

THE ENCYCLICAL--IMMORTALE DEI.

On the Christian Formation of States.
To Our Venerable Brethren, all the
Patriarchs, Primate, Archbish-
ops, and Bishops of the
Catholic World.

LEO PP. XIII.
CONTINUED.

VENERABLE BRETHREN, HEALTH AND APOSTOL-
IC BENECTION:

Those doctrines, which no doubt even meet with the approval of human reason, and very gravely affect civil government, were by no means suffered to go uncondemned by our predecessors, Roman Pontiffs, well understanding as they did, what their Apostolic office demanded of them. Gregory XVI. by his Encyclical beginning "Mirari vos," of August 15th, 1832, struck with weighty words the propositions, even then proclaimed, that in the matter of Divine worship no preference was to be made; that every one was entitled to decide in the matter of religion according to his liking; that every one's conscience was his only guide; moreover; that it was lawful to publish what one thought fit, and to plot revolution. On the separation of the Church and civil society the same Pontiff says:—"Nor can we augur better things for religion or government from the aspirations of those who long for the separation of the Church from the State, and the breaking of the mutual agreement between the priesthood and the civil government. It is certain that those who advocate a shameless liberty have a great fear of this concord, which was ever fortunate and salutary both to religion and civil society." Similarly, according to Pius IX., according to opportunity, marked many of the false opinions which had begun to attain great prevalence, and afterwards ordered a collection of the same to the end that in so great a deluge of errors Catholics might have before their eyes what they might follow without mistake.

From what has thus been prescribed by Pontiffs we must necessarily understand that the origin of public power is to be sought in God, not in the multitude; that liberty of sedition is contrary to reason; to give no place to the duties of religion, or to treat in the same way different forms, is unlawful for different individuals, unlawful for States; that the unrestrained faculty of holding and proclaiming opinions is not to be numbered as one of the rights of a citizen, nor to be considered one of the things held worthy of favor and protection.

Likewise it is to be understood that the Church is a Society not less perfect in kind and law than the State; that supreme rulers ought not to force the Church into slavery or subjection to themselves, or to permit her liberty of action to be subject to restraint, or detract anything from other rights which were conferred upon her by Jesus Christ That in matters of mixed jurisdiction, it is consonant with the order of nature, and also according to Divine purposes, that there should be no disjunction, much less antagonism; but a frank concord, and one agreeing in closest relationship—which relationships have brought forth a society harmonious of the one with the other.

Such are the precepts of the Catholic Church as to the constitution and rule of States. These declarations and decrees do not, if rightly considered, imply of themselves a rejection of any of the various forms of government, as these various forms contain nothing inconsistent with Catholic doctrine, and if wisely and justly used, can maintain an excellent condition of the State.

Nor do these teachings of themselves condemn a participation more or less of the people in government affairs; this very participation may at certain times and under certain laws not only be of advantage but even amount to a duty of the citizen. Nor is there reason to charge the Church with imposing unreasonable restrictions, or opposing a true and legitimate liberty. In truth, while the Church holds it unlawful that various sorts of Divine worship should be on a par before the law with the true religion she does not thereby condemn those rulers who, for the sake of some great good to be gained, or evil prevented, agree that each may have its place in the State. Also the Church is very careful to prevent any one from being compelled, when unwilling, to embrace the Catholic Faith, for as Augustine wisely admonishes, "no person can believe unless he be willing."

Similarly, the Catholic Church cannot approve that liberty which begets repugnance for God's holy laws, and casts aside the obedience due to legitimate power. For that is more truly license than liberty; and is most properly termed by Augustine "liberty of ruin;" by St

Peter the Apostle "a cloak for malice;" in fact, since it is against reason, it is a true slavery; for "whosoever committeth sin is the slave of sin. On the other hand that is a true liberty, and one to be sought, which, considered in the individual, does not permit him to serve those direful masters, error and the passions; considered in the State, rules the people with wisdom, gives abundant facility to increase the comforts of life, and excludes from the State usurping control. This liberty, which is virtuous and worthy of man, the Church most highly approves, and has never ceased to strive for its maintenance strong and intact in nations. In truth, whatever in the State is greatly effective to the common weal; whatever has been profitably established to restrain princes from bad government: whatever barrier has been set up to prevent the supreme power from improper interference with municipal or family rule; whatever conduces to the personal dignity of man, to preserving equal amenability to law,—to all these things the Catholic Church either gave existence, or favor, or protection, as the documents of former ages attest. Always consistent, if on the one hand she rejects excessive liberty, which in individuals and in peoples is the same as license or slavery, on the other hand she readily and willingly accepts the improvements of the day if they constitute a true prosperity of th's life, which is a certain course, as it were, to another and a perpetual life. It is therefore simply a calumny to say that the Church is averse to modern forms of government, and that she rejects promiscuously the fruits of the spirit of our times. She condemns madness of opinions; she condemns wicked designs of discord, and especially that habit of mind in which are seen the beginnings of a voluntary departure from God; but since all that is true must come from God, whatever of truth may be attained by investigation, the Church recognizes as a kind of footprint of the Divine Intellect. And since there is in nature no truth which can detract from the faith due to revelation; but rather much to confirm that faith, and since every discovery may incite either to knowing or praising God, whatever increase the domain of science may receive will always be gratifying and pleasing to the Church; and she will, according to her custom, foster and advance the branches that unfold a knowledge of nature, as she fosters other branches of learning. In these studies of nature the Church does not oppose any new discovery; she makes no opposition to the seeking of adornments and comforts of life; in fact, an enemy to sloth and idleness, she ardently desires that the minds of men be exercised and cultivated so as to bring forth abundant fruits; she supplies incentives to every kind of arts and works; and directing by her Divine efficacy all these things to what is honorable and salutary, she strives to prevent the intelligence and industry of man from turning him away from God and heavenly good things.

