BRICS.

AT 12 NOON.



True Tittess

MONTREAL, THURSDAY, JULY 13, 1905.

PRICE FIVE CENTS

POPE PIUS X ON CATHOLIC ACTION,

The Encyclical to the Italian Bishops,

TRANSLATION.

and Apostolic Blessing:

Vol. LV., No. I

The firm resolution We made at the outset of Our Pontificate to consecrate to the work of restoring all things in Christ whatever strength the Lord in His goodness has pleased to grant us, awakens in Our heart confidence in the powerful grace of God, without which it is not given to us here below to undertake anything great, or fruitful for the salvation of souls. At the same time We feel more than ever the urgent need, in this noble enterprise, of your united and constant aid. Venerable Brothers, who have been called to a share in Our pastoral office; as also the need of the aid of each of the clergy and of the faithful entrusted to your care. For all of are many others pertaining to the us in the Church of God have been called to form that one body whose head is Christ-that body which, as the Apostle Paul teaches (Eph., iv. 16) "is compacted and fully joined together, by what every joint plieth, according to the operation in the measure of every part, maketh edifying of the body of Christ (Eph. iv., 13), Our first duty is to teach be followed, to propose the means for doing this and to admonish and exhort paternally.

+++ At the same time it is the duty of Our dearly beloved children, scattered throughout the world, to receive Our words and make them efficacious, first, in their own persons, and ther afterwards to aid in making them efficacious among others, each one doing this according to the grace received from God, and in a manner heatting his station in life and the duties he has to perform. All this according to the zeal that inflames his heart.

Here We wish to call attention only to those manifold works of zeal for the good of the Church, of society, and of individuals, usually classified under the name of the Ca- press which it possesses even still. tholic Social Movement. These works by the grace of God are flourishing in all places and abound in our own Italy. You, Venerable Brothers, will readily understand now dear they must be to Us and how ardently We desire to see them strengthened and developed. On several occasions We have, in personal conversation, spokas well as to their principal promoters in Italy, when they have in peraddition to this We have published this fact was recognized and admit-or caused to be published, by Our ted, and it still forms the enduring uthority, various decrees with which you are familiar. It is true that some of these decrees, owing to cirmstances causing Us much pain, dwelf with the removal of obstacles n the way of the more rapid progress of the Catholic Social Move-ment, condemning at the same time ertain undisciplined tendencies which were creeping in, to the great injury of the common cause. In the meantime, We were eagerly awaiting the opportunity of addressing to all a word of fatherly comfort and exhortion in code of the common cause. m, in order that the good wor building up might be continued broadened on a foundation ar from impediments as We co the it. It gives Us great pleasure be able to do this by this let

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There is no need for Us to tell you, venerable Brothers, what prosperity and weilare, what peace and concord, that respectful subjection to authority and what excellent government yould be obtained and maintained in world were it possible to rea-to the full the perfect ideal of rotan civilization. But, given the mual strife of the fiesh against april, of darkness against light, stan against God, this perfect

Venerable Brothers, Health divine mission that is excluded from it. One can easily see the necessity for the co-operation of individuals in this great work for the sanctifica- upon her Divine Founder. tion of our souls as well as for the diffusion and the ever-increasing extension of the kingdom of God in individuals, in the family, and in society, each striving to procure, according to the measure of his capacity, the good of his neighbor by the propagation of revealed truth, by the exercise of Christian virtue, by works of charity and mercy, spiritual as well as corporal. This is that "walking worthy of God" to which St. Paul exhorts us, "in all things pleasing, being fruitful in every good work, and increasing in the 'now-ledge of God' (Coloss I, 10).

In addition to these benefits there natural order which are not directly bound up with the mission of the Church, but which flow from that mission as a natural consequençe.

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Such is the light or Catholic revelation that it sheds itself brilliantincrease of the body unto the edify-ing of itself in Charity." In this precepts of the natural law are more firmly rooted and grow in strength; and point out the right method to such, in fine, is the efficacy of the truth and the moral doctrine taught by Jesus Christ, that the material well being of the individual, of the family, and of human society is providentially supported and promoted.

