

Cardinal LANGÉNIEUX

THE PILGRIMAGES

of French Workers to Rome

AND THE SOCIAL QUESTION

(1885-1891)



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Léon Harmel, le Bon Père du Val-des-Bois

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THE PILGRIMAGES of FRENCH WORKERS to ROME

AND THE SOCIAL QUESTION¹

Gentlemen,

Is there any country in the world that has been the object of the Holy See's solicitude to the same degree as France? Assuredly not. But has France herself, at any period of her history, ever received from that love of predilection tokens more touching, more tangible, more constant than she has received from Leo XIII over the past year? We do not think so.

Certainly, the cares of the pontifical government weigh heavily enough on the shoulders of the Vicar of Jesus Christ; the general affairs of the Catholic Church absorb enough of the apostolic zeal, the strength and the time of him whom God has made Shepherd of the nations, for him not to linger in lavishing more fatherly care on one of them and in taking her interests more particularly into his own hands.

Yet is this not the present attitude of the Pope towards our country? France is suffering, and the Church, which has never been sparing of her tenderness towards her because she has always counted on her devotedness, is moved today by the evil that is gnawing at her and the dangers that threaten her, as a mother would be for the best of her children.

For indeed, gentlemen, France has been an eldest daughter to the Church; she took the name because she fulfilled the mission. The first among the Christian nations to receive baptism, she shared with the

1. Address delivered by His Eminence Cardinal Langénieux, Archbishop of Reims, at the opening session of the Diocesan Assembly of Catholic Works, on Thursday 18 August 1892.

Church, her mother, the labours of the apostolate, preparing her ways, ever ready to make her word heard, to draw the sword, to give her gold or to shed her blood in order to extend the reign of Jesus Christ over the earth.

They are therefore justified, these preferences of the Holy See towards France, by centuries of fidelity and devotedness, and so well justified that the Pope, too, repeats what we like to tell ourselves to lift up our hope: “*That the Church has need of France!*”

Events have moved swiftly among us in recent years, and above all in the last ten months: the fact that dominates them all is the intervention of the Pope to bring peace, in the name of the higher principles of Christian morality, first to our country, which sterile struggles of domestic politics are delivering up as a prey to the Masonic sects, and then to the world of labour, whose crisis threatens to overturn the entire social order.

It is from this last point of view, gentlemen, that we wish to speak to you today about the Pope and his work, not so much to dwell on the teachings of the Encyclical, of which we have already spoken to you several times, but above all to retrace with you the history and the genesis of this whole movement, and to bring out, first, the happy influence of the pilgrimages of the France du Travail (Labour France) on the mind of Leo XIII, and then his wholly personal action towards the workers. We made them better known to him: he taught us to love them better.

I

The social question, gentlemen, has always been, in the end, a question of freedom for the little ones, a question of bread for the unfortunate. It has presented itself under various aspects, according to the circumstances of time and place, but always turning on the same pivot, property, and perpetuating under different names the same antagonism of classes: on the one side the multitude who toil, and on the other the privileged who forget them, oppress them or exploit them.

One can follow across the centuries the painful and often tragic phases of this social struggle, whose sinister rumblings alternate in history with the din of great wars; but always the voice of the Church has answered the lament of the unfortunate; always the legitimate claims of the workers have found an echo in the hearts of the Popes. The *Misereor super turbam* that fell from the lips of Christ has not grown old; like justice, like charity, like truth, it has remained and it remains the very expression, not only of the inmost sympathies of the Church of God, but of the social action of the Roman pontiffs.

From the beginning, by sheer energy, they condemn and overthrow the whole economic system of the old Roman world, founded on slavery; they restore the dignity of manual labour, debased by paganism. Clement IV, Sixtus IV, Julius II and Clement VII condemn the abusive right of property by authorising the poor to cultivate, for their own profit, a third of the estates left fallow by their owners². — Pius V protests against the excessive taxes that weigh on the tillers of the soil³; he exempts from seizure, and Clement VIII and Paul V

2. Constitution of Clement IV, 1241. Edict of Sixtus IV; — of Julius II; *Motu proprio* of Clement VII, 1525.

3. Bull *In cæna domini* of Pius V; — his Constitution of 11 October 1566.

with him, seed and the tools of labour⁴; — Gregory XIII and Sixtus V fight against those who buy up the land and ruin small holdings⁵. — Benedict XIV wants owners to allow free gleaning in their fields after the harvest, thus burdening individual property with a servitude for the benefit of the poor⁶. — After Alexander III, he protects the workers against the rapacity of usurers⁷; — Pius VI and Pius VII claim for the people the right to live from the land and take up the cause of all who earn their bread by the sweat of their brow⁸; in a word, the Church is not content to speak of justice and charity, to repeat to the powerful of the day the severities of the Gospel, to remind them of the heavy charges that weigh on wealth and of the responsibilities it brings: one would say that she wishes, besides, to secure for the workers here below, as far as possible, the beatitude of the Gospel reserved for the other life.

