THE MORNING STAR AND Catholic Messenger.

"HOW BEAUTIFUL ARE THE FEET OF THEM THAT BRING GLAD TIDINGS OF GOOD THINGS!"

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OF THE

Morning Star and Catholic Messenger

SQUARES.	One M'th.	Two M'ths	Three M'ths	Six M'ths.	One Year
One	$ 5	$ 9	$ 12	$ 20	$ 30
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Four	15	27	32	56	90
Five	18	32	42	68	110
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Fifteen	40	75	100	180	250
Thirty	70	130	180	300	450

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Editorial Notices, 20 cents a line.

he Masonic hall. One child was killed everal persons badly hurt.——European spondents of the steamship companies re- n increasingly large number of prepaid ge tickets. It is anticipated that of tives alone, 20,000 will arrive on our within the next few months.

BRAVE MRS. TYLEE.

New York Sun.

concert was tendered to Prof. Florian ski, in Patterson, Tuesday night, by members of the Musical Union, of h he is the originator and conductor. concert possessed an interest for udience beyond the mere rendering of rogramme. The leading soprano of Union is Mrs. J. S. Tylee, the wife of ell-to-do flour and feed merchant. months ago by the running away of horses, Mrs. Tylee was thrown from carriage and severely injured. Her was broken, and after it healed it was d that the displaced bone had injured voice to such an extent that she could ng. She had spent many years and money in the cultivation of her voice the accident was as much regretted by friends as by herself. A New York on said he could restore the voice by ing the position of the bones in the one by one and setting them right; he added, it would require a long and ful series of operations. Mrs. Tylee nly determined to undergo the ordeal, for months she resided in New York re she could be under the care of the eon. It took three difficult operations k for a long time to accomplish the ecoment of the bones. All seemed to succeeded, and her voice was appa ly restored in tone and volume. But blic trial was needed to determine ther the singer's powers were fully red. On Tuesday night was her first arance in public since the accident, it may be imagined with what trepi- on she approached the foot-lights in ercial test.

he audience being well acquainted with circumstances of the case, was equally ious. The first bar of the music prov- eyond a doubt that the soprano's voice as perfect as ever. The burst of tu- tuous and hearty applause that greeted must have repaid her for the suffering had undergone; but so great was the rous strain that she was confined to bed yesterday in consequence of the tion.

ne of the most anxious listeners in the hence was the surgeon who had per- med the operation. He returned to York, as he said, one of the happiest men; he had insisted that the singer's ce would be completely restored in face of many predictions to the con- ry.

ATH OF M'CARTHY DOWNING, M.P.

Kilbbereen, Jan. 10.—This evening at 9 ock, Mr. McCarthy Downing, M.P., ex- d at his residence, Prospect House, bbereen. The deceased gentleman, ose loss will be great to the country, on nday last was attacked with congestion he lungs. Mortification soon after set and this evening, to the intense regret all parties in the district, he succumbed the combined disease. Mr. Downing been for some time in delicate health that did not prevent him from taking place as a public man whenever it was cessary for him to do so. Scarcely a nth has passed since he presided at a eting of national teachers here, and ht or ten days ago he attended at the nicipal Boundaries Commission, at which he gave most important evidence regarding the general question. He then appeared to be quite well in health. During his illness his medical attendants have been Dr. O'Connor, Cork; and Dr. Jennings and Dr. Somerville, of Skibbereen. Everything that the most superior skill and the kindest attention could do to preserve a life dear to all was done, but without avail, and he gradually sank until this evening, when, surrounded by loving hearts, he passed from this world. During his illness the Most Rev. Dr. Fitzgerald, Lord Bishop of Ross, frequently visited him, and the Rev. Father Davis, C.C. Rosacarberry, his old and faithful friend, scarcely left him day or night. Mr. McCarthy Downing was the son of Mr. Eugene Downing, of Kenmare, where he was born, and was only 65 years of age. He leaves one son, Mr. Eugene Downing, behind him the rest of his family—his wife, four sons, and two daughters—having pre-deceased him. No funeral arrangements have, of course, been made up to the present, but it is believed it will take place on Monday at Caheragh, the family burial place. In the town of Skibbereen, Mr. Downing's death has caused the profoundest sorrow for the loss of an old, genial and sterling friend.

has developed the ssue h Company always played the Republicans and that or destroyed all telegrams party. In spite of this, bow- bundant proof that high the leaders of the Republi d to projects to purchase Florida, Louisiana and South

s. Lee against the Govern- very of Arlington, the jury or of the former. The case

CELLANEOUS.

