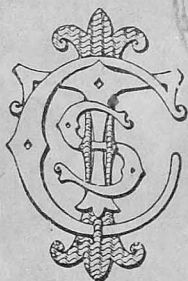


[S. No. 12.]

ON THE CONDITION OF LABOUR

BY

POPE LEO XIII.



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POPE LEO XIII
ON
THE CONDITION OF LABOUR.

OFFICIAL TRANSLATION.

TO OUR VENERABLE BRETHREN, ALL PATRIARCHS,
PRIMATES, ARCHBISHOPS, AND BISHOPS OF THE
CATHOLIC WORLD,
IN GRACE AND COMMUNION WITH THE APOSTOLIC SEE,
POPE LEO XIII.

VENERABLE BRETHREN,
HEALTH AND APOSTOLIC BENEDICTION.

It is not surprising that the spirit of revolutionary change, which has long been predominant in the nations of the world, should have passed beyond politics and made its influence felt in the cognate field of practical economy. The elements of a conflict are unmistakable: the growth of industry, and the surprising discoveries of science; the changed relations of masters and workmen; the enormous fortunes of individuals and the poverty of the masses; the increased self-reliance and the closer mutual combination of the working population; and, finally, a general moral deterioration. The momentous seriousness of the present state of things just now fills every mind with painful apprehension; wise men discuss it; practical men propose schemes; popular meetings,

legislatures, and sovereign princes, all are occupied with it—and there is nothing which has a deeper hold on public attention.

Therefore, Venerable Brethren, as on former occasions, when it seemed opportune to refute false teaching, We have addressed you in the interests of the Church and of the common weal, and have issued Letters on Political Power, on Human Liberty, on the Christian Constitution of the State, and on similar subjects, so now We have thought it useful to speak on

THE CONDITION OF LABOUR.

It is a matter on which we have touched once or twice already. But in this Letter the responsibility of the Apostolic office urges Us to treat the question expressly and at length, in order that there may be no mistake as to the principles which truth and justice dictate for its settlement. The discussion is not easy, nor is it free from danger. It is not easy to define the relative rights and the mutual duties of the wealthy and of the poor, of capital and of labour. And the danger lies in this, that crafty agitators constantly make use of these disputes to pervert men's judgments and to stir up the people to sedition.

But all agree, and there can be no question whatever, that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. The ancient workmen's Guilds were destroyed in the last century, and no other organization took their place. Public institutions and the laws have repudiated the ancient religion. Hence by degrees it has come to pass that Working Men have been given over, isolated and defenceless, to the callousness of employers and the greed

of unrestrained competition. The evil has been increased by rapacious Usury, which, although more than once condemned by the Church, is nevertheless, under a different form but with the same guilt, still practised by avaricious and grasping men. And to this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself.

SOCIALISTS AND PRIVATE PROPERTY.

To remedy these evils the *Socialists*, working on the poor man's envy of the rich, endeavour to destroy private property, and maintain that individual possessions should become the common property of all, to be administered by the State or by municipal bodies. They hold that, by thus transferring property from private persons to the community, the present evil state of things will be set to rights, because each citizen will then have his equal share of whatever there is to enjoy. But their proposals are so clearly futile for all practical purposes, that if they were carried out the working man himself would be among the first to suffer. Moreover they are emphatically unjust, because they would rob the lawful possessor, bring the State into a sphere that is not its own, and cause complete confusion in the community.

It is surely undeniable that, when a man engages in remunerative labour, the very reason and motive of his work is to obtain property, and to hold it as his own private possession. If one man hires out to another his strength or his industry, he does this for the purpose of receiving in return what is necessary for food and living; he thereby expressly proposes to acquire a full and real right, not only to the remuneration, but also to the

disposal of that remuneration as he pleases. Thus, if he lives sparingly, saves money, and invests his savings, for greater security, in land, the land in such a case is only his wages in another form; and, consequently, a working man's little estate thus purchased should be as completely at his own disposal as the wages he receives for his labour. But it is precisely in this power of disposal that ownership consists, whether the property be land or movable goods. The *Socialists*, therefore, in endeavouring to transfer the possessions of individuals to the community, strike at the interests of every wage-earner, for they deprive him of the liberty of disposing of his wages, and thus of all hope and possibility of increasing his stock and of bettering his condition in life.

MAN'S NATURAL RIGHT TO PRIVATE PROPERTY.

What is of still greater importance, however, is that the remedy they propose is manifestly against justice. For every man has by nature the right to possess property as his own. This is one of the chief points of distinction between man and the animal creation. For the brute has no power of self-direction, but is governed by two chief instincts, which keep his powers alert, move him to use his strength, and determine him to action without the power of choice. These instincts are self-preservation and the propagation of the species. Both can attain their purpose by means of things which are close at hand; beyond their surroundings the brute creation cannot go, for they are moved to action by sensibility alone, and by the things which sense perceives. But with man it is different indeed. He possesses, on the one hand, the full perfection of animal nature, and therefore he enjoys, at least, as much as the rest of the animal race, the fruition of the things of the body. But animality, however perfect, is far from being the whole of

humanity, and is indeed humanity's humble handmaid, made to serve and obey. It is the mind, or the reason, which is the chief thing in us who are human beings ; it is this which makes a human being human, and distinguishes him essentially and completely from the brute. And on this account—viz., that man alone among animals possesses reason—it must be within his right to have things not merely for temporary and momentary use, as other living beings have them, but in stable and permanent possession ; he must have not only things which perish in the using, but also those which, though used, remain for use in the future.

This becomes still more clearly evident if we consider man's nature a little more deeply. For man, comprehending by the power of his reason things innumerable, and joining the future with the present—being, moreover, the master of his own acts—governs himself by the foresight of his counsel, under the eternal law and the power of God, Whose Providence governs all things. Wherefore it is in his power to exercise his choice not only on things which regard his present welfare, but also on those which will be for his advantage in time to come. Hence man not only can possess the fruits of the earth, but also the earth itself ; for of the products of the earth he can make provision for the future. Man's needs do not die out, but recur ; satisfied to-day, they demand new supplies to-morrow. Nature, therefore, owes to man a storehouse that shall never fail, the daily supply of his daily wants. And this he finds only in the inexhaustible fertility of the earth.

Nor must we, at this stage, have recourse to the State.

MAN IS OLDER THAN THE STATE ;

And he holds the right of providing for the life of his body prior to the formation of any State. And to say

that God has given the earth to the use and enjoyment of the universal human race is not to deny that there can be private property. For God has granted the earth to mankind in general; not in the sense that all without distinction can deal with it as they please, but rather that no part of it has been assigned to any one in particular, and that the limits of private possession have been left to be fixed by man's own industry and the laws of individual peoples. Moreover, the earth, though divided among private owners, ceases not thereby to minister to the needs of all; for there is no one who does not live on what the land brings forth. Those who do not possess the soil, contribute their labour; so that it may be truly said that all human subsistence is derived either from labour on one's own land, or from some laborious industry which is paid for either in the produce of the land itself or in that which is exchanged for what the land brings forth.