But, gentlemen, the eternal problem of toil and the morsel of bread has entered in our days, with an immense development of industry, into a new and very particular phase: it is the factory and the worker, it is wages and hours of work, it is the human being devoured by the machine, and the home thrown into disorder by the servitude of day and night which competition, greed for gain and the *usura vorax* denounced by the Pope impose not only on the father of the family, but on the wife and the children.

The evil is deep, the complaints are bitter; and, failing the clubs and the press, failing the revolutionary congresses, strikes and dynamite proclaim loudly enough what cold audacity and what implac-

4. *Motu proprio* of Clement VIII, 4 December 1600; — of Paul V, 19 October 1611.

5. Edict of Gregory XIII; — of Sixtus V.

6. Decrees of Benedict XIV, 22 May 1742 and 17 May 1751.

7. Ordinance of Alexander III. Encyclical *Vix pervenit* of Benedict XIV, 1 November 1745; his Constitution of 28 March 1751.

8. *Motu proprio* of Pius VI, 25 January 1783; — of Pius VII, 15 September 1802.

able determination inspire the threats of the people, whose patience is at an end.

The same men who not long ago pointed to clericalism as the enemy of progress and of modern liberties closed their eyes to the workers' crisis and went about repeating that there was no social question; and now, after less than ten years, the peril has asserted itself with such intensity that the sceptics of yesterday, compelled by the force of circumstances, admit to themselves that apart from religion there is no moral power capable of making a word of wisdom heard in these passionate debates and of keeping the coming evolution from the abyss.

The Church, gentlemen, did not wait until the peril was imminent to take up, in the social struggle that troubles the close of this century, the part that befitted her. Without disregarding the rights of employers, while taking into account the necessities of modern industry and the changes that time has brought to the economic situation, she has concerned herself, with a preference she had no need to conceal, with the lot of the workers.

Among us, to speak only of France, — for Belgium, England, America, all the countries of great industry have seen the same initiatives arise in the name of religion, — among us, the Association of Catholic Workers' Circles and other similar works, under the active patronage of the Bishops, have devoted themselves with a truly apostolic zeal to bringing the classes together, working on public opinion through the press, prompting fair discussions in many congresses, founding institutions, and carrying right into the Parliaments the legitimate claims and the grievances, alas only too well founded, of the working-class family; and everywhere the clergy have stepped in, everywhere they have made themselves the apostles of the people, demanding justice, preaching charity, relieving distress.

These noble efforts were certainly not fruitless; they have put the labour question on the agenda, they have won the sympathies of the

country for the sacred cause of the unfortunate; they have reminded a generation that wished to ignore them of the rights of labour and the responsibilities of wealth; they have laid the foundations of a moral organisation of industry; in short, they have softened many hatreds and dressed many wounds, and if they have not done everything, if they have not overcome the evil, it is because the evil is immense and closely bound up with a general state of things before which private initiative necessarily remains powerless.

To make itself heard by all, a voice coming from higher up was needed; as in the most critical periods of social history, the intervention of the Pope was necessary; his word alone could pronounce the unquestionable judgement that would cast, amid the confusion of doctrines and the conflict of interests, the light of supernatural principles; that would fix the strict obligations of justice and the neglected duties of charity; that would, finally, mark out the powers of the civil authorities and the respective rights of free citizens, associated in various capacities in a common enterprise from which must come, for them, their daily life, and for the country, honour and national prosperity.

Leo XIII, gentlemen, from this point of view even more than from any other, if one may say so, was a providential pope. For a long time already his great soul, embodying and dominating his whole century, had run ahead of events and foreseen, along with the ills that torment that century in its painful decline, the dawn of a new era; the natural bent of his genius, at once broad, bold in its conceptions and tenacious in its resolve, and the tenderness of his heart inclined him moreover towards those social questions of which the favourites of Christ are always the victims; did he not say only yesterday: "I am with the little ones, with the humble, with the dispossessed whom Our Lord loved!" And so, slowly, with that ripeness of action which sometimes disconcerts the feverish agitation of our age, but which marks the things of the Church with a reflection of eternity, the Vicar

of Jesus Christ was examining the case of the workers in the 19th century.

