

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, SEPTEMBER 21, 1898.

Vol. XXVII No. 39

Calendar for Sept. 1898.

MOON'S CHANGES.

Last Quarter, 7d 5h 51m ev.
New Moon, 15d 7h 10m ev.
First Quarter, 22d 9h 39m ev.
Full Moon, 29d 0h 10m ev.

Day of Week	Sun	Moon
1 Thursday	5 21 6 38	6 50
2 Friday	5 22 6 36	7 09
3 Saturday	5 23 6 34	7 34
4 Sunday	5 24 6 32	8 01
5 Monday	5 26 6 30	8 34
6 Tuesday	5 27 6 28	9 13
7 Wednesday	5 29 6 26	9 58
8 Thursday	5 29 6 24	10 51
9 Friday	5 30 6 22	11 47
10 Saturday	5 31 6 20	morn
11 Sunday	5 33 6 18	0 47
12 Monday	5 34 6 16	1 31
13 Tuesday	5 35 6 14	2 37
14 Wednesday	5 36 6 13	4 09
15 Thursday	5 38 6 11	5 17
16 Friday	5 39 6 09	6 24
17 Saturday	5 40 6 07	6 48
18 Sunday	5 42 6 05	6 48
19 Monday	5 43 6 03	7 21
20 Tuesday	5 44 6 01	8 02
21 Wednesday	5 45 5 59	8 53
22 Thursday	5 47 5 57	9 36
23 Friday	5 48 5 55	10 06
24 Saturday	5 49 5 54	morn
25 Sunday	5 50 5 52	0 24
26 Monday	5 52 5 50	1 41
27 Tuesday	5 53 5 48	3 02
28 Wednesday	5 54 5 46	4 22
29 Thursday	5 55 5 44	5 32
30 Friday	5 57 5 42	6 33

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Oct. 6, 1-97—ly

ENCYCLOPICAL 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 and to protest against acts detrimental to the Church and religion committed by those who, owing to well-known causes, are at the head of public affairs in Italy. We regret having to do this again for a most serious cause, which fills Our soul with profound sadness. We speak of the recently decreed suppression of so many Catholic institutions in various parts of the peninsula. This undeserved and unjust measure has elicited the condemnation of every honorable person, and in it we see, to Our great grief, a compendium and renewal of the trials endured in former years. Although it is a matter well known to you, venerable brethren, We think it opportune to recall the origin and necessity of these institutions, the fruit of Our solicitude and your loving care, in order that all may understand the thought that inspired them, and the religious, moral and charitable design to which they were directed. After the ruin of the temporal power of the Pope, the Church's elements of life and action, its natural and secular influence in public and social arrangements, were gradually taken away. By progressive steps which were systematized, they closed monasteries and convents; by the confiscation of ecclesiastical goods they dissipated the greatest part of the patrimony of the Church; they imposed military service on clerics; they fettered the liberty of the ecclesiastical ministry by arbitrary and unjust arrangements; by preserving efforts they sought to remove the religious and Christian impress from all the public institutions; they favoured the dissipation of forms of worship, and whilst the most ample freedom was granted to the Masonic sect, odious intolerance and vexations were reserved for that religion alone which has always been the glory, protection, and strength of the Italians.

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 Our heart—on account of Our country, because religion is the source of prosperity and greatness for the nation, and the principal foundation of every well-regulated society. And, in fact, when the religious sentiment which elevates and ennobles the soul and deeply impresses upon it the ideas of justice and honour, is weakened, man declines and abandons himself to savage instincts and material interests; whence follow, as a logical result, rancours, divisions, depravity, conflicts, and disturbance of order, for which evils, sure and sufficient remedies are not to be found either in the severity of the laws or the harshness of the tribunals, or the use of armed force itself. To this natural and intrinsic connection between religious decadence and the development of insurrection and disorder We have often called the attention of those with whom rests the formidable responsibility of power, pointing out in public documents, addressed to the Italian people, the progress of socialism and anarchy and the endless evils to which they exposed the nation. But We were not listened to. Wretched sectarian prejudices blinded the intelligence, and the war against religion was continued with the same intensity. Not only was no safeguard provided, but in books, newspapers, schools, collegiate chairs, associations and theatres, they went on, spreading far and wide the germs of irreligion and immorality sapping the principles by which the strong and honourable customs of a people are formed, and diffusing maxims from which inevitably follow the perversion of the intellect and the corruption of the heart. We then, venerable brethren, seeing the future of Our country dark and full of peril, believed that the moment had come to raise Our voice, and We said to the Italian Catholics: Religion and society are in danger; it is time to exert all your activity, raising a barrier against the encroaching evils by means of words, works, associations, committees, the press, congresses, institutions for charity and prayer, in fine, all the peaceful and legal means which are adopted to maintain the religious sentiment and to remove that unhappy counsellor, misery, which