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The Church, even while preaching Jesus Christ crucified, a stumbling block and a folly in the eyes of the world, has become the chief inspiration and support of civilization, and has diffused it wherever her apostle have preached, preserving and perfecting all that was good of the ancient pagan 'civilizations, rescuing from barbarism and moulding in the forms of civil society the primitive people who flocked or refuge to her maternal bosom, and going to the whole structure of society, gradually indeed but securely and with ever growing impetus, that marked im-

+++ The civilization of the world is Christian civilization. The more distinctively Christian it continues to be, the more real and lasting and fruitful will it be. The farther it removes itself from the Christian idea the greater will be its decline, to en to many of you about these works the immense injury of social welfare.

> basis of civil legislation. +++

On this fact were based the relations between the Church and the different States, the public recognition of the authority of the Church in all matters that in any way relate to conscience, the subordination of all the laws of the State to the divine laws of the gospel, the concord of the two powers, Church and State, in procuring the temporal welfare of he people in such a way that their ternal welfare should not be inter-

in full measure. Hence, continuous requirements of spriety. Goddiness, as their own affairs are concerned, in-

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But this must not make us lose our courage. The Church knows that against her. She knows also that she shall be straitened in this world, that her apostles have been sent as sheep into the midst of wolves, that her followers shall ever be covered with hatred and contempt, even as hatred and contempt were heaped

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The Church, therefore, pursues her way undaunted, and while she exin any and every way, but as the in Christ that are in heaven and on ed, spontaneously flows from that divine mission, namely, Christian civiconstitute it.

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Confining attention exclusively to this last part of the desired restoration, you will recognize at once, venerable brothers, of what help to the Church are those elect bodies of Catholics who have determined to unite all their active forces in order to combat by all just and legal means anti-Christian civilization; to repair by every means in their power those very serious disorders which flow from this anti-Christian civilization; to bring back Jesus Christ to the family, to the school, to society; to re-establish the principle that legitimate human authority represents the authority of God; to take deeply to heart the interests of the people, and especially of the working and agricultural classes, not only instilling into all hearts the religious principle, which is the only true fount of consolation amid the trials of life, but seeking to dry the tears of the sorrowful, to alleviate suffering, to better economical comditions by well-planned measures; to labor to have public laws grounded on justice, and to correct or suppres those which are opposed to justicein short, to defend and maintain with a truly Catholic spirit the rights of God in all things and the not less sacred rights of the Church. All such works, maintained and promoted in a large measure by the Catholic laity, and carried out in the immense injury of social welfare. Various ways according to special Hence, from the very nature of things, the Church became in fact son offered Us the testimony of their the guardian and defender of Chris- constitute what is known under the special and truly noble title of the Catholic Social Movement, or the Social Movement of Catholics. It has at all times aided the Church and the Church has always welcomed and blessed it, however different may have been the forms it, assumed meet the needs of the times in which

> ++1 Let us here note that on accounof the radical changes which in the course of time have been introduced into society and public life as also on account of the needs which the ly begetting, it is impossible to-day to restore completely what in hygone centuries was useful and even

it has existed.

bsolutely necessary.

But the Church in the course of But the Church in the course of her long history has always and in every case clearly demonstrated that she possesses a wonderful power of adapting herself to the varying conditions of human society, so that while preserving unimpaired end unchanged the truths of faith, and morels, and while defending her own sacred rights, she easily bends and accommodates herself to all that is contingent and incidental to the victositudes of the time and the new victositudes of the time and the new victositudes.

assaults are made upon the pacific says St. Paul, is profitable to all asmuch as they openly and sincerely assaults are nade upon the pacific conquests of the Church. These are the more lamentable and fatal the more lamentable and fatal the more human society stends to base itself on principles opposed to the Christian idea and even tends to appearation of the church of the come: Pictas anten ad omnia utilise est, promissionem habens vitae, quae nunc est et futura. (I. Tim., iv. appearation of the complex conduction of the complex conductions of the come: Pictas anten ad omnia utilise est, promissionem habens vitae, quae nunc est et futura. (I. Tim., iv. appearation of the people should not promote better than others even the true economical interests of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of the people should not promote better than others even the true economical of th 8), and so Catholic action also, make an impression on the mind and while it changes opportunely in its heart of all who hear them and by us on the cessation of the Opera external forms and in the means it should not increase their numbers so dei Congressi, in continuing its laadopts, always remains the same in as to make them a strong and comthe gates of hell shall never prevail the noble aim it sets before itself. truly efficacious, it will do well to supreme need was fully explained by study carefully the conditions imposed upon it, both by its nature Leo XIII., who is pointed out espe-