The Holy Spirit, assuredly, does his work in the world through the Church; he is at once the light from on high that enlightens her and the inner conscience that inspires her, and the principles of the Gospel, the divine teachings of Christ, of which she holds the deposit, are the unchanging and necessary foundation of the sanctification of a soul as much as of the moral regeneration of a society. But the action of God through the Church does not exclude human elements; in her, as in Christ, the divine Word who teaches asks of man his humble co-operation; and the Pope, before proclaiming the thought of God in the name of his supreme teaching authority, works out its expression in study, reflection and prayer.

It was therefore useful, necessary, to bring the question of labour right before the eyes of the Sovereign Pontiff in its living and poignant reality; it was necessary to let him put his finger on the wounds he was to heal; he had to be given the means of hearing employers, of listening to workers, of gathering the grievances of the latter and the anxieties of the former, and thus of approaching at first hand the formidable conflict between capital and labour, which would be resolved in blood and tears if the voice of the Church were, unhappily, disregarded.

This word of salvation had to be sought, called forth, informed, and at the same time public opinion had to be prepared to receive it, and men accustomed to lift their eyes towards the holy mountain from which their help would come.

It is thus, by the force of circumstances, from this hope and this desire, that the first idea of a pilgrimage of the France du Travail to Rome was born.

II

In 1885, some hundred employers from every corner of France answer our call; they represent thousands of workers. Leo XIII receives with kindness this unusual deputation of men of business belonging to that well-to-do class in which fortune, as a rule, weighs lightly on hearts made unused to pity by an excess of comfort. These men, rich, influential, already burdened with the cares of their own interests, chose to look around them; they know that their house rests on the thousands upon thousands of homes of their workers; they feel themselves bound to these working-class families, whose arms they claim all day long, and often, alas, all night long, by moral bonds that are a matter for their conscience, and they bow under the weight of their responsibilities as employers and industrialists.

Their words find a sympathetic echo at the Vatican. As they set out the difficulties and the dangers of the situation, the Pope, with visible interest, enters into this world of the factory and the workshop, new to him; for the worker as modern industry has made him, an isolated unit of an anonymous army, a slave of the machine, without a home, without family life, without fresh air, without Sunday, in no way resembles the Italian artisan or day labourer, and one must have seen him at close quarters to understand how the factory could have been called a penal colony or a hell.

This first pilgrimage, or rather this first examination of the workers' case by the Holy See, was blessed. Leo XIII, already so concerned with the social question, felt growing in his soul that divine pity which troubled the heart of Jesus in the presence of the unfortunate; he made us promise to come back soon with employers and with workers; and on the very eve of their departure, before parting, still deeply moved by the strong impressions of the pontifical audience, our hundred pilgrims solemnly swore to God and to the Pope that

they would concern themselves with the lot of their workers as true employers, in the wholly fatherly sense of the word.

True to our appointment, in 1887 we were in Rome again with a group of industrialists accompanied by about twelve hundred workers, delegates of the circles, the associations and the factories of France.

This time the pilgrimage took on the proportions of an event that drew the attention of the whole Catholic world.

The Pope wishes to lodge some hundred workers at the Vatican; he reserves a solemn reception for this deputation of the labouring classes. No doubt he will show each of them a fatherly condescension, but these intimate conversations are no longer enough for him; he wants an official affirmation, so to speak, of his thought and his feelings, and he delivers an address whose echo has been carried to every industrial centre:

“Great is the joy We feel, Most dear Sons, in seeing you gathered in such numbers around Us... We congratulate you on the part you are taking in the work of the Christian regeneration of the world of manual labour. It is in the return to Christian principles and to the teachings of the Catholic Church that the solution of the social questions which touch you so closely solely lies.

“...When her word was better heeded and obeyed by the peoples, and her freedom of action less hampered, the Church came to the aid of the workers by creating and encouraging the great corporative institutions which contributed so powerfully to the progress of the arts and trades and procured for the workers themselves a greater measure of ease and well-being. And this spirit of motherly solicitude the Church had brought into the customs of the peoples, into the statutes and regulations of the cities, into the ordinances and laws of the public powers.

