

The Christian Democracy

Pius X. Repeats and Emphasises the Principles and Rules by Which the Movement Should be Governed and Conducted Throughout Italy.

PIUS X., POPE.

Motu Proprio.

In our first encyclical to the Bishops of the World, in which we showed that our glorious predecessors had laid down concerning the Catholic action of the laity, we declared that this action was deserving of the highest praise, and was indeed necessary to the present condition of the Church and of the world.

But we are very sorry to find that certain differences which arose in the midst of them have produced discussions, unfortunately too vivacious, which, if not dispelled in time, might lead to divisions which would be most regrettable.

Our illustrious Predecessor, Leo XIII., of holy memory, traced out luminously the rules that must be followed in the Christian movement among the people in the great encyclicals, "Quod Apostolici Muneris," "Quod Apostolici Muneris," and "Quod Apostolici Muneris."

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And we, realizing, like our predecessors, the great need that the Christian movement among the people be rightly governed and conducted, desire to have those most prudent rules exactly and completely followed, and to provide that nobody may dare to depart from them in the smallest particular.

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The Day of Judgment special account will be demanded of its fulfillment, as Christ Himself has said (Matthew xxv).—(Ency. Rerum Novarum.)

X. The poor should not be ashamed of their property, nor disdain the charity of the rich, for they should have especially in view Jesus the Redeemer, who, though he might have been born in riches, made Himself poor in order that He might enable poverty and enrich it with merit beyond price for Heaven.—(Ency. Rerum Novarum.)

XI. For the settlement of the social question much can be done by the capitalists and workers themselves by means of institutions designed to provide timely aid for the needy and to bring together and unite mutually the two classes. Among these institutions are mutual aid societies, various kinds of private insurance societies, orphanages for the young, and, above all, associations among the different trades and professions.—(Ency. Rerum Novarum.)

XII. This scope is especially aimed at the movement of Christian Popular Action of Christian Democracy in its many and varied branches. But Christian Democracy must be taken in the sense already authoritatively defined. Totally different from the movement known as Social Democracy, it has for basis the principles of Catholic faith and morals—especially the principle of not injuring in any way the inviolable right of private property.—(Ency. Graves de Communi.)

XIII. Moreover, Christian Democracy must have nothing to do with politics, and never be made to serve political ends or parties; this is not its field; but it must be a beneficent movement for the people, and founded on the law of nature and the precepts of the Gospel.—(Ency. Graves de Communi.)

XIV. In performing its functions Christian Democracy is bound most strictly to depend on the ecclesiastical authority and to offer full submission and obedience to the bishops and of those who represent them. There is no meritorious zeal or sincere piety in enterprises beautiful and good in themselves when they are not approved by the Pastor.—(Ency. Graves de Communi.)

XV. In order that the Christian Democratic movement in Italy may be united in its efforts it must be under the direction of the Association of Catholic Congresses and Committees when, during many years of fruitful labor, has deserved so well of Holy Church and to which Pius IX. and Leo XIII., of holy memory, intrusted the charge of directing the whole Catholic movement, always, of course, under the auspices and guidance of the bishops.—(Ency. Graves de Communi.)

XVI. Catholic writers must, in all that touches religious interests, be the action of the Church in society, subject themselves entirely in intellect and will, like the rest of the faithful, to their Bishops and to the Roman Pontiff. They must, above all, take care not to anticipate the judgments of the Holy See in this important matter.—(Instruction.)

XVII. Christian Democratic writers must, like all other Catholic writers, submit to the previous examination of the Ordinary all writings which concern religion, Christian morals and natural ethics, by virtue of the Constitution Officialis et Muneris (Art. 41). By the same Constitution ecclesiastics must obtain the previous consent of the Ordinary for the publication of writings of a merely technical character.—(Instruction.)

XVIII. They must, moreover, make every effort and exertion to insure that charity and concord may reign among them. When causes of disagreement arise among them they should, instead of printing anything on the matter in the papers, refer the matter to the ecclesiastical authority, which will then act with justice. And when taken to task by the ecclesiastical authority, let them obey promptly without tergiversation or giving vent to public complaints—the right of appeal to a higher authority being understood, when the case requires it and to be made in the right way.—(Instruction.)