Legislature has passed the charter of the City of Mem- g for its future government. ause the city could not pay bondholders would not com- nt Zion Convent, Water- e burned by an incendiary There is a severe famine in J. J. Walker, Democrat, U. S. Senator from Arkansas. man arrived in Atlanta on the thousand people went to the ostly. There were neither of disapprobation. On the he battle fields around Atlan- d struck the town of Lock- Monday evening, demolishing lling churches, court house

ENCYCLICAL LETTER

OF

OUR MOST HOLY FATHER LEO XIII.,

BY THE GRACE OF GOD POPE,

ADDRESSED TO THE

HIERARCHY OF THE CATHOLIC CHURCH.

To our venerable brothers, the Patriarchs, Primates, Archbishops and Bishops, of the Catholic world, in communion with the Apostolic See.

LEO XIII., POPE.

Venerable brothers, health and Apostolic benediction:

As the responsibility of our Apostolic ministry demanded from the commencement of our Pontificate, we have not neglected to point out the mortal plague which insinuates itself amongst the members of the human society, and which places it in great peril. At the same time we indicated what were the most efficacious remedies by means of which society could be brought back to safety and could escape the dangers which menace it. But the evil's that we then deplored have so rapidly increased that again we are forced to address you; for we seem to hear resounding in our ears these words of the prophet: "Cry out, cease not to cry out; lift up your voice and let it be like the trumpet."

You understand, venerable brethren, without difficulty, that we speak of the sect of men who call themselves differently, and by almost barbarous names—Socialists, Communists, and Nihilists—and who, scattered over the earth, and closely united by an iniquitous pact, no longer seek the aid of the darkness of secret societies, but coming forth in the daylight, publicly and with all confidence, endeavor to accomplish the design, which they have long since formed, of overthrowing the foundations of all civil society. These are assuredly they who, as the Divine Scripture attests, "sully all flesh, despise all domination, and blaspheme all majesty."

In effect, they leave entire and intact nothing of that which has been wisely decreed by the laws divine and human for the security and honor of life. They refuse obedience to superior powers to whom, according to the precept of the apostle, every soul ought to be subject, and who hold from God the right to command; they announce the perfect equality of all men in their rights and duties. They dishonor the natural union of man and woman, which was consecrate in the eyes of barbarous nations; and the bond of that union, which principally sustains domestic society, they weaken, or abandon at their pleasure.

In fine, seduced by the desire of present wealth, "which is the source of all evils," and "the appetite for which estranges from the faith," they attack the right of property, sanctioned by the natural law, and by a monstrous attempt, whilst they affect to take care of the needs and the miseries of all men, they endeavor to seize for the advantage of the community whatever has been acquired by individuals, either by the title of legitimate inheritance, or by intellectual or manual labor, or by economy. They publish these monstrous opinions at their reunions, they develope them in their pamphlets, and by means of journals they spread them amongst the crowd. Thus the majesty and power of kings have become so odious to seditious people that detestable traitors, impatient of all curb, and animated by an impious audacity, have on several occasions, within a brief space of time, turned their arms against the heads of the governments themselves.

Now, this audacity of perfidious men, which each day menaces civil society with still more serious destruction, and which excites in the minds of all inquietude and trouble, owes its cause and origin to these poisoned doctrines which in these latter days propagated amongst the people, like corrupt seed, have brought forth in their time pernicious fruit. In effect you will understand, venerable brethren, that the cruel war which, since the sixteenth century, has been declared against the Catholic faith by innovators and which has been gathering so much strength up to the present day, has been carried on with the object of putting aside all revelation, of destroying all supernational order, and of giving scope to the inventions, or rather the ravings, of reason alone.

This error (falsely receiving its name from reason) which flatters and excites the passion for greatness, natural to the heart of man, has spontaneously extended its ravages not only to the minds of a great number of men, but even to civil society itself. Thus, by an impiety altogether novel and unknown to the pagans themselves, we have seen governments constituted without any account being taken of God or established order; it has been proclaimed that public authority had not from God its origin, its majesty and its power to command, but from the multitude of the people, who, believing themselves disengaged from the necessity of a divine sanction, have submitted to no other laws than those which their caprice has suggested.