Here, again, we have another proof that private ownership is according to nature's law. For that which is required for the preservation of life and for life's well-being, is produced in great abundance by the earth, but not until man has brought it into cultivation and lavished upon it his care and skill. Now, when man thus spends the industry of his mind and the strength of his body in procuring the fruits of nature, by that act he makes his own that portion of nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his own personality; and it cannot but be just that he should possess that portion as his own, and should have a right to keep it without molestation.

These arguments are so strong and convincing that it seems surprising that certain obsolete opinions should now be revived in opposition to what is here laid down.

We are told that it is right for private persons to have the use of the soil and the fruits of their land, but that it is unjust for anyone to possess as owner either the land on which he has built or the estate which he has cultivated. But those who assert this do not perceive that they are robbing man of what his own labour has produced. For the soil which is tilled and cultivated with toil and skill utterly changes its condition; it was wild before, it is now fruitful; it was barren, and now it brings forth in abundance. That which has thus altered and improved it becomes so truly part of itself as to be in a great measure indistinguishable and inseparable from it. Is it just that the fruit of a man's sweat and labour should be enjoyed by another? As effects follow their cause, so it is just and right that the results of labour should belong to him who has laboured.

With reason, therefore, the common opinion of mankind, little affected by the few dissentients who have maintained the opposite view, has found in the study of nature, and in the law of nature herself, the foundations of the division of property, and has consecrated by the practice of all ages the principle of private ownership, as being pre-eminently in conformity with human nature, and as conducing in the most unmistakable manner to the peace and tranquillity of human life. The same principle is confirmed and enforced by the civil laws—laws which, as long as they are just, derive their binding force from the law of nature. The authority of the Divine Law adds its sanction, forbidding us in the gravest terms even to covet that which is another's:—*Thou shalt not covet thy neighbour's wife; nor his house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything which is his.**

* Deuteronomy v. 21.

MAN'S NATURAL RIGHT AND HIS SOCIAL AND DOMESTIC DUTIES.

The rights here spoken of, belonging to each individual man, are seen in a much stronger light if they are considered in relation to man's social and domestic obligations.

In choosing a state of life, it is indisputable that all are at full liberty either to follow the counsel of Jesus Christ as to virginity, or to enter into the bonds of marriage. No human law can abolish the natural and primitive right of marriage, or in any way limit the chief and principal purpose of marriage, ordained by God's authority from the beginning. *Increase and multiply.*† Thus we have the Family; the "society" of a man's own household; a society limited indeed in numbers, but a true "society," anterior to every kind of State or nation, with rights and duties of its own, totally independent of the commonwealth.

That right of property, therefore, which has been proved to belong naturally to individual persons, must also belong to a man in his capacity of head of a family; nay, such a person must possess this right so much the more clearly in proportion as his position multiplies his duties. For it is a most sacred law of nature that a father must provide food and all necessaries for those whom he has begotten; and, similarly, nature dictates that a man's children, who carry on, as it were, and continue his own personality, should be provided by him with all that is needful to enable them honourably to keep themselves from want and misery in the uncertainties of this mortal life. Now, in no other way can a father effect this except by the ownership of profitable property,

† Genesis i. 28.

which he can transmit to his children by inheritance. A family, no less than a State, is, as we have said, a true society, governed by a power within itself, that is to say, by the father. Wherefore, provided the limits be not transgressed which are prescribed by the very purposes for which it exists, the Family has, at least, equal rights with the State in the choice and pursuit of those things which are needful to its preservation and its just liberty.

We say, at least equal rights; for since the domestic household is anterior both in idea and in fact to the gathering of men into a commonwealth, the former must necessarily have rights and duties which are prior to those of the latter, and which rest more immediately on nature. If the citizens of a State—that is to say, the Families—on entering into association and fellowship, experienced at the hands of the State hindrance instead of help, and found their rights attacked instead of being protected, such association were rather to be repudiated than sought after.

THE STATE MAY NOT ABOLISH NOR ABSORB PATERNAL RIGHTS.

The idea, then, that the civil government should, at its own discretion, penetrate and pervade the family and the household, is a great and pernicious mistake. True, if a family finds itself in great difficulty, utterly friendless, and without prospect of help, it is right that extreme necessity be met by public aid; for each family is a part of the commonwealth. In like manner, if within the walls of the household there occur grave disturbance of mutual rights, the public power must interfere to force each party to give the other what is due; for this is not to rob citizens of their rights, but justly and properly to safeguard and strengthen them. But the rulers of the

State must go no further : nature bids them stop here. Paternal authority can neither be abolished by the State nor absorbed ; for it has the same source as human life itself ; " the child belongs to the father," and is, as it were, the continuation of the father's personality ; and, to speak with strictness, the child takes its place in civil society not in its own right, but in its quality as a member of the family in which it is begotten. And it is for the very reason that " the child belongs to the father," that, as St. Thomas of Aquin says, " before it attains the use of free-will, it is in the power and care of its parents." * The Socialists, therefore, in setting aside the parent and introducing the providence of the State, act *against natural justice*, and threaten the very existence of family life.

And such interference is not only unjust, but is quite certain to harass and disturb all classes of citizens, and to subject them to odious and intolerable slavery. It would open the door to envy, to evil speaking, and to quarrelling ; the sources of wealth would themselves run dry, for no one would have any interest in exerting his talents or his industry ; and that ideal equality of which so much is said would, in reality, be the levelling down of all to the same condition of misery and dishonour.

Thus it is clear that the main tenet of *Socialism*, the community of goods, must be utterly rejected ; for it would injure those whom it is intended to benefit, it would be contrary to the natural rights of mankind, and it would introduce confusion and disorder into the commonwealth. Our first and most fundamental principle, therefore, when we undertake to alleviate the condition of the masses,

* St. Thomas, *Summa Theologica*, 2a 2æ Q. x. Art. 12.

must be the inviolability of private property. This laid down, We go on to show where we must find the remedy that we seek.

THE CHURCH ALONE CAN SOLVE THE SOCIAL PROBLEM.