XIX. Finally, let Catholic writers take care, when defending the cause of the proletariat and the poor, not to use language calculated to inspire aversion among the people for other classes of society. Let them refrain from speaking of redress and justice when the matter comes within the domain of charity only, as has been explained above. Let them remember that Jesus Christ endeavored to unite all men in the bonds of mutual love, which is the perfection of justice and which carries with it the obligation of working for the welfare of one another.—(Instruction.)

The foregoing fundamental rules we of our own initiative and with certain knowledge do renew by our apostolic authority in all their parts, and we do ordain that they be transmitted to all Catholic committees, societies and unions of every kind. All these societies are to keep them posted in their rooms and to have them read frequently at their meetings. We ordain, moreover, that Catholic papers publish them in their entirety and make declaration of their observance of them, and, in fact, observe them religiously; failing to do this they are to be gravely admonished, and if they do not then amend, let them be interdicted by ecclesiastical authority.

But as words and energetic action are of no avail unless preceded, accompanied and followed constantly by example, the necessary characteristic which should shine forth in all the members of every Catholic Association is that of openly manifesting their faith by the holiness of their lives, by the spotlessness of their morals, and by the scrupulous observance of the laws of God and of the Church. And this because it is the duty of every Christian and also in order that who stands against us may blush, having nothing evil to say of us.—(Tit. II., 8.)

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common good of Catholic action, especially in Italy, we hope, through the blessing of God, to reap abundant and happy fruits.

PIUS X., POPE. Religion in the German Public Schools

Its Far-Reaching Influence on the National Life.

How the German people manage to provide religious teaching for all the children without in the least imperiling the foundations of the state—a consummation which so many Americans consider impossible—is well told in a recent article in the London Times. Says the writer:

"The function of the Volksschule, or people's elementary school, is the religious, moral and patriotic training of the young by education and teaching, and their instruction in the general knowledge and acquirements requisite for civil life."

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THE KISS OF THE PHANTOM

We were gathered around the fire in the comfortable farmhouse of Danby Rogers, of Ballinatrushig. Old Father Dan sat in the place of honor, near the corner, and the firelight played fantastic tricks upon his venerable, weather-beaten countenance.

One autumn evening—it must have been forty years ago, because I was scarcely twenty years old at the time—I was returning from Toulouse, I had arrived almost in front of the Ilohonne monastery, beyond the beautiful woods of Lecourcier, when a sudden and frightful storm, like those that come down from our mountains, broke forth.

"The young man finished his verse and repeated it as follows: 'What do you see?' 'I see,' replied the student, 'a pale light which has arisen near the window, but it has no form, and is only an indistinct mist.'"

"Are you afraid?" said the Spaniard, in a strong voice. "I am not afraid," replied the student, in a voice no less confident. We scarcely breathed. The Spaniard was silent for a moment, then he began to sing again, but in a higher and more sombre voice:

"And the white phantom, whose face has been withered by the surge of the waves, Wipes with his shroud the water from his garments and hair."

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curly fastened, and a door, which was closed in the same manner, and at which we all stood after we had left the young man alone in the pavilion. We had placed writing materials on the table, and took away all the lights. We were eagerly interested in the issue of the scene, and were all keeping a profound silence, when the Spaniard, who had remained among us, commenced to sing in a sweet and sad voice a song, which may be rendered as follows:

"Noiselessly cracking, the coffin has broken in the half-opened tomb, And the white phantom's black foot is resting on the grass-cold and green."

At the first verse he raised his voice solemnly and said: "You have asked to see your friend, Francois Violet, who was drowned three years ago in crossing the Penzance Ferry. What do you see?"

"I see," replied the young man, "a pale light which has arisen near the window, but it has no form, and is only an indistinct mist."

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I may say the Church aims at three special virtues, as reconciling and uniting the soul to its Maker, faith, purity, and charity; for two of which the world cares little or nothing. The world, on the other hand, puts in the foremost place, in some states of society, certain heroic qualities; in others, certain virtues of a political or mercantile character.—Cardinal Newman.

Sore Throat! Don't delay; serious bronchial trouble or diphtheria may develop. The only safe way is to apply Painkiller a remedy you can depend upon. Wrap the throat with a cloth wet in it before retiring, and it will be well in the morning. There is only one Painkiller, "PERRY DAVIS."