After the supernatural truths of faith had been combatted and rejected as contrary to reason, the very Author and Redeemer of the human race has been compelled by degrees, and little by little, to exile Himself from the studies in the universities, the lycees, and the colleges, as well as from all the public customs of human life. In fine, the recompenses and the punishments of the future and eternal life having been consigned to oblivion, the ardent desire of happiness has been reduced to the space of the present time. These doctrines having been spread with the greatest license of thinking and acting, which has also been acquired on all sides, need we be surprised that men of the lower classes, tired of their poor dwelling-house, or their humble workshop, should covet the palaces and the fortunes of those who are richer than themselves; need we be astonished that there is no longer tranquility in public and private life, and that the human race has almost come to its destruction?

But the supreme pastors of the Church, with whom lies the duty of protecting the Fold of the Lord from the snares of the enemy, have early applied themselves to avert the danger and to watch over the people. For as soon as secret societies, in whose bosom were already hidden the seeds of error of which we have spoken, commenced to extend, the Roman Pontiffs Clement XII and Benedict XIV forgot not to unmask the impious designs of the sects, and to warn the entire world of the evil that was thus secretly in course of preparation. But when, thanks to those who gloried in the name of philosophers, an unlimited liberty was assigned to man, when the new right, as they call it, began to be formed and sanctioned, contrary to the natural and divine law, Pope Leo VI, of happy memory, also fully unveiled, by public documents, the detestable character and the falseness of these doctrines; and at the same time the apostolic foresight predicted the ruin to which the deluded people were about to be dragged.

Nevertheless, as no means, however strong, that had been made use of could prevent their perverse teachings from becoming acceptable to the people, and invading even the decrees of governments, Popes Pius VII and Leo XII anathematized the secret sects, and as far as it depended on them, again warned society of the danger which threatened it. Finally, all the world knows perfectly in what strong language, and with what firmness and constancy, our glorious predecessor, Pius IX, of happy memory, both in his allocutions and his encyclical letters, dispatched to the bishops of the whole world, combatted as well the iniquitous efforts of the sects, as notably the scourge of Socialism, which, issuing from this source, has made inroads everywhere.

But what is to be deplored is that those to whom is confided the care of the common weal, allowing themselves to be entrapped by the frauds of these impious men, and to be frightened by their menaces, have always manifested suspicious or even hostile dispositions towards the Church. They have not understood that the efforts of the sects would have been vain if the doctrine of the Catholic Church, and the authority of the Roman Pontiffs were always honored, as they ought to be, as well by princes as by the people. For "the Church of the living God, which is the pillar and ground of truth," teaches those doctrines, those precepts, by which the safety and tranquility of society are especially guarded, and the propagand of socialism radically abolished.

In effect, although the Socialists, abusing the Gospel itself, in order more easily to deceive evil-disposed persons, are accustomed to distort it, in order to make it more conformable to their doctrines, the truth is that the difference between their pernicious teachings and the pure doctrine of Jesus Christ is so great that it could not be greater. For what participation hath justice with injustice? Or what fellowship hath light with darkness? These persons, as we, cease not to proclaim that all men are equal by nature, and therefore they pretend that people owe neither honor nor respect to power, nor obedience to the laws, except to those that they shall have sanctioned according to their caprice.

On the contrary, the equalities of men, according to the evangelical writings, consist in this, that all having the same nature, all are called to the same high dignity of sons of God, and at the same time that one and the same end is proposed to all, each must be judged according to the same law, and obtain punishment or recompense, as he deserves. Nevertheless there is an inequality of right and of power which emanates from the Author of Nature itself, "of whom all paternity in heaven and on earth is named." As to princes and subjects, their souls, according to Catholic doctrine and precepts, are mutually bound by rights and duties in such a manner that, on the one hand, the passion for power is moderated, and, on the other hand, obedience is rendered easy, firm and noble.

Thus the Church constantly puts before her subject this precept of the Apostle: "All power comes from God, and those which are, have been established by God. Wherefore, he who resists the power, resists the ordinance of God. And they that resist purchase to themselves damnation." This precept further commands us to "be subject of necessity, not only for wrath, but also for conscience sake," and to render "to all men their dues. Tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

For He Who has created and Who governs all things, has so disposed them in His provident Wisdom that the *inferiora* fulfil their obedient Wisdom that the *media* and these attain their end by means of the *superiora*. In the same way, then, that He has wished that in His Heavenly Kingdom the choirs of angels should be distinct and subordinate one to the other, and as He has also established in His Church different degrees of order, and a diversity of functions, so that all should not be apostles, nor doctors, nor pastors, so has He constituted in civil society several orders different in dignity, in rights and in power, in order that the State, like the Church, should form one single body, composed of a great number of members, some more noble than others, but all necessary to each other, and watchful with regard to the common welfare.