We approach the subject with confidence, and in the exercise of the rights which belong to Us. For no practical solution of this question will ever be found without the assistance of Religion and of the Church. It is We who are the chief guardian of Religion, and the chief dispenser of what belongs to the Church, and We must not by silence neglect the duty which lies upon Us. Doubtless this most serious question demands the attention and the efforts of others besides Ourselves—of the rulers of States, of employers of labour, of the wealthy, and of the working population themselves for whom We plead. But We affirm without hesitation that all the striving of men will be vain if they leave out the Church. It is the Church that proclaims from the Gospel those teachings by which the conflict can be put an end to, or at least made far less bitter; the Church uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men; the Church improves and ameliorates the condition of the working man by numerous useful organizations; does its best to enlist the services of all ranks in discussing and endeavouring to meet, in the most practical way, the claims of the working classes; and acts on the decided view that for these purposes recourse should be had, in due measure and degree, to the help of the law and of State authority.

Let it be laid down, in the first place, that humanity must remain as it is. It is impossible to reduce human

society to a level. The *Socialists* may do their utmost, but all striving against nature is vain. There naturally exists among mankind innumerable differences of the most important kind; people differ in capability, in diligence, in health, and in strength; and unequal fortune is a necessary result of inequality in condition. Such inequality is far from being disadvantageous either to individuals or to the community; social and public life can only go on by the help of various kinds of capacity and the playing of many parts, and each man, as a rule, chooses the part which peculiarly suits his case. As regards bodily labour, even had man never fallen from *the state of innocence*, he would not have been wholly unoccupied; but that which would then have been his free choice, his delight, became afterwards compulsory, and the painful expiation of his sin. *Cursed be the earth in thy work; in thy labour thou shalt eat of it all the days of thy life.** In like manner, the other pains and hardships of life will have no end or cessation on this earth; for the consequences of sin are bitter and hard to bear, and they must be with man as long as life lasts. To suffer and to endure, therefore, is the lot of humanity; let men try as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to a hard-pressed people freedom from pain and trouble, undisturbed repose, and constant enjoyment—they cheat the people and impose upon them, and their lying promises will only make the evil worse than before. There is nothing more useful than to look at the world as it really is,—and at the same time look elsewhere for a remedy to its troubles.

* Genesis iii. 17.

THE CHRISTIAN INTERDEPENDENCE OF
CAPITAL AND LABOUR.

The great mistake that is made in the matter now under consideration, is to possess oneself of the idea that class is naturally hostile to class ; that rich and poor are intended by nature to live at war with one another. So irrational and so false is this view, that the exact contrary is the truth. Just as the symmetry of the human body is the result of the disposition of the members of the body, so in a State it is ordained by nature that these two classes should exist in harmony and agreement, and should, as it were, fit into one another, so as to maintain the equilibrium of the body politic. Each requires the other ; capital cannot do without labour, nor labour without capital. Mutual agreement results in pleasantness and good order ; perpetual conflict necessarily produces confusion and outrage. Now, in preventing such strife as this, and in making it impossible, the efficacy of Christianity is marvellous and manifold. First of all, there is nothing more powerful than Religion (of which the Church is the interpreter and guardian) in drawing rich and poor together, by reminding each class of its duties to the other, and especially of the duties of justice. Thus Religion teaches the labouring man and the workman to carry out honestly and well all equitable agreements freely made, never to injure capital, nor to outrage the person of an employer ; never to employ violence in representing his own cause, nor to engage in riot and disorder ; and to have nothing to do with men of evil principles, who work upon the people with artful promises, and raise foolish hopes which usually end in disaster and in repentance when too late. Religion teaches the rich man and the employer that their work-people are not their slaves ; that they must respect in every man

his dignity as a man and as a Christian ; that labour is nothing to be ashamed of, if we listen to right reason and to Christian philosophy, but is an honourable employment, enabling a man to sustain his life in an upright and creditable way ; and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power. Thus, again, Religion teaches that, as among the workmen's concerns are Religion herself, and things spiritual and mental, the employer is bound to see that he has time for the duties of piety ; that he be not exposed to corrupting influences and dangerous occasions ; and that he be not led away to neglect his home and family or to squander his wages. Then, again, the employer must never tax his work-people beyond their strength, nor employ them in work unsuited to their sex or age. His great and principal obligation is to give to every one that which is just. Doubtless before we can decide whether wages are adequate many things have to be considered ; but rich men and masters should remember this—that to exercise pressure for the sake of gain, upon the indigent and destitute, and to make one's profit out of the need of another, is condemned by all laws, human and divine. To defraud any one of wages that are his due is a crime which cries to the avenging anger of Heaven. *Behold, the hire of the labourers which by fraud has been kept back by you, crieth ; and the cry of them hath entered the ears of the Lord of the Sabaoth.** Finally, the rich must religiously refrain from cutting down the workman's earnings, either by force, fraud, or by usurious dealing ; and with the more reason because the poor man is weak and unprotected, and because his slender means should be sacred in proportion to their scantiness.

* St. James v. 4.

Were these precepts carefully obeyed and followed, would not strife die out and cease?

But the Church, with Jesus Christ for its Master and Guide, aims higher still. It lays down precepts yet more perfect, and tries to bind class to class in friendliness and good understanding. The things of this earth cannot be understood or valued rightly without taking into consideration the life to come, the life that will last forever. Exclude the idea of futurity, and the very notion of what is good and right would perish; nay, the whole system of the universe would become a dark and unfathomable mystery. The great truth which we learn from Nature herself is also the grand Christian dogma on which religion rests as on its base—that when we have done with this present life then we shall really begin to live. God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our true country. Money and the other things which men call good and desirable—we may have them in abundance or we may want them altogether; as far as eternal happiness is concerned, it is no matter; the only thing that is important is to use them aright. Jesus Christ, when he redeemed us with *plentiful redemption*, took not away the pains and sorrows which in such large proportion make up the texture of our mortal life; He transformed them into motives of virtue and occasions of merit; and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour. *If we suffer with Him, we shall also reign with him.** His labours and His sufferings, accepted by His own free will, have marvellously sweetened all suffering and all labour. And not only by His

* II Timothy ii. 12

example, but by His grace and by the hope of everlasting recompense, He has made pain and grief more easy to endure; *for that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.**

CHRISTIANITY TEACHES PRACTICALLY THE RIGHT USE OF MONEY.

Therefore, those whom fortune favours are warned that freedom from sorrow and abundance of earthly riches, are no guarantee of the beatitude that shall never end, but rather the contrary; † that the rich should tremble at the threatenings of Jesus Christ—threatenings so strange in the mouth of our Lord; ‡ and that a most strict account must be given to the Supreme Judge for all that we possess. The chiefest and most excellent rule for the right use of money is one which the heathen philosophers indicated, but which the Church has traced out clearly, and has not only made known to men's minds, but has impressed upon their lives. It rests on the principle that it is one thing to have a right to the possession of money, and another to have a right to use money as one pleases. Private ownership, as we have seen, is the natural right of man; and to exercise that right, especially as members of society, is not only lawful but absolutely necessary. *It is lawful, says St. Thomas of Aquin, for a man to hold private property; and it is also necessary for the carrying on of human life. §* But if the question be asked, How must one's possessions be used? the Church replies without hesitation in the words of the same holy Doctor: *Man should not consider his outward possessions as his own, but as common to all, so as to*

* II Corinthians iv. 17. † St. Matthew xix. 23, 24. ‡ St. Luke vi. 24, 25. § 2a 2æ Q. lxvi. Art. 2.

