

ENCYCLICAL LETTER

OF OUR MOST HOLY LORD PIUS X

BY DIVINE PROVIDENCE POPE

To the Patriarchs, Primate, Archbishops, Bishops and other Ordinaries of places in peace and communion with the Apostolic See.

PIUS X POPE

Venerable Brothers, Health and the Apostolic Benediction.—We believe, Venerable Brothers, that you are all aware how for some time past in Portugal incredible efforts have been made by every kind of outrage to oppress the Church. For who is it that does not know that when the form of government in that country was changed into a republic measure after measure began to be enacted breathing inexpressible hatred to the Catholic religion? We have seen religious families violently expelled from their homes, and the members of them, for the most part, driven with cruelty and inhumanity beyond the frontiers of Portugal. We have seen how, in the obstinate determination to remove all traces of religion from the manifestations of public life, the feasts of the Church have been expunged from the list of holidays, how the religious songs inherent to solemn testimony have been removed, how a divorce law has been rushed through, how the teaching of Christian doctrine has been excluded from the public schools. Finally, to omit other things which it would take too long to set forth, the Bishops have been attacked with special vehemence, and two of the most distinguished Prelates, those of Oporto and Beja, men as illustrious for their integrity as for their great services to the country and to the Church, have been thrust out of their sees.

And while the new rulers of Portugal have been giving all these examples of tyrannical licence you know how patient and moderate the Apostolic See has been with them. For we deemed well to take the utmost care to avoid doing anything which could be construed as hostile to the Republic. We entertained some hope that sooner or later these men would be inspired by wiser counsels and in the end make satisfaction in some way to the Church for the outrages wrought by them. But our hopes have been altogether deceived, for now they have, as it were, crowned their iniquitous work by the promulgation of a most flagrant and perilous law of separation of Church and State.

Now the duty of Our Apostolic office absolutely forbids us to tolerate in silence a wound so grave inflicted on the rights and dignity of the Catholic religion. Therefore, by these letters, We call your attention to it, Venerable Brothers, and We denounce the full baseness of this fact before the whole Christian world.

In the first place the law which We speak is absurd and monstrous in that it decrees that the State has nothing to do with Divine worship, as though both individual men and every association and community of men did not depend upon Him who is the Founder and Preserver of all things; and in the second place in that it releases Portugal from the observance of the Catholic religion; the religion which has ever been a source of strength and glory to that people, and which is professed by almost all the citizens. But, granting that it was found fitting to sever this close union of Church and State, one, too, that has been confirmed by solemn pacts, surely once the severance was made it was only right to leave the Church alone and allow her to enjoy the common liberty and law enjoyed by every citizen and every honest association of citizens. The exact contrary has taken place. For while the law is called one of separation, in reality it has the power to reduce the Church to utter destitution by despoiling her of her material property, and to bring her under slavery to the State by oppressing her in those matters which belong to her sacred authority and spirit.

And first, as regards external things, the Portuguese Republic separates itself from the Church in such a way as to leave her no means whatever to maintain the decorum of the House of God, to support the Ministers of religion, to carry on her manifold offices of charity and piety. For according to the prescriptions of this law the Church is not only ejected from the possession of all the property, real and personal, that belongs to her, no matter how good her title, but she is even deprived of the faculty of acquiring anything for the future. For it is enacted that certain bodies of citizens are to regulate the exercise of public worship, but the faculty granted to these to receive what is offered for this purpose is circumscribed within incredibly narrow limits. Moreover the law extinguishes and annuls all those obligations by force of which Catholics were wont to give certain sums and subsidies to the head of their respective parishes, and forbids that anything be exacted on such grounds for the future. It does, indeed, allow Catholics to provide by voluntary subscriptions for the expenses of Divine worship, but at the same time it orders that one-third of the amounts raised for this purpose must be subtracted and assigned to purposes of civil beneficence. And to crown all this, any building which may be acquired or constructed, after the passing of the present law, for sacred uses are after the lapse of a certain number of years to be taken from their legitimate possessors without any compensation and to become the property of the State.