But in order that the rulers of the people should use the power which has been conferred upon them for building up and not for destroying, the Church of Christ appropriately warns princes themselves that the severity of the Supreme Judge hangs over them, and, borrowing the words of Divine Wisdom, it cries out to them all, in the name of God, "Give ear you that rule the people, and that please yourselves in multitudes of nations; for power is given to you by the Lord and strength by the Most High, who will examine your works and search out your thoughts, for a most severe judgment shall be for them that rule. For God will not except any man's person, neither will He stand in awe of any man's greatness; for He hath made the little and the great, and He hath equally care of all. But a greater punishment is ready for the more mighty."

Nevertheless, if it happens that princes rashly proceed to excess in the exercise of their power the Catholic doctrine permits not the people to rise up in force against them, for fear that the tranquility of established order should be more and more troubled, and that society should thereby receive greater injury. And when the excess comes to a point at which no hope of safety seems left, Christian patience learns to seek a remedy in meritorious conduct, and in urgent prayer to God. But if the ordinances of legislators or princes sanction or command something contrary to the divine or natural law, the dignity of the Christian name, and duty and apostolic precept, proclaim that we must obey God rather than men. Thus domestic society itself, which is the foundation of every city and of every State, feels and experiences this salutary power of the Church, which is exercised for the conservation of civil society, and the maintenance of order. For you know, venerable brethren, that the rule of that society has, according to the natural law, its foundation in the indissoluble union of man and wife, and its object in the rights and duties of parents and children, masters and servants, one towards the other. You know also that the theories of socialism almost totally dissolve it, for having lost the strength which it receives through religious marriage, it naturally sees relaxing the power of parents over their children, and the duty of children towards their parents.

On the contrary, the Church teaches that marriage, "honorable in all things," which God himself instituted at the commencement of the world for the propagation and the perpetuity of the species, and which He has made indissoluble, has been made still more binding and holy by Jesus Christ, Who has conferred on it the dignity of a sacrament, and wished it to be a type of His union with the Church. Hence, according to the intimation of the Apostle, as Jesus Christ is Head of the Church, the husband is head of the wife, and as the Church is subject to Jesus Christ, Who embraces her with a constant and perpetual love, so wives ought to be subject to their husbands, and ought in return to be loved by them with a faithful and constant affection.

The Church regulates alike the power of the father and of the mother, so that it keeps children and servants to their duty, without exceeding bounds. For, according to Catholic teaching, the authority of parents and masters is only an emanation from the authority of the Heavenly Father and Master, and thus not only does it derive from this its origin and its power, but it also necessarily borrows from it its nature and its character. Wherefore the apostle exhorts children to obey their parents in the Lord and to honor their father and mother, which is the first commandment made with a promise. And to parents he says: "And you, parents, provoke not your children to anger; but bring them up in the discipline and correction of the Lord."

The precept which the same apostle gives to servants and masters is that those be obedient to these according to the flesh, as to Christ, serving them with all good will as God Himself, and that masters should not ill-treat their servants, remembering that God is the Master of all in Heaven, and that there is no respect of persons with Him.

If all these things were observed by each of those whom they concern, according to the disposition of the Divine Will, each family would afford a picture of the Heavenly residence, and the noble results which would be the consequence would not be confined within the walls of dwellings, but would be scattered over states themselves.

As regards public and domestic tranquillity, Catholic wisdom, supported by the precepts of the divine and natural law, very prudently provides for it by the ideas which it adopts and teaches with reference to the right of authority, and the division of property, which is acquired for the necessity and the utility of life. The socialists on the contrary, represent the right of property as being a human invention, repugnant to the natural equality between men, and, preaching in favor of a community of property, they proclaim that men should not patiently bear poverty, and that they may with impunity violate the possessions and rights of the rich.

The Church recognizes, much more usefully and wisely, the existence of inequality between men, naturally dissimilar by the strength of body and of mind, and that this inequality exists even in the possession of property; she prescribes, besides, that the right of property and authority originating in nature itself must be maintained intact and inviolate in the hands of those who possess it; for she knows that robbery and rapine have been condemned in the natural law by God, the Author and the Guardian of all right, in such a manner that it is not even permitted to covet the goods of another, and that thieves and robbers, like adulterers and idolaters, are excluded from the Kingdom of Heaven.