*share them without difficulty when others are in need. Whence the Apostle saith, Command the rich of this world to give with ease, to communicate.** True, no one is commanded to distribute to others that which is required for his own necessities and those of his household; nor even to give away what is reasonably required to keep up becomingly his condition in life; *for no one ought to live unbecomingly.†* But when necessity has been supplied, and one's position fairly considered, it is a duty to give to the indigent out of that which is over. *That which remaineth give alms.‡* It is a duty, not of justice (except in extreme cases), but of Christian charity—a duty which is not enforced by human law. But the laws and judgment of men must give place to the laws and judgment of Christ, the true God; Who in many ways urges on His followers the practice of almsgiving—*It is more blessed to give than to receive; §* and Who will count a kindness done or refused to the poor as done or refused to Himself—*As long as you did it to one of My least brethren, you did it to Me. ||* Thus to sum up what has been said:—Whoever has received from the Divine bounty a large share of blessings, whether they be external and corporal, or gifts of the mind, has received them for the purpose of using them for perfecting his own nature, and, at the same time, that he may employ them, as the minister of God's Providence, for the benefit of others. *He that hath a talent, says St. Gregory the Great, let him see that he hideth not; he that hath abundance, let him arouse himself to mercy and generosity; he that hath art and skill, let him do his best to share the use and utility thereof with his neighbour. ¶*

* 2a 2æ Q. lxxv. Art. 2. † 2a 2æ Q. xxxii. Art. 6. ‡ St. Luke xi. 41. § Acts xx. 35. || St. Matthew. xxv. 40. ¶ St. Gregory the Great, Hom. ix. in *Evangel.* n. 7.

THE DIGNITY OF LABOUR.

As for those who do not possess the gifts of fortune, they are taught by the Church that, in God's sight poverty is no disgrace, and that there is nothing to be ashamed of in seeking one's bread by labour. This is strengthened by what we see in Christ Himself, Who *whereas He was rich, for our sakes became poor*; * and Who, being the Son of God, and God Himself chose to seem and to be considered the son of a carpenter—nay, did not disdain to spend a great part of His life as a carpenter Himself. *Is not this the carpenter, the son of Mary?* † From the contemplation of this Divine example, it is easy to understand that the true dignity and excellence of man lies in his moral qualities, that is, in virtue; that virtue is the common inheritance of all, equally within the reach of high and low, rich and poor; and that virtue, and virtue alone, wherever found, will be followed by the rewards of everlasting happiness. Nay, God Himself seems to incline more to those who suffer evil; for Jesus Christ calls the poor blessed; ‡ He lovingly invites those in labour and grief to come to Him for solace; § and He displays the tenderest charity to the lowly and oppressed. These reflections cannot fail to keep down the pride of those who are well off, and to cheer the spirit of the afflicted; to incline the former to generosity, and the latter to tranquil resignation. Thus the separation which pride would make tends to disappear, nor will it be difficult to make rich and poor join hands in friendly concord.

But, if Christian precepts prevail, the two classes will not only be united in the bonds of friendship, but also in

* 2 Corinthians viii. 9. † St. Mark vi. 3. ‡ St. Matthew v. 3
 "Blessed are the poor in spirit." § Ibid. xi. 28: "Come to Me all you that labour and are burdened, and I will refresh you."

those of brotherly love. For they will understand and feel that all men are the children of the common father, that is, of God ; that all have the same last end, which is God Himself, Who alone can make either men or angels absolutely and perfectly happy ; that all and each are redeemed by Jesus Christ, and raised to the dignity of children of God, and are thus united in brotherly ties both with each other and with Jesus Christ, *the first born among many brethren* ; that the blessings of nature and the gifts of grace belong in common to the whole human race, and that to all, except to those who are unworthy, is promised the inheritance of the Kingdom of Heaven. *If sons, heirs also ; heirs indeed of God, and co-heirs of Christ.* *

Such is the scheme of duties and of rights which is put forth to the world by the Gospel. Would it not seem that strife must quickly cease were society penetrated with ideas like these ?

SOCIAL EVILS TO BE REMEDIED ONLY BY RETURN TO CHRISTIAN LIFE AND INSTITUTIONS.

But the Church, not content with pointing out the remedy, also applies it. For the Church does its utmost to teach and to train men, and to educate them ; and by means of its Bishops and clergy it diffuses its salutary teachings far and wide. It strives to influence the mind and heart so that all may willingly yield themselves to be formed and guided by the commandments of God. It is precisely in this fundamental and principal matter, on which everything depends, that the Church has a power peculiar to itself. The agencies which it employs are given it for the very purpose of reaching the hearts of men by Jesus Christ Himself, and derive their efficiency

* Romans viii. 17.

from God. They alone can touch the innermost heart and conscience, and bring men to act from a motive of duty, to resist their passions and appetites, to love God and their fellowmen with a love that is unique and supreme, and courageously to break down every barrier which stands in the way of a virtuous life.

On this subject We need only recall for one moment the examples written down in history. Of these things there cannot be the shadow of doubt; for instance, that civil society was renovated in every part by the teachings of Christianity; that in the strength of that renewal the human race was lifted up to better things—nay, that it was brought back from death to life, and to so excellent a life that nothing more perfect had been known before or will come to pass in the ages that are yet to be. Of this beneficent transformation, Jesus Christ was at once the first cause and the final purpose; as from Him all came, so to Him all was to be referred. For when, by the light of the Gospel message, the human race came to know the grand mystery of the Incarnation of the Word and the redemption of man, the life of Jesus Christ, God and Man, penetrated every race and nation, and impregnated them with His faith, His precepts, and His laws. And, if Society is to be cured now, in no other way can it be cured but by a return to the Christian life and Christian institutions. When a society is perishing, the true advice to give to those who would restore it is, to recall it to the principles from which it sprung; for the purpose and perfection of an association is to aim at and to attain that for which it was formed; and its operation should be put in motion and inspired by the end and object which originally gave it its being. So that to fall away from its primal constitution is disease; to go back to it is recovery. And this may be asserted

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must be who dedicate themselves to the work of the commonwealth, who make the laws, who administer justice, whose advice and authority govern the nation in times of peace, and defend it in war. Such men clearly occupy the foremost place in the State, and should be held in the foremost estimation, for their work touches most nearly and effectively the general interests of the community. Those who labour at a trade or calling do not promote the general welfare in such a fashion as this; but they do in the most important way benefit the nation, though less directly. We have insisted that, since it is the end of Society to make men better, the chief good that Society can be possessed of is Virtue. Nevertheless, in all well-constituted States it is a by no means unimportant matter to provide those bodily and external commodities, *the use of which is necessary to virtuous action*.^{*} And in the provision of material well-being, the labour of the poor—the exercise of their skill and the employment of their strength in the culture of the land and the workshops of trade—is most efficacious and altogether indispensable. Indeed, their co-operation in this respect is so important that it may be truly said that

IT IS ONLY BY THE LABOUR OF THE WORKING MAN
THAT STATES GROW RICH.

