

ENCYCLICAL LETTER

OF
OUR HOLY FATHER
POPE PIUS X.

TO THE
FRENCH, CARDINALS, ARCH-
BISHOPS, BISHOPS, CLERGY
AND PEOPLE.



(Special Translation of the "Catholic Times")

Venerable brethren and well beloved son, health and the Apostolic Benediction.

Our soul is full of painful anxiety and our heart is penetrated by anguish when We turn to you in thought. How could it be otherwise on the day after the promulgation of the law which by breaking violently the secular bonds that bound your nation to the Apostolic See, creates for the Catholic Church in France a situation unworthy of her and for ever to be deplored? Undoubtedly an event of the gravest kind; an event which all fair minds must regret, for it is as baleful to civil society as to religion; but an event which could not surprise anyone who has paid attention to

The Religious Policy Pursued in France of late years. To you, Venerable Brethren, it must certainly have been neither a novelty nor a surprise, witness as you have been of the attacks so numerous and so formidable made one after another by the public authority upon religion. You have seen the sanctity and stability of Christian marriage violated by legislative enactments in formal contradiction to them; the schools and hospitals laicized; clerics hurried away from their studies and from ecclesiastical discipline to be subjected to military service; the religious congregations dispersed and despoiled, and their members for the most part reduced to extreme destitution. Other legal measures, with all of which you are acquainted, followed: the law has been abrogated which ordered public prayers at the beginning of each Parliamentary Session and at the reopening of the courts; the signs of mourning traditional in the Navy on Good Friday have been done away with; the religious character has been effaced from the judicial oath; every act or emblem in any way reminding men of religion has been

Banished from the Courts

the schools, the Army, the Navy—in a word, from all the public institutions. These measures and others which, little by little, separated the Church from the State were only landmarks set up for the purpose of reaching complete and official separation; their promoters themselves have not hesitated to acknowledge this openly and often. The Apostolic See, on the contrary, has left nothing undone to avert so great a calamity. Whilst, on the one hand, it ceased not to warn those who were at the head of French affairs and to beg of them on various occasions to weigh well the magnitude of the evils which their policy of separation would unfailingly bring about; on the other it multiplied the striking testimonies of its complacent affection towards France. We had therefore a right to hope from

The Ties of Gratitude

which ought to exist that We would be able to prevent these politicians from going down the incline and to lead them to a renunciation of their projects. But attention, good offices and efforts both on Our part and on that of Our predecessor all remained without result. And the violence of the enemies of religion succeeded in the end in what they had long been aiming at, to the detriment of your rights as a Catholic nation and of all that prudent thinkers could desire. Accordingly in an hour so grave for the Church, and conscious of Our Apostolic responsibilities, We deem it Our duty to raise Our voice and to lay open Our soul to you, Venerable Brethren, to your clergy, and to your people—to all of you, whom We have ever treated with special tenderness, but when at this moment, as is fitting, We love more tenderly than ever. It is an absolutely false contention, a pernicious error, to maintain that it is necessary to separate the State from the Church. For, based on the principle that the State should not recog-

nize any form of religious worship, it is, first of all,

Seriously Offensive to God

for man's Creator is also the Founder of human societies, and He preserves them in being, just as He sustains us. We owe Him, then, the honor not only of private, but also of public and social worship. Moreover, this contention is a clear negation of the supernatural order. It limits the action of the State solely to the pursuit of public prosperity during this life, which is only the proximate reason for the existence of political societies, and it does not occupy itself at all with their ultimate reason—the eternal happiness of man when this life is over—treating it as something foreign to itself. And yet, the present order of things here below being subordinate to the attainment of this supreme and absolute good, the civil power should not only place no obstacle in the way of that attainment, but should aid us in it. This contention also overthrows

The Order Wisely Established by God

in the world—an order which requires a harmonious agreement between the two societies. These two societies—the religious and the civil—have the same subjects, although each of them exercises its authority over them in its own sphere. It necessarily follows that there are many matters which the two should look upon as belonging to both their domains. Let harmony cease between Church and State and from these matters of common jurisdiction easily arise germs of differences which will become acute on both sides; the idea of truth will thereby be disturbed and souls will be filled with great anxiety. Finally, this contention inflicts serious damage on civil society itself, for it cannot prosper or last long when religion has not its place in it—religion the supreme ruler and sovereign mistress when