.....

“The Church, Most dear Sons, will continue to concern herself with you, with your true interests, with your legitimate claims. We Ourselves, from the very beginning of Our pontificate, thought of you when We reminded the peoples of the fundamental principles of the social order. Since then We have followed attentively the work of the congresses, and We shall not cease to do, for the improvement of your lot, all that Our office and Our father’s heart may suggest to Us...”⁹

The promise of Leo XIII, his kindnesses, the impressions of this pilgrimage brought back to France, all this ended by ploughing its furrow in public opinion. The people, weary of disappointments, tired of being forever deceived, little by little lent an ear to the account of these things, which astonished them at first, but to which they soon attached their best memories of a Christian childhood and the instinctive need they have to hope; and so it was that in the working class, where religious ignorance, alas, often equals material poverty, the Pope, until then almost forgotten or misunderstood, began to meet with powerful sympathies.

As happens on a battlefield when the centre of the action shifts, so the influence of the Pope was revealing itself as bound to be decisive in the struggle; and already one could say: *Oculi omnium in te sperant, Domine!*

It was therefore under this surge of sympathies, of hopes, and of fears too, — for from day to day revolutionary socialism was making the antagonism of the classes more bitter and more profound, — that the great workers’ pilgrimage of 1889 was decided upon, which was to be decisive.

Leo XIII wished to give unaccustomed splendour to this demonstration, to this audience granted by the Vicar of Jesus Christ to the world of manual labour.

9. Address of Our Holy Father the Pope at the reception of the Pilgrimage of 1887.

Never, indeed, have princes or lords, nobles or the mighty, been loaded at the Vatican with greater honours, and above all with more tender affection, than these workers, these delegates of the true French democracy, Christian, loyal, ardent in faith and patriotism, which still bends, it is true, under the weight of the power that events have prematurely placed in its hand, but which will be, if it so wills, the instrument of Providence for the salvation of modern societies.

“Most Holy Father, the workers who are at the feet of Your Holiness, and all those whom they represent..., reject every suggestion of hatred against persons and of attack on property, every insinuation of revolt against authority, every recourse to violent means to improve their lot. They appeal to the justice of the public powers..., and, looking further and higher towards that luminous summit from which all truth flows, from which all civilisation has come down, they respectfully raise their voices and their hands towards You, in whom they venerate the authority and the fatherhood of God, repeating the imploring cry of the apostles to the Divine Master: *Domine, salva nos, perimus!*

“Their hope will not be deceived. They know in whom they have believed...; and, filled with filial confidence, they dare to beseech Your Holiness not to tire of recalling the world to respect for the laws of justice and right..., in order to guarantee to the worker, whose labour is his only resource, the stability of his home, the means to feed his family, to bring it up in a Christian way and to put something aside for hard times¹⁰.”

That was indeed the thought that brought all these men of toil to the Vatican, and it was in these terms that we had expressed it.

Leo XIII answered it with an important address, already doctrinal and full of light — which you have read, gentlemen, — and which on

10. Our Address to the Holy Father at the solemn audience of the pilgrimage of 1889.

several occasions he was pleased to call “the preface to a forthcoming encyclical”.

“No, Most dear Sons, the Vicar of Jesus Christ will never cease to watch over you as a father, to enquire into your interests and to further them by reminding all of their respective duties and speaking to them the language of charity¹¹.”

For six weeks of enthusiasm and blessings, the trains followed one another, bringing to Rome the various groups of workers from every province and every industry, those of the soil and those of the factory, the miner and the artisan, and the audiences were repeated, during which each one spoke to the Pope, between two caresses, of his soul, his region, his home and also... his trade; and everywhere, in Italy as in France, from Belgium and England as far as America, people were attentive to what was happening at the Vatican between the workers and the successor of Peter.

At last the Encyclical appeared, and I need not tell you again, gentlemen, with what emotion it was received, what feelings of filial gratitude it inspired in Catholics and what respect it commanded from its opponents.

One duty remained for us to fulfil, as sweet as it was pressing: to bring Leo XIII the thanksgiving of the working people!

That, gentlemen, was the proper work of the Pilgrimage of 1891, the one that was to be called the Pilgrimage of the Twenty Thousand! The others, in 1885, in 1887, in 1889, had come to implore; this one came to give thanks. “You wished to express to Us in person,” the Sovereign Pontiff himself said, “your filial gratitude for the apostolic word that We recently spoke to the world on your behalf¹².”