posed upon and its end. At the outset this truth must be sequent documents, the object to which Catholic action should be chiefly devoted, namely. the practical sothe Catholic Social Movement, proposing as it does to restore all things in every way to repair her losses in Christ, constitutes a true apostolated ways. To react the honor and glory of Christ pular Christian action, which compared to the whole Catholic Social Movement, proposing as it does to restore all things of policy in our Motu Proprio of the last policy in our Motu Proprio of the December, 1903, gave to popular Christian action, which compared to the whole Catholic Social Movement, proposing as it does to restore all things of policy in our Motu Proprio of the December, 1903, gave to popular Christian action, which compared to the compare been said already it is evident that ing to Christian principles. We likestore all things in Christ has ever Himself. To fulfil this apostolate heen the device of the Church, and it the grace of God is necessary. Now is in a special way our device during the grace of God is not given to an the perilous days through which we apostle who is not united with are passing; to restore all things, not Christ. It is only when we shall have formed Christ in us that we Apostle adds, "to establish all things shall be able to restore Him more easily to the family and to society. earth' (Eph. i. 10); to restore in Hence all who are called to direct or Christ not only what belongs properly to the divine mission of the of promoting the Catholic movement the of promoting the Catholic movement Church in leading souls to God, but must be Catholics to the very core also that which, as we have explainfaith, soundly instructed in their religion, sincerely obedient to the lization, in all the elements which Church, and especially to this supreme Apostolic Chair and to Vicar of Christ on earth; they must have true piety, manly virtue, good morals and lead a life so pure that they will be an efficacious example to all. If the spirit be not. thus tempered not only will it be difficult to promote good in others, but it will be almost impossible to act with a good intention. Strength will

be lacking to bear with perseverence the annoyances that every apostolate brings with it, the calumnies of adversaries, the coldness and the want of interest of even the well-intention ed, and at times even those jealousies of friends and companions arms, which, while they are perhaps excusable on account of the weakness of human nature, are greatly prejudicial, as they are the cause of discords, disagreements and intestine troubles. It is only virtue which is patient and sturdy in well-doing, and at the same time gentle and delicate, that can remove or diminish these difficulties, so that the weak to whom the Catholic forces are dedicated may not be compromised. "For so is the will of God," says St. Peter, "that by doing well you may put to silence the ignorance of fool-

prudentium hominum ignorantiam (1 Pet. ii, 15').

ish men: Sic est voluntas Dei ut bene

facientes obmutescere faciatis im-

+++ It is well also to define clearly the gy and constancy. Those works Its great popularity at once wins it preparing by means of a good election ought to be of such evident imported esteem and makes it acceptable, and toral organization for the administration. wants of society to-day, to be well adapted to the moral and material interests in particular of the people and the disinherited classe that whilst they produce the utmost activity amongst the promoters of Catholic action for the great and sure fruit which they promise themselves they are at the same tim easily understood by all and willing ly welcomed. Just because the grave problems of social life to-day require ready and sure solution there arise in the breasts of all the liveliest de sire to learn and to know the vari ous means by which those solutions are realized. Discussions in one sense or another are multiplied more and more and are easily brought before more and are easily brought penore the public by the press. It is su-premely necessary then that Catholic action should choose the fitting mo-ment, should move forward courage-ously, and should effer its own so-lation of the social difficulties and lation of the social difficulties and make it effective by a strong, active, intelligent, disciplined propaganda, directly opposed to the propaganda of the adversaries. It is impossible that the soundness and justice of the Christian principles, the correct morality which Catholics profess, their entire disinterestainess so far

curing therespect of adversaries. This cially in the memorable Encyclical lution of the social question accordwise, following such wise standards of policy in our Motu Proprio of the velties whilst what is good and cerprehends in itself the whole Catholic social movement, a fundamental ordering which was to be, as it were,