Justice, therefore, demands that the interests of the poorer population be carefully watched over by the Administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits they create—that being housed, clothed, and enabled to support life, they may find their existence less hard and more endurable. It follows that whatever shall appear to be conducive to the well-being of those

^{*} St. Thomas of Aquin. *De Regimine Principum*, I. Cap. 15.

who work, should receive favourable consideration. Let it not be feared that solicitude of this kind will injure any interest; on the contrary, it will be to the advantage of all; for it cannot but be good for the commonwealth to secure from misery those on whom it so largely depends.

THE CHRISTIAN IDEA OF A STATE.

We have said that the State must not absorb the individual or the family; both should be allowed free and untrammelled action as far as is consistent with the common good and the interests of others. Nevertheless, rulers should anxiously safeguard the community and all its parts; the community, because the conservation of the community is so emphatically the business of the supreme power, that the safety of the commonwealth is not only the first law, but it is a Government's whole reason of existence; and the parts, because both philosophy and the Gospel agree in laying down that the object of the administration of the State should be not the advantage of the ruler, but the benefit of those over whom he rules. The gift of authority is from God, and is, as it were, a participation of the highest of all sovereignties; and it should be exercised as the power of God is exercised—with a fatherly solicitude which not only guides the whole but reaches to details as well.

Whenever the general interest of any particular class suffers, or is threatened with, evils which can in no other way be met, the public authority must step in to meet them. Now, among the interests of the public, as of private individuals, are these: that peace and good order should be maintained; that family life should be carried on in accordance with God's laws and those of nature; that Religion should be revered and obeyed; that a high standard of morality should prevail in public and

private life ; that the sanctity of justice should be respected, and that no one should injure another with impunity ; that the members of the commonwealth should grow up to man's estate strong and robust, and capable, if need be, of guarding and defending their country. If by a strike, or other combination of workmen, there should be imminent danger of disturbance to the public peace ; or if circumstances were such that among the labouring population the ties of family life were relaxed ; if Religion were found to suffer through the workmen not having time and opportunity to practise it ; if in workshops and factories there were danger to morals through the mixing of the sexes or from any occasion of evil ; or if employers laid burdens upon the workmen which were unjust, or degraded them with conditions that were repugnant to their dignity as human beings ; finally, if health were endangered by excessive labour, or by work unsuited to sex or age—in these cases there can be no question that, within certain limits, it would be right to call in the help and authority of the law. The limits must be determined by the nature of the occasion which calls for the law's interference—the principle being this, that the law must not undertake more, nor go further, than is required for the remedy of the evil or the removal of the danger.

SPECIAL CONSIDERATION DUE TO THE POOR.

Rights must be religiously respected wherever they are found ; and it is the duty of the public authority to prevent and punish injury, and to protect each one in the possession of his own. Still, when there is question of protecting the rights of individuals, the poor and helpless have a claim to special consideration. The richer population have many ways of protecting themselves, and stand less in need of help from the State ; those who are

badly off have no resources of their own to fall back upon, and must chiefly rely upon the assistance of the State. And it is for this reason that wage-earners, who are, undoubtedly, among the weak and necessitous, should be specially cared for and protected by the commonwealth.

Here, however, it will be advisable to advert expressly to one or two of the more important details.

THE STATE SHOULD SAFEGUARD PRIVATE PROPERTY.

It must be borne in mind that the chief thing to be secured is the safeguarding, by legal enactment and policy, of private property. Most of all it is essential in these times of covetous greed, to keep the multitude within the line of duty; for if all may justly strive to better their condition, yet neither justice nor the common good allows anyone to seize that which belongs to another, or, under the pretext of futile and ridiculous equality, to lay hands on other people's fortunes. It is most true that by far the larger part of the people who work prefer to improve themselves by honest labour rather than by doing wrong to others. But there are not a few who are imbued with bad principles and are anxious for revolutionary change, and whose great purpose it is to stir up tumult and bring about a policy of violence. The authority of the State should intervene to put restraint upon these disturbers, to save the workmen from their seditious arts, and to protect lawful owners from spoliation.

THE STATE MUST PROTECT THE LABOURERS' RIGHTS.

When work-people have recourse to a strike, it is frequently because the hours of labour are too long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncom-

mon occurrence should be obviated by public remedial measures ; for such paralysis of labour not only affects the masters and their work-people, but is extremely injurious to trade, and to the general interests of the public ; moreover, on such occasions, violence and disorder are generally not far off, and thus it frequently happens that the public peace is threatened. The laws should be beforehand, and prevent these troubles from arising ; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between masters and those whom they employ.

But if the owners of property must be made secure, the workman, too, has property and possessions in which he must be protected ; and, first of all, there are his spiritual and mental interests. Life on earth, however good and desirable in itself, is not the final purpose for which man is created ; it is only the way and the means to that attainment of truth, and that practice of goodness in which the full life of the soul consists. It is the soul which is made after the image and likeness of God ; it is in the soul that sovereignty resides, in virtue of which man is commanded to rule the creatures below him, and to use all the earth and ocean for his profit and advantage. *Fill the earth and subdue it ; and rule over the fishes of the sea and the fowls of the air, and all living creatures which move upon the earth.** In this respect all men are equal ; there is no difference between rich and poor, master and servant, ruler and ruled, *for the same is Lord over all.†* No man may outrage with impunity that human dignity which God Himself treats *with reverence*, nor stand in the way of that higher life which is the preparation for the eternal life of Heaven. Nay, more ; a man has here no power over himself. To consent to

* Genesis i. 28.

† Romans x. 12.

any treatment which is calculated to defeat the end and purpose of his being is beyond his right ; he cannot give up his soul to servitude ; for it is not man's own rights which are here in question, but the rights of God, most sacred and inviolable.

From this follows the obligation of the cessation of work and labour on Sundays and certain festivals. This rest from labour is not to be understood as mere idleness ; much less must it be an occasion of spending money and a vicious excess, as many would desire it to be ; but it should be rest from labour consecrated by religion. Repose united with religious observance disposes man to forget for a while the business of this daily life, and to turn his thoughts to heavenly things and to the worship which he so strictly owes to the Eternal Deity. It is this, above all, which is the reason and motive of the Sunday rest ; a rest sanctioned by God's great law of the ancient covenant, *Remember thou keep holy the Sabbath day,** and taught to the world by His own mysterious "rest" after the creation of man ; *He rested on the seventh day from all His work which He had done.†*

SAVE THE LABOURERS FROM THE CRUELTY OF SPECULATORS IN LABOUR.