11. Address of Leo XIII to the French workers, 20 October 1889.

12. Address of the Sovereign Pontiff at the reception of the Workers’ Pilgrimage, 19 September 1891.

You have not forgotten, gentlemen, how this peaceful and joyful demonstration, so popular in France, so welcome to the true Roman people, so praiseworthy in its aim, so dignified in its course, was brutally interrupted by the intrigues of revolutionary Freemasonry, all-powerful in the face of the weaknesses of the Italian government. It would cost our humiliated and wounded patriotism too much to retell the story of those sad days and to say what truth would oblige us not to keep silent. It will be enough for us here to clear the French workers of all responsibility, and to note to their honour that, under the hostile gaze of the watchful Lodges, they were able to win public esteem, and that the dishonest pretext, awaited and provoked, could not be found among the ten thousand who came to Rome in 1891.

We consider the events of 2 October here only on the side where they touch the cause of the pilgrimages of the France du Travail to Rome. They brought it the crown that God is often pleased to reserve for the undertakings he blesses and wishes to make fruitful: they marked it with the trial of the divine sign of the Cross; but they could neither compromise it nor diminish it.

The goal had been reached. The Church had made heard that word which comes from heaven and never resounds in vain upon the earth; she had unquestionably taken the lead of the great movement of social regeneration that is taking shape at the close of this century, and the Pope had allowed us to declare solemnly that the Encyclical *De conditione opificum* was the reward of the pilgrimages of the French workers¹³, thus paying our dear pilgrims the finest tribute they had ever dared to aspire to.

Not only was the harvest gathered in when the storm broke, but the revolutionary tempest, raging at once against the Church and against France, could only make more expressive the unforgettable scene of the farewells of Leo XIII.

13. Our Address to the Holy Father at the audience of 19 September 1891. — Letter of His Holiness to His Em. the Cardinal of Toulouse dated 22 October 1891.

That day the procession had been endless; the Pope lingered with us, more tender, more fatherly than ever. A veil of sadness lay upon his brow, and when he blessed, his voice trembled with tears. He showed himself a father to his dear workers of France, and they became children with the Pope, and time went by without exhausting the unalterable gentleness of his anguished heart.

And it seemed to us that, two days after the *Hosannah* of 29 September, whose echoes still rang beneath the vaults of St Peter's, after the cries of death and the *tolle* of the day before, another angel, the angel of France, was consoling in his Gethsemane this other Christ, crushed like him under the insults of a misled people who had been made to repeat the *Nolumus hunc regnare super nos!*

At last, however, after five long hours of conversations full of openness, of pious boldness, of discreet confidences, of eagerness, of naive and touching incidents, which would make the most magnificent companion piece one could imagine to the Gospel picture of Jesus among the children, Leo XIII caressed the last of the pilgrims.

Gone are those ineffable audiences in which the Vicar of Christ, come down from the chair of infallible truth, mingled with the crowd of the little and the humble like the Divine Master, to add to the luminous force of his teaching the irresistible power of example. Gone are those frank and familiar meetings of the people with the papacy, sublime commentaries on the Encyclical, where priests, employers and all those who are called "great" on earth came to learn from the Pope how the worker is to be respected, how he must be helped, how he ought to be loved!

The groups have gathered in the centre of the basilica; the emotion is deep, because they are over, all those great things which, in the eternal city, honoured the Church of God and exalted her pontiff, gladdening our patriotism and our faith!

Leo XIII comes forward into the middle of the circle; everything is simple, even austere, in this parting of the last hour: no throne, no

more guards, no more honours!

Presented by his employer, a pilgrim whose modest dress marks him out as a simple worker even among the other workers kneels at the feet of the Pope; he already wears on his breast the cross of the Legion of Honour and two military medals: he is a Christian, an apostle of the factory who wants to win his brothers for Jesus Christ, and Leo XIII has thought to ennoble the whole working class by decorating this humble labourer : he makes him a knight of St Gregory the Great and, with his own hands, pins the pontifical cross on the breast of this child of the people.

Then, for a long while, keeping in his hand the hand of the worker and the hand of the employer, he listens to the farewells of France and those of the workers.

We express to him our gratitude and the piercing regret left in our hearts by the tragic interruption of this fine and consoling movement of the pilgrimages of labour; we tell him that in the isolation of his palace, in the bitterness of his intolerable situation, Catholic France prays, keeps watch and weeps with him; we repeat to him that we love him as a father, that our devotedness is his, and that we are ready, if God so wills, to shed our blood for his cause!