has become so profound and extensive through economic depressions in Italy. These things We have recommended several times, especially in two Letters which we addressed to the Roman people on the 15th of October, 1890, and the 8th of December, 1892.

It pleases Us to be able to state here that Our exhortations 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. Hundreds of associations and committees arose in various parts of Italy, and to their unweary zeal were to be traced rural banks, economic kitchens, economic houses of rest, institutions for popular entertainments, societies for catechetical instruction, for the assistance of the sick, the care of widows and orphans, and so many other beneficent establishments, which called forth the gratitude and blessings of the people, and often received well-merited praise from men who differ from Us. And the Catholics, according to their custom, in displaying this laudable Christian zeal, having nothing to conceal, acted in the light of open day, and always kept within the law. But then took place the painful occurrence 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 We at this sad sight. We thought, however, that 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 scattered 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 social order by which nations are restored, if they are not to be allowed to perish, and that therefore they would hold in honour the principles of justice, probity and religion, to which are to be mainly attributed even the material welfare of the people. We thought at least that, in looking for the authors and accomplices of these outbreaks, they would seek them amongst those who oppose Catholic teaching, and through naturalism, and scientific and political materialism, stir up every kind of inordinate enmity amongst those who, under cover of sectarian gatherings, conceal evil designs, and take up arms against order and the security of society. And indeed there were not wanting even in the camp of the enemy some elevated and impartial minds who understood, and had the praiseworthy courage to proclaim publicly the true causes of the lamentable disorders.

But great was Our surprise and grief when We learned that under an absurd 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 harm consequent on the seditious rings of which several districts in Italy were the theatre. And Our grief increased when arbitrary and violent acts followed, and we saw many of the principal and ablest Catholic journals suspended or suppressed, parabolic and diocesan committees rendered useless and others threatened, amongst them those which had solely for their object the increase of piety amidst the faithful or public and private beneficence; and when We saw harmless and well-deserving societies dissolved in great numbers, and thus destroyed in a few stormy hours the patient, charitable, modest labour of many years, of many noble intellects, and of many generous hands. But these heinous and hateful measures absolutely contradicted its previous declarations. For it had long represented the population of the Peninsula as of the same disposition, and altogether at one with it in its revolutionary and anti-Papal work, but now all at once it gives itself the lie by having recourse to extraordinary expedients, in order to suppress an immense number of associations scattered throughout Italy; and this for no other reason than because they showed themselves well disposed and devoted to the Church and the cause of the Holy See. 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 neighbors and for the practice of piety and religion. It was then an arbitrary procedure to dissolve so many beneficent Catholic institutions, which exist peacefully, and are held in respect in other countries, without any proofs of culpability on their part, without any previous investigation, without any document showing their participation in the disorders. It was also a special insult to us, Who had assigned and blessed these useful and peaceful associations, and to you, venerable brethren, who had attended to and promoted their development and watched over their conduct; Our protection and your vigilance ought to have gained still greater respect for them and made them free from every suspicion.