But it is in those matters in which the sacred power of the Church is properly concerned that are to be seen the gravest and most pernicious effects of this mockery of separation, which, as We have said, reduces the Church to a shameful servitude. First of all the hierarchy is absolutely ignored and set

aside. When any mention is made of men in sacred orders it is to interfere with them from the very least whatever in the ordering of public worship. The entire control of this is handed over to associations of laymen, which have been or are to be instituted for public beneficence, and substituted by the authority of the Republic in such a way as to have no dependence on the power of the Church. If the clergy have any differences with the laity regarding the association entrusted with this office, or if the laymen do not agree among themselves, the matter is to be decided by the verdict not of the Church but of the Republic which alone has power over them. Besides, and in the ordering of Divine worship the rulers of affairs in Portugal have pushed the exclusion of the clergy so far as openly to prescribe and enact that those who are dedicated to the religious ministry cannot be elected to the parochial councils or to form part of the administration or government of the associations We have mentioned. No more iniquitous or intolerable prescription could be imagined seeing that it places the clergy in a condition inferior to the other citizens in the very matter in which the clergy are pre-eminent.

The letters with which the Portuguese law binds and impedes the liberty of the Church almost surpasses belief, so contrary are they to modern institutions and to the public proclamations of liberty of all kinds, and so unworthy of any civilized people. It is forbidden under severe penalties without the permission of the Republic, to print the acts of the Bishops or in any way make them known to the people even within the walls of the churches. Moreover, it is forbidden, without the consent of the Republic, to have any ceremonies or processions outside the sacred buildings, or for anybody to wear any sacred insignia or even the cassock itself. Again it is prohibited to place any emblem relating to the Catholic religion not only on public monuments but even on private houses, but there is no prohibition against emblems which offend Catholics. So, too, it is not permitted to form a society for the promotion of religion and devotion; such societies are plainly treated on the same footing as criminal associations organized for the perpetration of crime. And while all citizens are allowed to dispose at their pleasure of what belongs to them, in the case of Catholics this faculty is restricted against all right and justice when they wish to assign something of theirs for the repose of the souls of the faithful or for the expenses of Divine worship, and pious bequests of this kind already made are impiously distorted and turned to other uses in violation of the wishes and testaments of those who made them.

Finally, and this is especially grievous and serious, the Republic does not shrink from invading the domain of the authority of the Church, and making various prescriptions on a matter which, concerning as it does the very constitution of holy orders, claims the special care of the Church; We mean the discipline and training of young ecclesiastics. For it not only compels ecclesiastical students to make the literary and other studies which precede theology in the public schools where the faith is exposed to most imminent danger on account of the hostility of such institutions to God and the Church; but the Republic thrusts itself even into the internal life and management, arrogating to itself the right of appointing the professors, approving the text-books, and regulating the sacred studies of the clerics. Thus the old practices of the Regulars are revived, and if these were most objectionable and arrogant while harmony reigned between Church and State surely they are contradictory and out of all reason now that the State wishes to have nothing to do with the Church.

And what is to be said of the fact that this law is specially designed to corrupt the morals of the clergy and provoke them to revolt against their superiors? For it assigns certain pensions for the treasury to those who are, by the authority of the Bishops, ordered to abstain from performing the sacred functions, and it confers special benefits on priests, who, miserably unmindful of their offices, dare to go through the form of marriage, and, painful to relate, it extends the same benefits to the surviving partners and offspring of such unions. Finally, as if it were a little thing that the Republic imposed a yoke almost of slavery on the despised Church in Portugal, it endeavors by all means in its power, on the one hand to tear it from the bosom of Catholic unity and from the communion of the Roman Church, and, on the other, to prevent the Apostolic See from exercising its authority and care over the religious affairs of Portugal. Thus by this law it is made illegal to publish the commands even of the Roman Pontiff without the permission of the State. So, too, no priest is allowed to exercise the sacred ministry who has obtained an academic degree in sacred science in any university founded by Pontifical authority even though he has made the course of theology at home. What the republic aims at in this is evident: to prevent young clerics who wish to perfect and complete themselves in the best studies from coming with this object to Rome, the centre of the Catholic world, where they have better opportunities than anywhere else to fill their minds with the incorrupt truth of Christian teaching and their hearts with sincere affection and loyalty for the Apostolic See. These, then, to omit other points equally flagrant, are the chief heads of this iniquitous law.