If we turn now to things exterior and corporeal, the first concern of all is to save the poor workers from the cruelty of grasping speculators, who use human beings as mere instruments for making money. It is neither justice nor humanity so to grind men down with excessive labour as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily

* Exodus xx. 8.

† Genesis ii. 2. 9.

labour, therefore, must be so regulated that it may not be protracted during longer hours than strength admits. How many and how long the intervals of rest should be, will depend upon the nature of the work, on circumstances of time and place, and on the health and strength of the workman. Those who labour in mines and quarries, and in work within the bowels of the earth, should have shorter hours in proportion, as their labour is more severe and more trying to health. Then, again, the season of the year must be taken into account; for not unfrequently a kind of labour is easy at one time which at another is intolerable or very difficult. Finally, work which is suitable for a strong man cannot reasonably be required from a woman or a child.

A WORD ON CHILD-LABOUR.

And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently mature. For just as rough weather destroys the buds of spring, so too early an experience of life's hard work blights the young promise of a child's powers, and makes any real education impossible. Women, again, are not suited to certain trades, for a woman is by nature fitted for home-work, and it is that which is best adapted at once to preserve her modesty, and to promote the good bringing up of children and the well-being of the family. As a general principle, it may be laid down, that a workman ought to have leisure and rest in proportion to the wear and tear of his strength; for the waste of strength must be repaired by the cessation of work.

In all agreements between masters and work-people, there is always the condition, expressed or understood, that there be allowed proper rest for soul and body. To agree in any other sense would be against what is right

and just; for it can never be right or just to require on the one side, or to promise on the other, the giving up of those duties which a man owes to his God and to himself.

EMPLOYERS' MORAL OBLIGATION TO PAY FAIR WAGES.

We now approach a subject of very great importance and one on which, if extremes are to be avoided, right ideas are absolutely necessary. Wages, we are told, are fixed by free consent; and, therefore, the employer when he pays what was agreed upon, has done his part, and is not called upon for anything further. The only way, it is said, in which injustice could happen, would be if the master refused to pay the whole of the wages, or the workman would not complete the work undertaken; when this happens the State should intervene, to see that each obtains his own, but not under any other circumstances.

This mode of reasoning is by no means convincing to a fair-minded man, for there are important considerations which it leaves out of view altogether. To labour is to exert one's self for the sake of procuring what is necessary for the purposes of life, and most of all for self-preservation. *In the sweat of thy brow thou shalt eat bread.** Therefore, a man's labour has two notes or characters. First of all, it is *personal*; for the exertion of individual power belongs to the individual who puts it forth, employing this power for that personal profit for which it was given. Secondly, man's labour is *necessary*; for without the results of labour a man cannot live; and self-conservation is a law of Nature, which it is wrong to disobey. Now, if we were to consider labour merely so far as it is *personal*, doubtless it would be within the workman's right to accept any rate of wages whatever; for in the same way as he is free to work or not, so he is

* Genesis iii. 1.

free to accept a small remuneration or even none at all. But this is a mere abstract supposition ; the labour of the working man is not only his personal attribute, but it is *necessary* ; and this makes all the difference. The preservation of life is the bounden duty of each and all, and to fail therein is a crime. It follows that each one has a right to procure what is required in order to live ; and the poor can procure it in no other way than by work and wages.

Let it be granted, then, that, as a rule, workman and employer should make free agreements, and in particular should freely agree as to wages ; nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil, the workman accepts harder conditions because an employer or contractor will give him no better, he is the victim of force and injustice. In these and similar questions, however—such as, for example, the hours of labour in different trades, the sanitary precautions to be observed in factories and workshops, etc.—in order to supersede undue interference on the part of the State, especially as circumstances, times and localities differ so widely, it is advisable that recourse be had to Societies or Boards such as We shall mention presently, or to some other method of safeguarding the interests of wage-earners ; the State to be asked for approval and protection.

THE STATE SHOULD FAVOUR MULTIPLICATION OF PROPERTY OWNERS.

If a workman's wages be sufficient to enable him to maintain himself, his wife, and his children in reasonable comfort, he will not find it difficult, if he is a sensible

man, to study economy ; and he will not fail, by cutting down expenses, to put by a little property : nature and reason would urge him to do this. We have seen that this great Labour question cannot be solved except by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favour ownership, and its policy should be to induce as many people as possible to become owners.

Many excellent results will follow from this ; and first of all, property will certainly become more equitably divided. For the effect of civil change and revolution has been to divide society into two widely different castes. On the one side there is the party which holds the power because it holds the wealth ; which has in its grasp all labour and all trade ; which manipulates for its own benefit and its own purposes all the sources of supply, and which is powerfully represented in the councils of the State itself. On the other side there is the needy and powerless multitude, sore and suffering, always ready for disturbance. If working people can be encouraged to look forward to obtaining a share in the land, the result will be that the gulf between vast wealth and deep poverty will be bridged over, and the two orders will be brought nearer together. Another consequence will be the greater abundance of the fruits of the earth. Men always work harder and more readily when they work on that which is their own ; nay, they learn to love the very soil which yields in response to the labour of their hands, not only food to eat, but an abundance of the good things for themselves and those that are dear to them. It is evident how such a spirit of willing labour would add to the produce of the earth and to the wealth of the community. And a third advantage would arise from this : men would cling to the country in which they

were born ; for no one would exchange his country for a foreign land if his own afforded him the means of living a tolerable and happy life. These three important benefits, however, can only be expected on the condition that a man's means be not drained and exhausted by excessive taxation. The right to possess private property is from nature, not from man ; and the State has only the right to regulate its use in the interests of the public good, but by no means to abolish it altogether. The State is, therefore, unjust and cruel, if, in the name of taxation, it deprives the private owner of more than is just.

MULTIPLY WORKING MEN'S ASSOCIATIONS.

In the last place—employers and workmen may themselves effect much in the matter of which We treat, by means of those institutions and organizations which afford opportune assistance to those in need, and which draw the two orders more closely together. Among these may be enumerated : Societies for mutual help ; various foundations established by private persons for providing for the workman, and for his widow or his orphans, in sudden calamity, in sickness, and in the event of death ; and what are called “ patronages,” or institutions for the care of boys and girls, for young people, and also for those of more mature age.