The Rights and Duties of Man

are in question. The sovereign Pontiffs have therefore never ceased, according to times and circumstances, to refute and condemn the doctrine of the separation of Church and State. Notably, Our illustrious predecessor, Leo XIII., explained several times and splendidly what should be the relations between the two societies. Between them, he said, "there should necessarily be a wise union, a union which may justly be compared to that between the soul and body: "Quaedam intercedat necesse est ordinata colligatio (inter illas), quae quidem coniunctioni non immerito comparatur, per quam anima et corpus in homine copulantur." He adds: "Human societies cannot, without becoming criminal, conduct themselves as if God did not exist, or refuse to concern themselves about religion, as if it were an affair that was foreign to them and that could be of no service. . . . As to the Church, which has God Himself for its Author, to exclude it from the active life of the nation, the laws, the education of the young, and domestic society, is to be guilty of a great and pernicious error. 'Civitates non possunt, citra scelus, gerere se tanquam si Deus omnino non esset, aut curam religionis velut alienam nihilque profuturam abiecerit. Ecclesiam vero quam Deus ipse constituit, ab actione vitae excludere, a legibus, ab institutione adolescentium, a societate domestica, magnus est perniciosus est error.'" (Encyclical Letter, "Immortale Dei," 1 Nov., 1885). If in separating itself from the Church, a Christian State, of whatever kind, commits

An Act Eminently Baleful

and blamable, how much it is to be deplored that France has entered on this path, when of all nations it ought to be the last to do so—France, which in the course of ages has been the object of such a great and special predilection on the part of this Apostolic See; France, whose fortune and glory have always been intimately associated with the practice of Christian morals and

respect for religion. The same Pontiff Leo XIII. rightly said: "France should not forget that its Provincial destiny has united it to the Holy See by bonds too close and too old to be ever willingly broken. From this union came forth its true greatness and its purest glory.

To interfere with this traditional union would be to deprive the nation itself of a part of its moral strength and of its high influence in the world" (Allocation to the French pilgrims, 13th April, 1888). The bonds by which this union was consecrated should have been all the more inviolable, inasmuch as they were fortified by the sworn faith of treaties. The Concordat arranged between the Sovereign Pontiff and the French Government, like, for that matter, all treaties concluded between States, was a bilateral contract binding on both sides. The Roman Pontiff on the one hand, and the head of the French nation on the other, solemnly bound themselves, on their own behalf and for their successors, to maintain inviolate the pact that they signed. As a result the Concordat was governed by the rule of all international treaties, that is to say, the right of nations, and could not at all be annulled on the ground that only one party had entered into the contract. The Holy See has always observed with

Scrupulous Fidelity

the engagements to which it has subscribed, and it has at all times demanded that the State should give proof of equal fidelity. That is a truth which no impartial judge can deny. But, to-day the State abrogates by its authority alone, the solemn agreement that it signed. It violates its sworn faith. And to break with the Church, to free itself from its friendship, stopping at nothing, it does not shrink from inflicting on the Apostolic See the outrage which results from that violation of the right of nations, nor from giving a shock to the social and political order, since nothing so much concerns nations for the security, on each side, of their mutual relations as an inviolable fidelity in the sacred respect for treaties. The greatness of the injury done to the Apostolic See through the abrogation of the Concordat by one party is further increased—and in a special manner—when we consider the method in which the State has effected the abrogation. It is a principle admitted without discussion in the law of nations and universally observed by all countries that

The Rupture of a Treaty

should be notified beforehand and regularly, in a clear and explicit manner, to the other contracting party by the party which intends to repudiate the treaty. Now, not only was no intimation of this kind made to the Holy See, but no notification whatsoever was given to it on the subject. So that the French Government hesitated not to fail towards the Apostolic See in the ordinary respect and courtesy which nations never neglect even in the case of the smallest States. And its representatives—the representatives of a Catholic nation—feared not to treat with contempt the dignity and power of the Pontiff, Supreme Head of the Church, when they should have had for that power respect superior to that which all other political powers inspire—respect which should have been all the greater inasmuch as that power has, on the one hand, to do with the eternal welfare of souls, and on the other, extends everywhere. If we now examine in itself the law which has been promulgated, we find in it a fresh cause for still more energetically complaining. Since the State in

