aid. Science has found out many forces in nature, which were either unknown to man or had escaped his rule. These discoveries are excellent, but the infidels have wished to use them as a weapon with which to strike the Church, as if they were made in spite of her. To give colour to this odious calumny the pretext is set forth that the Church insinuates into hearts a mysterious horror of earthly things, whence it is concluded that if some good should result from this progress it is due to the revolt of what is called the *modern spirit* against the Church. There is no more absurd and unfounded accusation. Nothing can be desired by the Church more ardently than the glory of God, and the perfect knowledge of Him which is acquired by a study of His works. If the universe is a book on each page of which is written the name and wisdom of God, the man will have more love for, and approach nearer to, God, who reads more closely and intelligently in this book. He who holds that the Church obstinately keeps this book closed must know nothing of the burning zeal that possesses her bosom. But the Church is not only filled with the love of God. She also loves

man, and desires that he should prove himself to be that which he really is, the lord of creation. And why should she be jealous of the progress the age has made by its studies and discoveries? Bacon of Verulam has said that a little science removes us from God, but that a great science leads its possessor to Him. If the Church is solicitous lest harm be done by vain men, who think they have grasped all because they have touched lightly upon all, she is full of confidence towards those who apply their intelligence in studying nature seriously and profoundly. If any *savant* strays from God, it is a sign that his heart was already contaminated. He is an Atheist in spite of science. Copernicus was profoundly religious; Kepler thanks God for the joy he experienced in contemplating the works of his hands; Galileo found Holy Scripture and nature to exhibit equally the work of God. Linnaeus was so moved by his study of nature that he praised God in words that sound like a psalm; Fontenelle says that the importance of the study of the physical sciences lies in its elevating us to a more perfect idea of the Author of the Universe, and reviving in our dark spirits the sentiments of admiration and veneration due to Him; Alexander Volta was a sincere Catholic, and to Faraday unbelievers were insupportable. Such are the effects of science, and such the reasons why no reflecting man is deceived by the pretence that the Church views with suspicion the study of nature. You see, then, how hurtful a thing it is to combat Holy Church under the pretence of favouring the interests of civilization. But it is not sufficient that labour be ennobled and sanctified, and that man continually extend his empire over nature and bend it to his service. We must also remember that a great number of our fellow men are unable, owing to circumstances, to gain a livelihood by any species of labour. It would be a horrible spectacle if these unfortunate ones were excluded from the movement called civilization. Paganism had a way of getting rid of its infirm classes. Modern admirers of Pagan civilization would do well to recall to themselves what this method was. From the first the Church took care to ameliorate the condition of the unfortunate. She was not content with establishing asylums and hospitals, she planted in the hearts of her children the Divine virtue of self-sacrifice. There is not a corner of the earth where there are not to be seen persons who have renounced all worldly goods to consecrate themselves to the service of the needy of every kind. What is the object of war against the Church? To throw men down to the lowliness of labour taken as their supreme end, adopted as an instrument by which to elevate themselves above the bowed heads of other men, and upon their bodies trampled beneath their feet. What is this modern civilization which condemns the Church, and with which the Church's august chief, the infallible master of the faithful, declares nothing can be had in common. It is a civilization which would destroy the Church, and all the good with which she has enriched us,—a spurious thing which has nothing of civilization but the name, and which is the perfidious and implacable enemy of true civilization. It is a calumny that the Church has an aversion for the arts and the sciences, or for the study of nature and her forces. The Fathers of the Vatican Council teach that the Church aids and encourages the arts and human sciences. She admits that the sciences, as they come from God, can, if they be treated as they should be, with the Divine grace lead to God. She condemns the science which defies human reason, the science which in vain seeks to destroy Biblical cosmogony, and debases man to the level of the brute. Do not be seduced by those who approach you with flattery and deceiving words. The facts are there to show where this insensate struggle against the Church, in the name of civilization, has led us. We see multitudes who have lost that hope in the future, which is a consolation faith gives to the unfortunate. We see a small number of them on whom fortune has smiled, who have not the least spark of charity in their hearts, and are attentive only to hoard up money and enjoy the pleasures of life. On one side men trembling in despair and seemingly reduced to the savage state; or the other obscene joys, dances and feasts which excite the indignation of the poor man, who has not been helped, and provoke the chastisements of Heaven. See! what we have gained. See what is to be expected from this war against the Church in the name of civilization, and which threatens to plunge us again into barbarism. It would seem that God has raised up this great Pontiff to protect the working-man, now when the war has openly commenced between capital and labour. The enemies of the Church have already cried out that Pope Leo is formidable, because it is believed that he may rally around the standard of the Church the populace of Europe. But such a war cry as that we have now listened to has in it nothing formidable to the good. If he who has uttered it be permitted to stand between the employer and the employed, a new era has dawned upon the world, and the "Light in Heaven" will soften the glare of the rich man's home, and gladden the hearth of the poor man.

MR. GEORGE VESSEY STEWART in a letter addressed from Ireland to his settlers at Katikati, through the columns of the *Bay of Plenty Times*, thus expresses himself:—"Judge Keogh has just delivered a most remarkable charge to the County Londonderry Grand Jury. Mr. Sullivan and some Home Rule or rebel members have taken exception to it in the House of Parliament, and as the worthy Judge is a Catholic they only show that unfortunate religious bigotry which has ever been, and ever will be, the bane of this unfortunate country." The charge alluded to is certainly as Mr. Stewart says, a most remarkable one. Its being delivered from the judicial bench makes it so. Had it been spouted by an Orange demagogue from an inverted barrel in the street, it would have been quite commonplace and *comme il faut*, but, emanating from the seat which is supposed to be occupied by justice, and where inflammatory politics are strangely out of place, no utterance could well be more remarkable. Here is the most offensive portion of it, worthy, indeed, though not of a Judge, of "So-help-me-God Keogh." "But turning from those who are engaged in that which they choose to call a commemoration, if words of mine