Nevertheless, like a good mother, she neglects not the care of the poor, and omits not to look to their necessities; for, embracing them to her maternal breast, and knowing that they represent Jesus Christ, Who considers as done for Himself a kind act done for the least of the poor, she holds them in great honor; she assists them with all her power; she is careful to have erected on all sides houses, and refuges, where they are received, nourished, and cared for, and she takes them beneath her tutelage. Further, she enjoins on the rich, as a strict duty, to give their superfluous wealth to the poor, and she inspires them with fear by the thought of the divine judgment which will condemn them to eternal punishment if they succor not the indigent in their necessities.

Finally, she relieves and consoles the minds of the poor, both by proposing to them the example of Jesus Christ, Who, being rich, desired to become poor for our sake, and by recalling to them the words in which He has declared the poor happy, and has bidden them to hope for the recompense of eternal felicity. Who does not see that this is the best means of putting an end to the old conflict raised between the rich and the poor? For as the evidence of facts shows, if this method is rejected or despised, it necessarily happens either that the greater part of the human race is reduced to the vile condition of slavery, as was to be seen long ago amongst pagan nations, or that human society is agitated by continual troubles and devastated by rapine and brigandage, as, with sorrow, we have lately had to testify.

Since this is so, venerable brethren, as at the commencement of our Pontificate, we, with whom rests the government of the entire Church, have already pointed out to peoples and princes, tossed by a severe tempest, the port of safety, so, at this moment of supreme peril, again, and with emotion, we lift up our apostolic voice to ask and beseech them, in the name of their own interest, and of the safety of states, to take for their instructor the Church which has taken such a great part in promoting the public prosperity of nations, and to recognize that the relations of government and religion are so intimately connected, that, whatever the latter is deprived of, so far diminishes the submission of subjects and the majesty of power.

And when they shall have recognized that the Church of Jesus Christ possesses, for averting the plague of socialism, a power which is to be found neither in human laws, nor in magesterial repressions, nor in the arms of soldiers, let them at length re-establish that Church in the condition, and with the liberty, of which she is in need in order to exercise her salutary influence on the entire human society.

As to you, venerable brethren, who understand the origin and the nature of the evils accumulated in the world, apply yourselves with all the ardour and all the strength of your minds to deeply instil the Catholic doctrine, and make it penetrate into the souls of all men.

Act so that all, from their tenderest years, shall be accustomed to have a filial love for God, to reverence His will, to show deference to the majesty of princes and to the laws, to abstain from all covetousness, and to preserve faithfully the order which God has established as well in civil as in domestic society. You must also take care that the children of the Catholic Church should not enrol themselves in the execrable sect, and should not assist it in any way, but on the contrary should show by their good actions and their straightforward conduct in all things, how stable and happy would human society be if all its members distinguished themselves by their virtues and by the regularity of their conduct.

And, as the followers of socialism are recruited chiefly amongst men engaged in the different industries, or those who labor for their hire, and who, dissatisfied with the condition of working men, are more easily enticed by the allurement of riches and the promise of wealth, it appears opportune to us to encourage the formation of societies of working men and of artisans which, established under the patronage of religion, are calculated to render all their members content with their lot and resigned to labor, and lead them to spend a peaceful and tranquil life.

That He, venerable brethren, to whom we are obliged to refer the beginning and the success of all good, may favor our undertakings, We have an additional motive for hopes in prompt assistance these days, when we are celebrating the anniversary of the birth of Our Lord; for Christ who, being born, brought a new salvation to the world already old, and almost in a state of dissolution owing to the extremity of its evils, ordains that we also should hope for it. For "the hand of the Lord is not shortened that it cannot save, neither is His ear heavy that it cannot hear."

In these sacred days we wish you, venerable brethren, and the faithful of your churches, every happiness and every joy; and We fervently implore of Him who gives all good gifts to men that there may appear anew to men the goodness and the humanity of God our Saviour, who, after having snatched us from the power of our most terrible enemy, has lifted us up to the very exalted dignity of children. And in order that we may enter more readily and more fully into the enjoyment of these wishes, join your prayers to Ours in invoking God's mercy, and ask the patronage of the Blessed Virgin Mary, Immaculate from her very beginning, and of Joseph, her spouse, and of the blessed Apostles Peter and Paul, in whose suffrages we have all confidence. Meanwhile, as a pledge of the Divine gifts, we give from the depths of our heart in the Lord, the Apostolic Benediction to you, venerable brethern, your clergy, and to all the faithful people.

Given at Rome, near St. Peter's, 28th December, 1878, the first year of our Pontificate.

LEO XIII, POPE.

Irish linen, at low prices. See Brasselmen's advertisement on fifth page.