All these arguments, though full of reason and wisdom, meet with little approval in our time, when States not only refuse to conform to the model of Christian wisdom, but even seem inclined to depart every day from it. Yet, because truth, when clearly brought out, naturally extends far and wide, and gradually pervades the minds of men. We, conscious of our supreme and most sacred duty, influenced, that is, by consideration of the Apostolic Embassy with which We are charged to all nations, speak out the truth freely, as we ought to do; not that we do not understand the conditions of our times, or that we think the legitimate and useful advances of our age should be rejected, but because we would wish the courses of State affairs better guarded against misfortunes, and their bases better settled. And that with the full liberty of peoples intact; for truth is the best mother and guardian of liberty among men. Veritas liberabit vos.

In so difficult a current of affairs, if Catholics will have listened to us, as they ought, they will see, readily, the duties of each regarding what is to be "thought" (opinionibus), and in what should be "done." In regard to judgments to be formed, whatsoever instructions the Roman Pontiffs may have delivered, or shall hereafter have delivered each and every, it is of bounden duty to hold, as grasped with a firm determination, and so often as pertinent occasion demands, openly to profess. And, specifically, regarding what they call acquired "liberties" in these latest times, it behoves to abide by decisions of the Apostolic See, and to judge of these, one by one, as it has judged. Beware lest specious seemings of those "liberties" deceive any. Ponder from what auspices they spring, and by what attachments

they are upheld and fostered. Enough is already known by experiment made, of what they can do in a State. They have brought forth their fruits; over which just men and wise have rightly grieved. If, in any region, there may be, in fact, or by a fiction of thought, a state that wontonly, and by usurpation (tyrannie), persecutes the profession of Christianity, were that modern kind of a commonwealth to be brought about, of which we have spoken, this might appear more endurable. But the principles upon which it leans are of such kind—as we have said before—as, in itself considered, should be approved by no one.

TO BE CONTINUED.

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PUBLIC NOTICE

Legislature of Manitoba.

RULES RELATING TO NOTICES FOR PRIVATE BILLS.

48. No petition for any Private Bills is received by the House after the first five days of the session.
49. All applications for Private Bills, properly the subject of legislation by the Legislature of Manitoba within the purview of "The British North America Act, 1867," whether for the erection of a bridge, the making of a railroad, turnpike road or telegraph line; the construction or improvement of a harbor, canal, lock, dam, or slide, or other like work; the granting of a right of ferry; the incorporation of any particular trade or calling, or of any joint stock company; or otherwise for granting to any individual or individuals, any exclusive or particular rights or privileges whatever, or for doing any matter or thing, which in its operation would affect the rights and property of other parties, or relate to any particular class of the community; or for making any amendment of a like nature to any former act; shall require a notice, clearly and distinctly specifying the nature and object of the application and where the application refers to any proposed work, indicating generally the location of the work, and signed by or on behalf of the applicants, such notice to be, during four weeks, between the close of the next preceding session, and the time of the consideration of the petition, published in every issue of the "Manitoba Gazette" and in two other newspapers as aforesaid (one in English and one in French) and within one week from the appearance of such notice in the "Manitoba Gazette," a copy of said Bill, with the sum of one hundred dollars for each ten pages or fraction thereof, shall be placed by the applicants in the hands of the Clerk of the House, whose duty it shall be to get the said Bill printed forthwith.
50. Before any petition praying for leave to bring in a Private Bill for the erection of a toll bridge is received by the House, the person or persons intending to petition for such bill shall, upon giving the notice prescribed by the preceding rule, also, at the same time, and in the same manner, give notice of the rates which they intend to ask, the extent of the privilege, the height of the arches, the intervals between the abutments or piers for the passage of rafts and vessels, and mentioning also whether they intend to erect a draw bridge or not, and dimensions of the same.

C. A. SADLEIR,
Clerk of the Legislative Assembly of Manitoba

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