The most important of all are Workmen's Associations ; for these virtually include all the rest. History attests what excellent results were effected by the Artificer's Guilds of a former day. They were the means not only of many advantages to the workmen, but in no small degree of the advancement of art, as numerous monuments remain to prove. Such associations should be adapted to the requirements of the age in which we live—an age of greater instruction, of different customs, and

of more numerous requirements in daily life. It is gratifying to know that there are actually in existence not a few Societies of this nature, consisting either of workmen alone, or of workmen and employers together; but it were greatly to be desired that they should multiply and become more effective. We have spoken of them more than once; but it will be well to explain here how much they are needed, to show that they exist by their own right, and to enter into their organization and their work.

The experience of his own weakness urges man to call in help from without. We read in the pages of Holy Writ: *It is better that two should be together than one: for they have the advantage of their society. If one fall he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up.** And further: *A brother that is helped by his brother is like a strong city.†* It is this natural impulse which unites men in civil society; and it is this also which makes them band themselves together in associations of citizen with citizen; associations which, it is true, cannot be called societies in the complete sense of the word, but which are societies nevertheless.

These lesser societies and the society which constitutes the State differ in many things, because their immediate purpose and end is different. Civil society exists for the common good, and, therefore, is concerned with the interests of all in general, and with the individual interests in their due place and proportion. Hence, it is called *public* society, because by its means, as St. Thomas of Aquin says, *Men communicate with one*

* Ecclesiastes iv. 9, 10.

† Proverbs xv. iii. 19.

another in the setting up of a commonwealth.* But the societies which are formed in the bosom of the State are called *private*, and justly so, because their immediate purpose is the private advantage of the associates. Now, a *private society*, says St. Thomas again, is one which is formed for the purpose of carrying out private business; as when two or three enter into partnership with the view of trading in conjunction.† Particular societies, then, although they exist within the State, and are each a part of the State, nevertheless cannot be prohibited by the State absolutely and as such. For to enter into "society" of this kind is the natural right of man; and the State must protect natural rights, not destroy them; and if it forbids its citizens to form associations, it contradicts the very principle of its own existence; for both they and it exist in virtue of the same principle, viz., the natural propensity of man to live in society.

There are times, no doubt, when it is right that the law should interfere to prevent association; as when men join together for purposes which are evidently bad, unjust, or dangerous to the State. In such cases the public authority may justly forbid the formation of associations, and may dissolve them when they already exist. But every precaution should be taken not to violate the rights of individuals, and not to make unreasonable regulations under the pretence of public benefit. For laws only bind when they are in accordance with right reason, and therefore with the eternal law of God.‡

* *Contra impugnantes Dei cultum et religionem*, Cap II. † *Ibid.*

‡ *Human law is law only in virtue of its accordance with right reason: and thus it is manifest that it flows from the eternal law. And in so far as it deviates from right reason it is called an unjust law; in such case it is not law at all, but rather a species of violence.*—St. Thomas of Aquin. *Summa Theologica*, 1a 2æ Q. xciii. Art. iii.

THE ADVANTAGES OF LAWFUL COMBINATION.

And here we are reminded of the Confraternities, Societies, and Religious Orders which have arisen by the Church's authority and the piety of the Christian people. The annals of every nation down to our own times testify to what they have done for the human race. It is indisputable on grounds of reason alone, that such associations, being perfectly blameless in their objects, have the sanction of the law of nature. On their religious side, they rightly claim to be responsible to the Church alone. The administrators of the State, therefore, have no rights over them, nor can they claim any share in their management; on the contrary, it is the State's duty to respect and cherish them, and, if necessary, to defend them from attack. It is notorious that a very different course has been followed, more especially in our own times. In many places the State has laid violent hands on these communities, and committed manifold injustice against them; it has placed them under the civil law, taken away their rights as corporate bodies, and robbed them of their property. In such property the Church had her rights, each member of the body had his or her rights, and there were also the rights of those who had founded or endowed them for a definite purpose, and of those for whose benefit and assistance they existed. Wherefore We cannot refrain from complaining of such spoliation as unjust and fraught with evil results; and with more reason because, at the very time when the law proclaims that association is free to all, We see that Catholic societies, however peaceable and useful, are hindered in every way, whilst the utmost freedom is given to men whose objects are at once hurtful to Religion and dangerous to the State.

Associations of every kind, and especially those of working men, are now far more common than formerly.

In regard to many of these there is no need at present to inquire whence they spring, what are their objects or what means they use. But there is a good deal of evidence which goes to prove that many of these societies are in the hands of invisible leaders, and are managed on principles far from compatible with Christianity and the public well-being; and that they do their best to get into their hands the whole field of labour and to force workmen either to join them or to starve. Under these circumstances the Christian workmen must do one of two things: either join associations in which their religion will be exposed to peril, or form associations among themselves—unite their forces and courageously shake off the yoke of an unjust and intolerable oppression. No one who does not wish to expose man's chief good to extreme danger will hesitate to say that the second alternative must by all means be adopted.

CATHOLIC BENEFIT AND INSURANCE SOCIETIES.

Those Catholics are worthy of all praise—and there are not a few—who, understanding what the times require, have, by various enterprises and experiments, endeavoured to better the condition of the working people without any sacrifice of principle. They have taken up the cause of the working man, and have striven to make both families and individuals better off; to infuse the spirit of justice into the mutual relations of employer and employed; to keep before the eyes of both classes the precepts of duty and the laws of the Gospel—that Gospel which, by inculcating self-restraint, keeps men within the bounds of moderation, and tends to establish harmony among the divergent interests and various classes which compose the State. It is with such ends in view that We see men of eminence meeting together for discussion, for the promotion of united action, and

for practical work. Others, again, strive to unite working people of various kinds into associations, help them with their advice and their means, and enable them to obtain honest and profitable work. The Bishops, on their part, bestow their ready good-will and support; and with their approval and guidance many members of the clergy, both secular and regular, labour assiduously on behalf of the spiritual and mental interests of the members of Associations. And there are not wanting Catholics possessed of affluence, who have, as it were, cast their lot with the wage-earners, and who have spent large sums in founding and widely spreading Beneficent and Insurance Societies, by means of which the working man may without difficulty acquire by his labour not only many present advantages, but also the certainty of honourable support in time to come. How much this multiplied and earnest activity has benefited the community at large is too well known to require Us to dwell upon it. We find in it the grounds of the most cheering hope for the future; provided that the Associations We have described continue to grow and spread, and are well and wisely administered. Let the State watch over these Societies of citizens united together in the exercise of their right; but let it not thrust itself into their peculiar concerns and their organization, for things move and live by the soul within them, and they may be killed by the grasp of a hand from without.

In order that an Association may be carried on with a unity of purpose and harmony of action, its organization and government must be firm and wise. All such Societies, being free to exist, have the further right to adopt such rules and organization as may best conduce to the attainment of their objects. We do not deem it possible to enter into definite details on the subject of

organization; this must depend on national character, on practice and experience, on the nature and scope of the work to be done, on the magnitude of the various trades and employments, and on other circumstances of fact and of time—all of which must be carefully weighed.