Nor must we omit to say how pernicious these measures are to the interests of the multitude, the preservation of society, and the welfare of Italy. Through the suppression of these societies the moral and material misery of the people, which they sought by every possible means to alleviate, has been increased, and the body politic is deprived of a powerful conservative force, for their organization itself and the diffusion of their principles formed a barrier against the subversive theories of socialism and anarchy; justly, the religious conflict has been greatly inflamed, a conflict which had been free from sectarian passion known to be supremely disastrous to Italy, whose strength, power and unity it breaks up. We are not unaware that the Catholic societies are accused of tendencies opposed to the existing political regime in Italy, and are therefore regarded subversive. This imputation is founded on a misunderstanding purposely created and maintained by the enemies of the Church and of religion, to make it appear to the public that there is ground for their unjustifiable ostracism of these 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, eschew all conspiracy and rebellion against the public authorities, to which they render due tribute. Their conduct in the past, to which all impartial men can render honorable 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. More than this, being, owing to the doctrine they profess, the strongest supporters of order, they are entitled to respect, and if virtue and merit were adequately appreciated they would also have a right to the regard and gratitude of those at the head of public affairs. But the Italian Catholics, exactly because they are Catholics, cannot recognize the desire that their Supreme Head should be restored to his necessary independence and his entire liberty in a full and effective manner, this being an indispensable condition for the freedom of the Catholic Church. Upon this point they will change their opinions neither for threats nor for violence. They will bear with the existing state of affairs, but as long as this will aim at the downfall of all the anti-religious and secular elements they can never, without violating their most sacred duties, agree to uphold it by their adhesion and support. To demand from the Catholics a positive co-operation in maintaining the present state of affairs would be unreasonable and absurd, since it would then be no longer lawful for them to obey the teachings and precepts of this Apostolic See, and they would have to act in opposition to it and pursue a different line of conduct from that followed by Catholics of all other nations. Hence it is that in the present condition of affairs the action 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 instill into them respect for the principles of authority, and lastly, to relieve their wants by numerous works of Christian charity. How, then, can the Catholics be called enemies of the country and be confounded with the parties that assail the order and security of the State?

Such calumnies fall to the ground when viewed in the light of common sense. They are based on this premise; that the fate, unity and prosperity of the nation consist in the deeds done to the detriment of the Holy See—deeds which are deplored

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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 pride, a wonderful institution which dominates the whole course of history, and through which Italy became the fruitful educator of people, the head and heart of Christian civilization. Of what fault, then, are the Catholics guilty when they yearn for the end of the long quarrel which is the cause of the greatest evils to Italy in the social, moral and political order; when they ask that the paternal voice of their Supreme Head should be listened to—that voice which has so often claimed the respect that is due and which has shown that the incalculable good that would result therefrom to Italy? The real enemies of Italy must be sought elsewhere. They must be sought amongst those who, moved by an irreligious and sectarian spirit, close their hearts in prepossession of the evils and dangers that weigh upon their country, reject every true and effective solution of the Roman problem, and endeavor by their heinous designs to make it more difficult and more troublesome. To these, and no others, should be attributed the rigorous measures which have been adopted towards so many Catholic associations; measures which grieve us deeply for a higher reason which regards not only the Italian Catholics, but those of the entire world. They bring out more clearly the painful, precarious and intolerable position to which we have been reduced. If some incidents in which the Catholics had no part have been sufficient to cause the suppression of thousands of harmless and beneficent works despite the guarantee afforded by the fundamental laws of the State, every impartial man and every man of common sense will understand what is the value of the assurances given by the public authorities for the freedom and independence of Our Apostolic ministry. What, in truth, is Our liberty when, after having been despoiled of the greater part of its ancient moral and material resources with which the Christian ages had enriched the Apostolic See and the Church of Italy, We are now deprived even of those means of religious and social action which Our solicitude and the admirable zeal of the Bishops, clergy, and faithful had brought together for the protection of religion and the benefit of the Italian people? What can be the pretended liberty afforded Us when another occasion, another pretext for going still further the way of violence and arbitrary dealing, and for inflicting new and deeper wounds on the Church and religion? We call the attention of Our Italian children and those of other nations to this state of affairs. To both, however, We would say that if Our sorrow is great not less great is 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 Papacy.

(Continued on fourth page.)

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