Breaking the Ties of the Concordat

separated itself from the Church, it should, as a natural consequence, have left it its independence and permitted it to enjoy a common right in the liberty which it pretended to grant it. But this is far from being the case. For We discover in the law several exceptional provisions which, being odiously restrictive, place the Church under the domination of the civil power. As for Ourselves, it has been to Us a bitter sorrow to see the State thus encroaching upon what should be the exclusive domain of the ecclesiastical power; and We are all the more grieved because, disregarding equity and justice, it has created for the Church of France a situation hard, harassing, and oppressive in respect to the most sacred rights. The provisions of the new law are contrary to the constitution according to which the Church was founded by Jesus Christ. The Scripture teaches us, and the tradition of the Fathers confirms the teaching, that the Church is the mystic body of Christ, a body ruled by the pastors and doctors (Ephes. iv, 11, etc.)—a society of men, in whose bosom are leaders having full and perfect power to govern, teach and judge (Matt. xxviii, 18-20; xvi, 18-19; xviii, 17; Tit. ii, 15;

WONDERFUL EFFECT OF FRUIT.

"Fruit-a-tives" (Fruit Liver Tablets) are concentrated fruit juices. And it is these fruit juices that cure Constipation, Biliousness, Headaches, Indigestion, Palpitation of the Stomach and all Troubles of the Stomach and Kidneys. A leading Ottawa physician discovered a process by which he could combine the juices of Apples, Oranges, Figs and Prunes and by adding another atom of bitter principle from the Orange peel, completely change the medicinal action of the fruit juices, giving the combination a far more powerful and more beneficial effect on the system. "Fruit-a-tives" are tablets made of this combination of fruit juices—and they have made most wonderful cures of Stomach, Liver and Kidney Troubles and of Blood and Skin Diseases. 50c a box.—Ask your druggist.

II. Cor., x, 6; xiii, 10, etc.). It follows that the Church is by its essence an unequal society, that is to say, a society comprising two categories of persons:

The Pastors and the Flock,

those who occupy a rank in the different degrees of the Hierarchy, and the multitude of the Faithful. And these categories are so distinct that in the pastoral body alone reside the right and authority necessary to guide and direct all the members toward the end for which society exists; as to the multitude its only duty is to allow itself to be led, and, as a faithful flock, to follow the pastors. St. Cyprian, martyr, expresses this truth in an admirable manner when he writes: "Our Lord, Whose precepts regulating the episcopal dignity and the mode of life of His Church we ought to revere and observe, says in the Gospel, addressing Peter: 'Ego dico tibi tu es Petrus,' etc. So through the vicissitudes of ages and events the frame work of the episcopate and the constitution of the Church are discernible in such a manner that

"The Church Rests on the Bishops, and that all its active life is governed by them." "Dominus Noster, cuius praecepta metueret et servare debemus Episcopi honorem et Ecclesiae suae rationem disponens, in Evangelio loquitur et dicit Petro: Ego dico tibi, quia tu es Petrus, etc. . . . Inde per temporum et successionum vices Episcoporum ordinatio et Ecclesiae ratio decurrit, ut Ecclesia super Episcopos con-

The Bad Cold of To-Day MAY BE PNEUMONIA TO-MORROW.

The sore throat or tickling cough that, to the careless, seems but a trivial annoyance, may develop into Pneumonia, Bronchitis, or some Throat or Lung trouble.

DR. WOODS NORWAY PINE SYRUP

contains all the lung-healing virtues of the pine tree, and is a sure cure for Coughs, Colds and all Throat or Lung troubles. Mrs. E. Hutchinson, 186 Argyle Street, Toronto, writes: "I have been a sufferer from Chronic Bronchitis for years and have found Dr. Wood's Norway Pine Syrup far better than any of the hundreds of remedies I have used. Our whole family uses it in cases of Coughs or Colds. We would not be without it." Don't be humbugged into taking something "just as good," ask for Dr. Wood's and insist on getting it. Put up in yellow wrapper, three pine trees is the trade mark and price 25 cents.