FOUND THE ORGANIZATIONS ON RELIGION.

Speaking summarily, we may lay it down as a general and perpetual law, that Workmen's Associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost, in body, mind and property. It is clear that they must pay special and principal attention to piety and morality, and that their internal discipline must be directed precisely by these considerations; otherwise they entirely lose their special character, and come to be very little better than those societies which take no account of religion at all. What advantage can it be to a workman to obtain by means of a Society all that he requires, and to endanger his soul for want of spiritual food? *What doth it profit a man if he gain the whole world and suffer the loss of his own soul?* *

This, as Our Lord teaches, is the note or character that distinguishes the Christian from the heathen. *After all these things do the heathens seek. . . . Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you.* † Let our Associations, then, look first and before all to God; let religious instruction have therein a foremost place, each one

* St. Matthew xvi. 26. † St. Matthew vi. 32, 33.

being carefully taught what is his duty to God, what to believe, what to hope for, and how to work out his salvation; and let all be warned and fortified with especial solicitude against wrong opinions and false teaching. Let the working man be urged and led to the worship of God, to the earnest practice of religion, and, among other things, to the sanctification of Sundays and festivals. Let him learn to reverence and love Holy Church, the common Mother of us all; and so to obey the precepts and frequent the Sacraments of the Church, those Sacraments being the means ordained by God for obtaining forgiveness of sin and for leading a holy life.

The foundations of the organization being laid in Religion, We next go on to determine the relations of the members, one to another, in order that they may live together in concord, and go on prosperously and successfully. The offices and charges of the Society should be distributed for the good of the Society itself, and in such manner that difference in degree or position should not interfere with unanimity and good-will. Office-bearers should be appointed with prudence and discretion, and each one's charge should be carefully marked out; thus no member will suffer wrong. Let the common funds be administered with strictest honesty in such way that a member receives assistance in proportion to his necessities. The rights and duties of employers should be the subject of careful consideration as compared with the rights and duties of the employed. If it should happen that either a master or a workman deemed himself injured, nothing would be more desirable than that there should be a committee composed of honest and capable men of the Association itself, whose duty it should be, by the laws of the Association, to decide the dispute. Among the purposes of a Society

should be to try to arrange for a continuous supply of work at all times and seasons ; and to create a fund from which the members may be helped in their necessities, not only in case of accident, but also in sickness, old age, and misfortune.

Such rules and regulations, if obeyed willingly by all, will sufficiently ensure the well-being of poor people ; whilst such Mutual Associations among Catholics are certain to be productive, in no small degree, of prosperity to the State. It is not rash to conjecture the future from the past. Age gives way to age, but the events of one century are wonderfully like those of another ; for they are directed by the Providence of God, Who overrules the course of history in accordance with His purposes in creating the race of man. We are told that it was cast as a reproach on the Christians of the early ages of the Church, that the greater number of them had to live by begging or by labour. Yet, destitute as they were of wealth and influence they ended by winning over to their side the favour of the rich and the goodwill of the powerful. They showed themselves industrious, laborious and peaceful, men of justice and, above all, men of brotherly love. In the presence of such a life and such an example, prejudice disappeared, the tongue of malevolence was silenced, and the lying traditions of ancient superstition yielded little by little to Christian truth.

At this moment the condition of the working population is the question of the hour ; and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably decided. But it will be easy for Christian working men to decide it aright if they form Associations, choose wise guides, and follow the same path which with so much advantage to them-

selves and the commonwealth was trod by their fathers before them. Prejudice, it is true, is mighty, and so is the love of money; but if the sense of what is just and right be not destroyed by depravity of heart, their fellow-citizens are sure to be won over to a kindly feeling towards men whom they see to be so industrious and so modest, who so unmistakably prefer honesty to lucre, and the sacredness of duty to all other considerations.

And another great advantage would result from the state of things We are describing, there would be so much more hope and possibility of recalling to a sense of their duty those working men who have either given up their faith altogether, or whose lives are at variance with its precepts. These men, in most cases, feel that they have been fooled by empty promises and deceived by false appearances. They cannot but perceive that their grasping employers too often treat them with the greatest inhumanity, and hardly care for them beyond the profit their labour brings; and if they belong to an Association, it is probably one in which there exists, in place of charity and love, that intestine strife which always accompanies unresigned and irreligious poverty. Broken in spirit and worn down in body, how many of them would gladly free themselves from this galling slavery! But human respect, or the dread of starvation, makes them afraid to take the step. To such as these, Catholic associations are of incalculable service, helping them out of their difficulties, inviting them to companionship, and receiving the repentant to a shelter in which they may securely trust.

We have now laid before you, Venerable Brethren, who are the persons, and what are the means, by which this most difficult question must be solved. Every one must put his hand to the work which falls to his share,

and that at once and immediately, lest the evil which is already so great may by delay become absolutely beyond remedy. Those who rule the State must use the law and the institutions of the country; masters and rich men must remember their duty; the poor, whose interests are at stake, must make every lawful and proper effort; since Religion alone, as We said at the beginning, can destroy the evil at its root, all men must be persuaded that the primary thing needful is to return to real Christianity, in the absence of which all the plans and devices of the wisest will be of little avail.

As far as regards the Church, its assistance will never be wanting, be the time or the occasion what it may; and it will intervene with greater effect in proportion as its liberty of action is the more unfettered; let this be carefully noted by those whose office it is to provide for the public welfare. Every minister of holy Religion must throw into the conflict all the energy of his mind, and all the strength of his endurance; with your authority, Venerable Brethren, and by your example, they must never cease to urge upon all men of every class, upon the high as well as the lowly, the Gospel doctrines of Christian life; by every means in their power they must strive for the good of the people; and above all they must earnestly cherish in themselves, and try to arouse in others, Charity, the mistress and queen of virtues. For the happy results we all long for must be chiefly brought about by the plenteous outpouring of Charity; of that true Christian Charity which is the fulfilling of the whole Gospel law, which is always ready to sacrifice itself for others' sake, and which is man's surest antidote against worldly pride and immoderate love of self; that Charity whose office is described and whose God-like features are drawn by the Apostle

St. Paul in these words : *Charity is patient, is kind, seeketh not her own, suffereth all things, endureth all things.**

On each of you, Venerable Brethren, and on your Clergy and people, as an earnest of God's mercy and a mark of Our affection, We lovingly in the Lord bestow the Apostolic Benediction.

Given at St. Peter's in Rome, the fifteenth day of May, 1891, the fourteenth year of Our Pontificate.

LEO XIII, POPE.

* I Corinthians xiii. 4-7.