Then a great cry rang out, which sent through our veins a thrill of enthusiasm and holy pride: our three thousand workers, seized by one and the same impulse of faith, moved, with tears in their voices, repeat the oath: *We swear it!*

The Pope, mastering his emotion, rose; he spoke of the joy we had brought him and of the sorrows that gripped his soul, and he blessed “the pilgrims, all the workers of France and the whole of France!”

Acclamations answered him, and the insulted captive, Peter, went back into the Vatican!

Such, gentlemen, is the truth about the work of the pilgrimages, which we had undertaken to hasten the hour of the Christian regen-

eration of the world of labour, and which, with God's help, we have carried through to the end.

III

It was coming to an end in peace, as it had begun, and the most authoritative voices as well as public opinion, in France and in Italy, bore witness that, in working for the cause of religion and for the good of the labouring classes, we had served the interests of our country abroad, by the example given, by the results obtained and by the impression produced.

Providence, in permitting the joy of the last days to be painfully troubled, in associating the French workers with the captivity and the sorrows of the Sovereign Pontiff, reserved for them the supreme mission of affirming with brilliance, before the whole world, that in spite of the self-interested declarations of Freemasonry and of politics, the Pope is not free, and that the Roman question remains in the first rank among all those that trouble the close of this century.

Our pilgrims understood all that was great and delicate in this mission, and they were able to fulfil it with heroic self-denial, taking care not to mingle concern for their own persons with the higher thought that governed events.

These men of manly soul, whom we all know, whose hearts leapt at the insult, showed throughout all these events a wisdom and a prudence beyond all praise: not one of them retaliated.

They drew from their robust faith more than that human courage of legitimate self-defence which stands up to the unjust aggressor: that higher moral strength, that constancy of the martyrs who know how to shed no blood but their own, because they are witnesses to the truth and because there are holy causes that triumph by sacrifice as others do by the sword.

Finally, gentlemen, to return in closing to my first thought, if the Pope, for the last six months, has been so concerned with France, if the eldest Daughter of the Church has been the object of such motherly solicitude, might it not be, in part at least, because, having seen more closely, in the persons of the fifteen or twenty thousand workers of our pilgrimages, the fine and noble qualities of this French people, loyal, devoted, ardent, Christian when it is not deceived; might it not be because, having felt the heart of France beat closer to his own during those long audiences, he conceived still more love for “the most noble Nation”, already so dearly loved, in which he found such warm affection for his person and for the Church.

That, gentlemen, sweet to our patriotism, would be one more blessing that Heaven had granted us, and the century whose dawn we already glimpse breaking through the contradictions of this time would owe it to our dear workers.

If I have reminded you of these things before opening the work of this congress, gentlemen, it is no doubt to bring your thoughts back to the Encyclical, because it is henceforth the gospel and the catechism of the social question, the light that must illuminate our studies, the soul of our works, the guide of our discussions; but it is also to set before your eyes once more, in the person of the Pope, the ideal type of a priest, of an apostle of the working class in the times in which we live. It is to tell you how tender is the solicitude of Leo XIII for his dear sons the workers, with what constant energy he means to protect them; how at the altar he interceded and implored God for them; how, rosary in hand, he mingled his prayer with theirs; how he made himself all things to all men with patience and with gentleness, not counting as lost the long hours he devoted to the audiences, nor as compromised the supreme pontifical dignity which he bent in fatherly fashion down to the humblest of these humble ones; how he honoured manual labour, suffering, the proud sensitivities of misfortune, of poverty, of distress; how he consoled; how he forbore; in a word,

how, after giving up his palace, he knew how to give his heart, thus leaving us a practical, living lesson of devotedness, self-denial and charity: *Exemplum dedi vobis, ut quemadmodum ego feci, ita et vos faciatis.*

If I have reminded you of these things, it is also to lift up your hope, for if we all devote ourselves, with the emulation of apostolic zeal, to works for workers, it is with the Pope and under his direction. Within the modest bounds of our ministry, we take our share of the common labour, we lend our hands to the general action of the Church, we carry on in the 19th century, for the social regeneration of the world, the great traditions of Christianity.

The cause is holy, gentlemen; it is the cause of Christ, it is the cause of God; it is well worth our vigils, our labours and our sacrifices!