GOLDEN YELLOW CALLA LILY SEEDS 10c. 50 FLOWER SEEDS 10c. Aster, Balsam, Carna, Callipala, Nasturtium, Morning Glory, Peony, Larkspur, Job's Tears, Poppy, Golden Glow, Snapdragon, Cosmos, Pink, Zinnia, Verbena, Monkey Plant, Sweet Rocket, Primrose, Ice Plant, Petunia, Nasturtium, Oil Beans, Fortulaca, Candytuft, Sweet Peas.

5 CHAMPION BULBS. The Summer Hyacinth, Golden Lily, Humming Bird, Gladiolus, Giant Tuberoses, Baby Breath, Oxalis, all this beautiful collection of seeds and bulbs only 10c. in silver or 5c. in stamps.

Pay the cost for packing and postage. Order quick and be sure of this grand offer—only 10c. each.

CHARLESTOWN NURSERY, - CHARLESTOWN, MASS.

Office Phone 1239.
Clark Bros. & Hughes
UNDERTAKING
Two Ambulances in Connection.
Office and Chapel
186 JAMES STREET.
WINNIPEG, MAN.

The Sisters of St. Boniface Hospital have organized a "Staff" for their Hospital consisting of the following members:
St. Boniface Hospital Staff
Consulting Staff Physicians:
Dr. J. H. O'DONNELL, M.D.,
Dr. J. E. JONES, M.D. &
Dr. WM. ROGERS, M.D.
Consulting Staff Surgeons:
Dr. W. S. ENGLAND, M.D.
Dr. J. H. McARTHUR, M.D.
Dr. R. MACKENZIE, M.D.
Attending Physicians:
Dr. J. H. O. LAMBERT, M.D., Dr. C. A. MACKENZIE, M.D., Dr. E. W. NICHOLS, M.D., Dr. W. Z. FEATMAN, M.D.
Attending Surgeons:
Dr. J. O. TODD, M.D.
Dr. JAS. McKENTY, M.D.
Dr. J. E. LEHMANN, M.D.
Ophthalmic Surgeon:
Dr. J. W. GOOD, M.D.
Children's Ward Physicians:
Dr. J. E. DAVIDSON, M.D.
Dr. G. A. DUBUC, M.D.
Dr. A. J. SLATER, M.D.
Isolated Ward Physicians:
Dr. J. H. DEVINE, M.D., Dr. J. P. HOWDEN, M.D., Dr. J. HALPENNY, M.D., Dr. W. A. GARDNER, M.D.
Pathologist:
Dr. G. BELL, M.D.
Dr. F. J. MACLEAN, M.D.
Dr. W. M. TURNBULL, M.D. Assistant

There is in St. Boniface Hospital a Ward for C. N. E. patients, who are attended by physicians appointed by the C. N. E. Co. They are: Dr. C. A. Mackenzie, Dr. E. Mackenzie, and Dr. Wm. Rogers. And a second Ward for C. P. E. patients, attended by Dr. Moorehead, who is appointed by the C. P. E. Co.

S. C. O'Rourke & Co.
Stock, Real Estate,
Business and Share Brokers
Promoters,
Fiscal Agents
Investments
Room 404 McIntyre Block
WINNIPEG

BARGAIN IN BUTCHER MEAT
ROCAN & Co.
COR.: PACIFIC & KING
Meat and Provisions of the
Choicest Quality
PHONE 344

M. T. McIntomney
BUILDER & CONTRACTOR
Storm Sashes a Specialty
37 RORIE STREET
Estimates furnished for all Classes
of Carpenter work.

INTERESTING INSTRUCTIVE
"Correct English
How to use it."
A MONTHLY MAGAZINE DEVOTED TO
THE USE OF ENGLISH
JOSEPHINE TURCK BAKER, Editor
Partial Contents for this Month
Course in English for the Beginner.
Course in English for the Advanced Pupil.
How to Increase One's Vocabulary.
The Art of Conversation.
Should and Would: How to Use Them.
Pronunciations (Century Dictionary).
Correct English in the Home.
Correct English in the School.
What to Say and What Not to Say.
Course in Letter-Writing and Punctuation.
Alphabetic List of Abbreviations.
Business English for the Business Man.
Compound Words: How to Write Them.
Studies in English Literature.
Agents Wanted
\$1.00 a Year. Send 10 cts. for Sample Copy.
CORRECT ENGLISH, Eivanston, Ill.