* * * order that this social action may be sustained and may prosper, with the necessary cohesion between the variextremely necessary that Catholics should act with exemplary harmony, but that harmony will never be ensured if there is not unity of intenso clear and plain are the teachings of this Apostolic chair, so vivid the light shed on the subject by the most distinguished Catholics of every counthe example, as We Ourselves have several times mentioned, offered by the Catholics of other nations who exactly because of this harmony and unity of intention have secured abundant and very consoling fruit in a short time. In producing co-operation amongst various works equally worthy of praise an institution of a general character called the Peoples' Association intended to gather the Catholics of all the social classes, but especially the great multitudes of the people around a single common centre of doctrine, of propaganda, and of social organization has shown itself singularly efficacious elsewhere. In fact inasmuch as it corresponds with a need felt in almost every country and as its sim-ple constitution rises out of the nature of things as they are met with equally everywhere it cannot be said to be the property of one mation more than another but to belong to all where the same wants manifest. works upon which the Catholic all where the same wants manifest strength is to be expended with cuerthemselves, and the same perils arise. it does not disturb or hinder any trative life of the communes and the other institution, but rather strength and compactness to all institutions, since by its strictly personal organization it stimulates dividuals to enter particular institutions, trains them for practical and truly profitable work, and unites the minds of all in the same sentiments and desire. A social centre of this kind being thus established, all the other institutions of an economic character intended to solve the se cial problem practically and under its various aspects, find themselves as it were, spontaneously grouped together for the general end that united them, whilst they also, according to the various needs which they seek to meet, take different forms and means as the particular scope of each re-guires. And here We are pleased to express Our satisfaction at much that has already been done in this connection in Italy, with the sure hope that, granted the Divine aid, much more will be done in the future to consolidate the good that has been achieved, and to extend it with ever-increasing zeal. In this work the Opera del Congressie Combatail Cattolici has randered itself wor thy of high praise, thanks to the intelligent activity of the uninent mes

who have directed it and who were

bors ought to remain thus under the energetic direction of those who are at its head. In order that Catholic action should be efficacious in every respect it is not sufficient that it should be proportionate to the social needs of the present day; must likewise strengthen itself by all society, and the public life of States. Otherwise there is the risk of groping a long time in search of insecure notain is in hand and has been well tested, or of proposing institutions and methods suitable perhaps to other times, but not understood by the people of to-day, or finally of the practical rule of common effort and the bond of unity and charity. citizens which modern civil constitutions offer to all, Catholics as well Catholic works, then, various and this last point-is is certain that the as others. And-to conclude with multiple in form, but all equally in- modern constitutions of States gives tended to promote effectually the indistinctly to all the power of ingrouped together and consolidated lies the obligations imposed by the fluencing public affairs, and Cathowhere necessary for this most holy law of God and the prescriptions of and most necessary purpose. But, in the Church being safe, can use that power with a safe conscience to prove that they are fit, like others, and ous works of which it consists, it is ate in furthering the material and even better than others, to co-opercivil welfare of the people, and thus to acquire that authority and spect which make it possible also fer tion amongst all. Of the necessity of interests—those of the soul. Those them to defend and promote higher this there can be no doubt whatever, civil rites are various and different in kind, extending to direct participation in the political life of country and the representation of the try in their writings, so laudable Most grave reasons dissuade Us, venerable brethren, from departing from the rule laid down by Our predecessor of sacred memory, Pius JX, and followed by another predecessor of sacred memory. Leo XIII, during his long Pontificate, according to which rule it is forbidden to Catholics generally in Italy to participate in legislative power. But other reasons equally grave, affecting in the highest degree the welfare of society, which must be safeguarded at any cost, may require that in particular cases a dispensation from the rule be granted, especially when you, veperable brethren, hold it to be strictly necessary for the good of souls and in the best interests of your churches, and when you ask for it. Now the possibility of this favorable concession from Us begets, on the part of all Catholics, the duty then, of importance that the activity gives Provincial Councils should be extended to suitable preparation and organization for political life, as was seasonably recommended in the Circular of the 3rd December, 1904, by the General Presidency of the Opere Economiche in Italy. At the same time the elevated principles which regulate the conscience of every true Catholic should be inculcated, followed in practice. Every member of the Church should strive in every circumstance to be and to appear truly Catholic, accepting public outies and performing them with firm and constant resolve to promote with all his power the social and economic welfare of his country and especially of the people in accordance with the maxims Christian civilization and to defend at the same time the suprame interat the same time the suprame inter-ests of the Church, which are these of religion and justice. Such are, venerable brethren, the character, the object and the conditions of Catholic action in its most important feature the solution of the social question which deserves to have all the Catholic forces applied to it with the greatest energy and constancy.

(Continued on Page 4.)