The Pope's Latest Letter.

He Defines "Catholic Action."-The True Balance Between Liberalism and Conservation.—The Qualifications of Catholic Leadership.—The Authority of Bishops and the Activity of Priests Defined.

Rather than publish in full, the are related to the bishops of Italy, we prefer to summarize the same in its leading and more salient passages; making its aparts of that which is to come: Pletas are of that which is to come are of that which is the come are

more salient passages; making its applicability to our conditions more effective.

The place of the Church in civilization, it is all the more true, all the more enduring, all the more fertile in precious fruit the more clearly Christian it is; and the more it declines with immense injury to the social welfare, the more it withdraws itself from the Christian idea. Hence by the intrinsic force of circumstances the Church became in fact the guardian and vindicator of Christian civilization. And this was recognized and zation. And this was recognized and admitted in past centuries; she formed also the unshaken foundation of zivil legislation. Upon this fact rest the re-lation between the Church and States, the public recognition of the authority of the Church in all matters than atfect the conscience in any way whatsoever, the subordination of all the laws of the State to the Divine laws of the Gospel, the harmony of the two powers, Church and State, in procuring the temporal welfare of the peo-ples in such a way that their eternal interests did not suffer thereby. We need not tell you, venerable brethren, need not tell you, venerable brethren, what well-being and prosperity, what peace and concord, what respectful subjection to authority, and what ex-cellent government would be secured and kept up in the world if the per-fect ideal of Christian civilization could be realized everywhere."

And as to the bearings of the Catholic action of our day on Christian civilization, the Pope says:

You see clearly, venerable brethren of what help to the Church are those bodies of Catholics which propose to bodies of Cathonis wine propies with unite all their active forces in order to fight anti-Christian civilization by every just and legal means; to repair in every way the serious disorders that spring from it, to bring back that spring from it, to bring back Jesus Christ to the family, the school and society, to re-establish the princi-ple of human authority as represent-ing that of God, to take thoroughly ing that of God, to take thoroughly to heart the interests of the people, and particularly of the working and agricultural classes, not only installing into the minds of all the religious principle, the only true fountam of consolation in the troubles of life, but endeavoring to wipe away their tears, to assuage their sorrows, to improve their economical condition by well-arranged was unable to execute the control of the c ranged measures, and then to exert themselves to see that the public laws are informed by justice and those op are informed by justice and those opposed to justice are corrected or suppressed; in fine, to defend and sustain in every case, with a truly Catholic disposition, the rights of God and those—not less sacred—of the Church. The total array of all these works, sustained and promoted in great part by the Catholic laity, and variously adapted to the peculiar needs of every nation and the particular circums'ances in which every country is placed, is what in terms more precise and undoubtedly very excellent is wont to becalled Catholic action or the action of Catholics."

In the following passage Pius X. es tablishes the balance between the Lib-

may have been useful, nay uniquely efficacious, in past centuries can be restored in the same way today, such are the radical changes that creep in-to society and public life with the lapse of time and such the new re-quirements which the changed circumquirements which the changed circumstances continually demand. But in the long course of her history the Church has always and in every case luminously shown that she possessed a marvellous capacity for adapting herself to the variable conditions of civil society, so that whilst preserving the integrity and immutability of the Faith and of morality and also her own sacred rights, she easily lends and adapts herself in all that is contingent and accidental to the changes of the times and to the new requirements of society. Godliness says St. Paul, is profitable to all things, having promise of the life that now is,

Rather than publish in full the and of that which is to come:

these salutary counsels:

"And all who are called to direct or who devote themselves to promoting the Catholic movement, ought to be thoroughly Catholic, convinced of their faith, solidly instructed in the affairs of religion, sincerely opedient to the Church, and in particular to this supreme Apostolic Chair and to the Vicar of Jesus Christ on earth, people of true picty, of masquine, of the Vicar of Jesus Christ on earth, people of true piety, of masculine, of pure morals, and of such blameless life that they give a good example to all. If the mind is not thus regulated, not only will it be difficult to promote the welfare of others, but it will be almost impossible to proceed with rectitude of intention, and streagth will be wanting to sustain perseveringly the trouble that every apostolate carries with it, the calumnies of adversaries, the coldness and want of co-operation even to good men, and in adversaries, the coldness and want of co-operation even to good men, and in fine, sometimes the jealousies of friends and companions in the fight themselves, excusable, no dount, considering the weakness of human nature but also greatly prejudicial and the quise of discords, friction, and domestic quarrels. Only a virtue patient and firm in well-doing and at the same time gentle and delicate is capable of removing or decreasing these difficulties, so that the work of which the Catholic forces are dedicated shall not be compromised."

