

Encyclical Letter.

LEO XIII. BY DIVINE PROVIDENCE, POPE. TO THE BISHOPS, CLERGY, AND PEOPLE OF ITALY.

Venerable brethren, beloved children, health and the apostolic benediction. Frequently in the course of Our Pontificate, moved by the sacred duties of Our Apostolic Ministry, We have had to complain of the Church and religion...

We did not fail to raise Our voice against these serious and repeated attacks. We complained of them on account of Our holy religion exposed to the greatest dangers; We complained of them also—and We say this with all the sincerity of heart—on account of Our country, because religion is the source of prosperity and grandeur of the nation, and the principal foundation of every well-regulated society.

But these measures were opposed, above all, to the principles of justice and the very standards laid down by the existing laws. By virtue of these principles and standards it is lawful for Catholics, like all other citizens, to enjoy freedom of combination for the promotion of the moral and material welfare of their neighbours and for the practice of piety and religion.

It pleases Us to be able to state here that Our exertions fell upon fertile ground. Through Your generous efforts, venerable brethren, and those of the clergy and faithful entrusted to you, satisfactory and salutary effects were obtained, from which it was easy to see that even greater results would follow in the near future.

gratitude and blessings of the people, and often received well-merited praise from those who differ from Us. And the Catholics, according to their custom, in displaying this laudable Christian zeal, have had nothing to conceal, acted in the light of open day, and always kept within the law.

But then took place the painful occurrences which accompanied by tumults and the shedding of citizens' blood, brought disaster to several districts in Italy. No one suffered more in mind or was more disturbed than I, as Pope, at the beginning of these outbreaks and struggles between brethren, those who have the direction of public affairs would recognize the unhappy but natural fruit of the evil seed sown so widely and for such a long time scattered with impunity throughout the whole peninsula; we thought that, going back from the effects to the causes, and profiting by the bitter lessons received, they would return to the Christian standards of conduct which by many nations are restored, if they are not allowed to perish, and that therefore they would hold in honour the principles of justice, piety, and religion, to which are to be mainly attributed even the material welfare of the people.

But great was Our surprise and grief when We learned that under a pretext, ill disguised by artifice, they had the audacity, in order to deceive public opinion and to carry out a premeditated purpose, to make against Catholics the ridiculous accusation that they were disturbers of public order, and to cast upon them the blame and the consequence of the seditious risings of which several districts in Italy were the theatre.

ground for their unjustifiable ostracism of those societies. We desire that this misunderstanding should be removed once for all.

The Italian Catholics, by virtue of the immutable and well-known principles of their religion, cherish all conspiracy and rebellion against the public authorities, which they render tribute. Their conduct in the past, to which all impartial men of tender honourable testimony, is a guarantee of their conduct in the future, and this ought to be sufficient to assure to them the justice and liberty to which all peaceful citizens have a right.

Hence it is that in the present condition of affairs of the Italian Church, keeping apart from politics, concentrates itself on the field of social and religious activity, and seeks to improve the moral tone of the people, to make them obedient to the Church and its Head, to remove them from the dangers of socialism and anarchy, to inspire in them respect for the principles of justice, and lastly, to relieve their wants, by numerous works of Christian charity.

Such calumnies fall to the ground when viewed in the light of common sense. They are based on this idea, namely, that the nation conflicts in its deeds done to the detriment of the Holy See—deeds which, if they were by men above suspicion, who have openly declared that it is a grave mistake to provoke a conflict with that great institution which God established in Italy, and which was and will always remain her chief and incomparable source of piety and good.

It is not less great in Our courage and Our confidence in that Providence that governs the world and watches constantly and lovingly over the Church which is identified with the Panay, according to the beautiful expression of St. Ambrose: "Un Petrus hic Ecclesia." Both are divine institutions which have survived every attack and outrage, which have seen the centuries without being shaken, and which have gained increased strength, energy, and constancy from misfortune itself.

We are sure, Venerable Brethren, that in discharging this noble duty you will give Us the effective and constant zeal, and your enlightened and in any case, not rendered ineffective by any hindrance or obstacle, you will avail to free you from responsibility for the evils which the impediments put in the way of your pastoral ministry may bring on Italy.

And you, Italian Catholics, the principal object of Our care and affection; you who have been made the butt for the most bitter trials because of your faith in Us, and your close union with this Apostolic See, take comfort and encouragement in Our words and Our firm assurances that as the Papacy in past ages, during days of storm and stress, was the guide, defence, and salvation of the Catholic people, especially in Italy, so in the present day, in defending and vindicating your rights, assisting you in your difficulties, and loving you as the most persecuted and oppressed. You have given, particularly in these later times, many proofs of self-denial and zeal in doing good.

Given at St. Peter's, Rome, on the 5th August, 1898, in the 21st year of Our Pontificate.

LEO XIII. POPE. DEAN EGAN INTERVIEWED.

Dean Egan, of Barrie, who is at present enjoying a holiday in Ireland, has given the following interview to the Dublin papers, on "The Irish in Canada."

There are leaders envious of the influence of bishops and priests, which influence they would prefer to hold themselves. I am not in favour of the unnecessary interference of priests in politics but this city of a clerical domination savours too much of the French habit and is out of place in Catholic Ireland.

Who will say that they are anything more than mere taxpayers? Some American has said that he was for a Parliamentary constitution, not for a Parliamentary King and a Parliamentary Legislature and a Parliamentary religion.

What is the general extent and climate of Canada, and how does the Canadian climate suit Irish people?

Dean Egan's answer to this question can be found in a geographical magazine. He says that the climate of the Dominion of Canada is as large as that of the United States. A great part of the north-west is not settled, though the Government is holding out every inducement to settlers.

people look upon the representative of the law as their protector and friend, and in case of emergency he will find plenty to come to his assistance. How different are things here!

What is the condition of agriculture? And what about the Government Agricultural Department?

Dean Egan's answer to this question is that farming in the settled parts is in a flourishing condition. There are, of course, many exceptions of persons and places, which prevent me making this universal proposition.

What are the prospects of Irish emigration to Canada?