Therefore, the charge of Our Apostolic office admonishing Us to defend the Roman Pontiff without the permission of Religion against all this injustice and affront of the enemies of God, and to uphold the sacred rights of the Catholic Church, We, by Our Apostolic authority, stigmatize, condemn and reject this law of separation of the Portuguese Republic and the Church, which despises God and repudiates the profession of Catholicism; which revokes the pacts solemnly made between Portugal and the Apostolic See; which violates the law of nature and of nations; which ousts the Church from her perfectly just possession of her

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DIED

LONG.—At Stratford, Ont., at her residence 66 Hibernia St., on the feast of Pentecost, Mrs. S. P. Long. May her soul rest in peace.

SWEENEY.—In Inroquois, Ont., June 1, 1911, Emma Sweeney. May her soul rest in peace.

TEACHERS WANTED

TEACHER WANTED FOR P. S. NO. 4, Admiston, Ont. Holding a second class normal certificate. Duties to commence after summer holidays. Salary \$200 per annum. Apply with references to M. Fleming, Sec. St. Mary's, Ont.

TEACHER WANTED FOR THE R. C. SEPARATE SCHOOL, St. Mary's, having first or second class certificate. Salary \$200 per annum. Apply with references to M. Fleming, Sec. St. Mary's, Ont.

EXPERIENCED PROFESSIONAL TEACHER wanted for principal of St. Anthony's R. C. Separate School, 7, rounded city of Stratford, Ont. Salary \$400 per month. Applications received until July 31st. M. M. O'Brien Sec. 1794-2

A SECOND CLASS PROFESSIONAL TEACHER wanted for R. C. S. S. No. 2, Malton, Ontario. Duties to commence after summer holidays. Send applications to Sec. Treas. Rev. Fr. Deane, Malton, Ont.

WANTED LINE EXPERIENCE TEACHER AS Principal for R. C. Separate School, No. 3, Pointmont. Must speak and teach English and French languages alike. Duties to commence after summer holidays. Send applications to Sec. Treas. Rev. Fr. Deane, Malton, Ont.

WANTED A CATHOLIC MALL TEACHER for Wilkesonk Boys Industrial school. Duties to commence on 15th of August. Apply, stating qualifications, recommendations, etc. to Rev. Father C. Deane, S. J., Wilkesonk, Ont. 1793-4

CATHOLIC TEACHER WANTED FOR WEIRWOOD Public school, holding second class professional certificate to teach third term. Books Latin, French and art. Apply stating qualifications and experience. Duties to commence Sept. 1st, 1911. Salary \$400 per annum. Apply to S. H. Hawkins, Sec. Treas. Weirwood, Ont. 1794-2

A SECOND CLASS PROFESSIONAL TEACHER

wanted for the R. C. Separate school No. 2, London. Duties to begin after the summer holidays. Salary \$200. Apply stating qualifications and experience to James A. O'Leary, Sec. Treas. Port Lambton, Ont. 1793-1

TEACHER WANTED TO TEACH S. S. No. 1, Stanley. Duties to commence after summer holidays. State salary and qualifications. Apply to Canadian Teachers' Agency, Box 307, Regina, for Saskatchewan schools and 1535 Tenth Ave., West, Calgary, for Alberta appointments. 1793-2

ONE HUNDRED ROMAN CATHOLIC PROFESSIONAL teachers required for schools opening during July and August. Highest salaries preferred. Apply to Canadian Teachers' Agency, Box 307, Regina, for Saskatchewan schools and 1535 Tenth Ave., West, Calgary, for Alberta appointments. 1793-2

WANTED AN ASSISTANT FOR THE HIGH school of Plantagenet, in each English history and arithmetic. Salary \$200. Apply to J. W. Desjardins, Sec. Plantagenet, Ont. 1793-2

WANTED FIVE QUALIFIED TEACHERS for R. C. Separate school, Kenora. Must be able to teach French and English. Salary \$400 per annum. Apply stating qualifications and experience to D. G. McKinnon, Chairman, Kenora, Ont. 1793-2

MALE CATHOLIC TEACHER EXPERIENCED, able to teach French. Duties to commence Aug. 15. Apply, giving reference, salary, etc. to Sec. Vester S. D. No. 1451, Howell, Sask. 1793-2

WANTED TWO TEACHERS FOR ENGLISH more Continuation Class. Each teacher must be the holder of a professional First Class Certificate. One to act as principal and teach mathematics and science the other to act as assistant and teach English, Latin, French and art. Apply stating qualifications, experience and salary expected. Services to begin first week of September. Apply to Rev. M. F. Fitzpatrick, Sec. Emmanuel, Ont. 1793-2

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