While many of the Pope's counsels as to the method and scope of Catholie action apply to conditions in Italy, relative to which this letter is specially written, these passages are well worth the attentive perusal of all Catholics: "And-to conclude with this last

"And—to conclude with this last point—it is certain that the modern constitutions of States give indistinctly to all the power of influencing public affairs, and Catholics, the obligators imposed by the laws of God and the prescriptions of the Church being safe, can use that power with a safe conscience to prove that they are fit, like others, and even better than others to co-operate in furthering the material and civil welfare of the people, and thus to acquire that authority and respect which make it possible also for them to defend and promote high interests—those of the soul. It remains for us, venerable brethren, to touch upon another point of the uttouch upon another point of the ut-most importance. It is the relations between all the works of Catholic action and the ecclesiastical authority. If the doctrines developed in the first part of this letter are considered, the conclusion will at once be formed that all those works which come directly to the aid of the spiritual and pastoral ministry of the Church and which have a religious object in the direct benefit of souls, ought, down to the with an it is to be noted straightway here that not everything that smallest particulars, to be subordinate ute Catholic action can not be conceived of independently of the counsel and the supreme direction of the ecclesiastical authority, especially as all ought to make themselves acquainted with the principles of Christian doctrine and morals; much less it is possible to conceive them in opposition, more or less open, to the same authority. Such Works, their nature being taken into account ought certainly to progress with suitable and reasonable liberty, the responsibility falling upon their promoters for the ac-

owing to the state of the times, the clergy are exposed today, and it is that of attaching too much import-ance to the material interests of the that of attaching too much importance to the material interests of the people, neglecting the far higher interests of the sacred ministry. The priest raised above other men for the accomplishment of the mission that he holds from God thould keep himself also above all human interests, all conflicts, all the classes of society. His proper field of action is the church, where as the ambassador of God, he preaches the truth and inculeates together with respect for the rights of God, respect for the rights of God, respect for the rights of all creatures. Acting thus he exposes himself to no opposition, does not make an appearance as a party man; the friend of some, the adversary of others nor does he, in order not to knock against certain tendencies or to avoid at which it aims. That it may at the same, time prove efficacious it will be well to consider diligently the conditions that it imposes if we consider its nature and its end."

Touching upon the qualifications of Catholic leadership, the Pope gives us affairs bound by obligations injurious achievement of the conditions of the conditions of the conditions of the conditions of the case. Without saying that have the desired the case without saying that have the desired to the desired to the desired to the conditions of the conditio affairs bound by obligations injurious to his person, and to the dignity of his ministry. He should not, therefore, take part in associations of this kind except after mature consideration in accord with his Bishop, and only in those cases in which his assistance is free from every danger and evidently an advantage. Nor is his zeal at all curbed in this manner. The true Apostle must 'become all things to all men to save all" (1 Cor. ix. 22); like Our Divine Redeemer, he should feel his bowels moved to compassion, 'seemen to save all (1 CCT, 1x, 22); fixed Our Divine Redeemer, he should feel his bowels moved to compassion, 'seeing the multitude so distressed, and lying like sheep that have no shepherd,' (Matt. ix 30.) By an effectual propaganda of writings, by stirring oral exhortation, by direct aid in the cases mentioned let him strive to ameliorate also, within the limits of justice and charity the economic condition of the people favoring and furthering those institutions that tend in that direction, especially those that propose to marshal the multitudes against the invading dominations of socialism, and which at one and the same time save them from economic ruin and moral and religious demoralization." zation.

BISHOP BRADLEY MONUMENT.
Work on the model of the monument which is to be erected by the Catholic clergy of the diocese in memory of the Right Rev. Denis M. Bradley, first Bishop of Manchester, N. H., has been begun. The site of the monument will be the small plot between the episcopal residence and the chapel door. The monument will be made of white Troy grante and will be seventeen feet in height. The upper portion will be a Celtic cross. On the plinth, near the base, will be a medallion of Bishop Bradley, the work of Kitson, the eminent sculptor.—Catholic Transcript.

The Right Reverend Denis M. Bradley, D. D., was consecrated on June 11, 1884, and died on Dec. 13, 1905.

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but of his private purse.

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